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Vol. 2, Pt. 2

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CHAPTER XIX

DEVAYAJŪA

Devayajña :—As stated in the Tai. Ār. quoted above (p. 696) the Devayajña was performed by offering fuel sticks into fire. According to the Āp. Dh. S. I. 4. 13. 1. Baud. ¹⁶⁸⁵ Dh. S. II. 6. 4 and Gaut. V. 8-9, the Devayajña consisted in offering into fire offerings (of food or at least a fuel stick) with 'svāhā' uttered after the name of the deities in the dative case. Manu also (III. 70) looks upon homa as devayajña. 'The devatās to whom homa or devayajña was offered are different according to different grhya or dharma sūtras. For example, Āśv. gr. (I. 2. 2) says that 'they are the deities of the Agnihotra (i. e. Sūrya or Agni, and Prajāpati), Soma Vanaspati, Agni and Soma, Indra and Agni, Heaven and earth, Dhanvantari, Indra, the Viśve Devas, Brahman'. According to Gaut. they are Agni, Dhanvantari, Viśve Devas, Prajāpati, Agni Svistakṛt. Vide Mānava-grhya II. 12. 2 where the deities are different from those in Āśv. gr. and Gaut. In later smṛtis a distinction is made between homa (or devayajña) and devapūjā. Yāj. in I. 100 speaks of the worship of gods immediately after tarpaṇa and then in I. 102 includes homa among the five yajñas. Manu II. 176 also makes this distinction. Medieval writers came to look upon Vaiśvadeva as the devayajña, while others held that homa to gods was different from Vaiśvadeva. Vide Haradatta ¹⁶⁸⁶ on Āp. Dh. S. I. 4. 13. 1. According to Marīci and Hārīta quoted in the Smṛtimuktāphala (āhnika p. 383) devapūjā is performed after the morning homa or after brahmayajña and tarpaṇa ¹⁶⁸⁷ in the noon. In medieval and modern times the ancient idea of homa

1685. अहरहः स्वाहाकुर्वादाकाशजपैतं देवयज्ञं समाप्नोति । यौ. ध. घृ. II. 6.4; देव-
पितृमनुष्यपञ्चाः स्वाहापथ्यं चरितकर्म । अग्राचक्षिष्वन्तरिक्षे देवाः मजापतिः स्थितश्चाक्षि
होमः । यौ. V. 8-9. The mantras become स्वाहा वनस्पतये स्वाहा, अग्निषोमाम्नां
स्वाहा and so on ; when स्वाहा is said the offering is thrown into the fire.

1686. वैश्वदेवोक्तमकारणैरेव देवयज्ञः केचिद्वैश्वदेवाहुतिभ्यः ब्रुधमृतामिमामाहुतिं
मन्वन्ते । वैश्वेभ्यः स्वाहेति च मन्त्रमिच्छन्ति । देवयज्ञेन पश्ये इति संकल्पमिच्छन्ति । सर्वं तु
न तथेति श्रुत्वा एवाकोचाम । हरद्वत् on आप. ध. I. 4. 13. 1.

1687. अथ देवपूजनम् । तच्च मातर्होममन्तरमिति केचित् । विधेया देवतापूजा मातर्हो-
माद्वन्तरम् । इति मरीचिस्मृत्याम् । ... ब्रह्मयज्ञपतर्पणमन्तरमित्यग्नये । तथा च हारितः
कुर्वीत देवतापूजां जपयज्ञाद्वन्तरम् । इति । स्मृतिस्तुकाफलः (आङ्गिक p. 383).

receded far into the back-ground and its place was taken by an elaborated procedure of *devapūjā* (worship of images kept in the house). Some space must be devoted to the origin and development of this phase of religious practice.

It is extremely doubtful whether images were generally worshipped in the ancient Vedic times. In the Rgveda and the other Vedas, there is worship of Agni, the Sun, Varuna and various other deities; but they were worshipped in the abstract, as powers and manifestations of the one Divine Person or as separate deities or functions behind natural phenomena or cosmic processes. There are no doubt passages where the deities of the Rgveda are spoken of as possessed of bodily attributes. A few verses may be cited in this connection. Indra is described in Rg. VIII. 17. 8 as 'tuyigriṣva' (with a powerful or thick neck) and 'vapodara' (having big or capacious belly) and 'subāhu' (having well-shaped arms). Rg. VIII. 17. 5 speaks of the limbs and sides of Indra and prays Indra to taste honey with his tongue. In Rg. X. 96. 8 Indra is spoken as having dark green (*hari*) hair and beard and in X. 105.7 again it is said that the hair on his chin are dark-green and his chin is never injured (in battle).¹⁶⁸⁸ In Rg. II. 33. 5 Rudra is said to be 'ṛdūdara' (whose abdomen is soft), 'babhru' (of brown colour) and 'susīpra' (with a fine chin or nose). The Vāj. S. 16. 7 speaks of Rudra as having a dark-blue throat and red (complexion) and 16. 51 says he wears a skin (*kṛtī*). In Rg. I. 155. 6 Viṣṇu is said to approach a battle with his huge body and as a youth ('*brhac-charitra*' and '*yuvā*'). In Rg. III. 53. 6 Indra is asked to go home at once after drinking Somas, as he has a charming wife and delightful house. In Rg. X. 26.7 god Pūṣan is said to shake his beard. In Rg. IV. 53.2 Savitr is said to put on a yellowish *drāpi* (armour) and in Rg. I. 25. 13 Varuna is said to wear a golden *drāpi*. It is not necessary to multiply examples. It is possible to argue that all these descriptions are poetic and metaphorical. But there are two passages of the Rgveda that cause much more difficulty than the above. Rg. IV. 24. 10 asks 'who will'¹⁶⁸⁹ purchase this

1688. तुविग्रीषो वपोदरः सुबाहुश्चर्मो मदे । इन्द्रो वृषाणि जिह्वते ॥ अ. VIII. 17. 8; हरिदमशार्कहरेण आपसस्तुरस्ये यो हरिषा अवर्षत । अ. X. 96. 8; वस्त्रं पञ्चमे सुहृताय द्रुपये हिरिमाशो हिरिमान् । अवतद्भुजकुलं न रजो ॥ अ. X. 105. 7.

1689. क इमं वृषभिर्ममेन्द्रं क्रीणाति येदमि । वृषा वृषाणि अक्षुतदधैर्न मे पुनर्दद्व ॥ अ. IV. 24. 10; मदे यान त्वानद्रिपः परा ह्युत्क्राप देवान् । न सहस्राय नावुताय पञ्चिनो न शताय शतमप ॥ अ. VIII. 1. 5.

my Indra for ten cows and might return it after he (Indra) has killed enemies'? Rg. VIII. 1. 5 says 'O Indra! I shall not give thee for even a great price, not even for a hundred, a thousand or an *ayuta* (ten thousand)'. It may be argued that here there is a reference to an image of Indra. But this is not convincing. It is equally possible to hold that these are hyperbolic or boastful statements of the great devotion of the worshipper to Indra and that there is no reference to an image of Indra. If we look at the Vedic cult described in the Brāhmaṇas where sacrifices of butter, cakes and boiled rice or other grain are offered to several deities in the fire, or animal and soma sacrifices are described at great length, it is clear that the ancient sages hardly ever thought of the worship of idols, but of deities in the abstract to whom they ascribed different functions and poetically represented them as being endowed like human beings with hands and feet and other limbs. It cannot be denied that here and there occur a few passages that suggest images as objects of worship. For example, in the Tai. Br. II. 6. 17 occurs the passage 'may the hotṛ priest worship the three goddesses, that are golden, that are endowed with beauty (or ornaments) that are great ones' &c. It looks as if golden images of the three goddesses are meant.¹⁶⁹⁰ One can say without much fear of contradiction that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in temples. But we have hardly any literary materials for judging what the religious practices of the lower or ignorant masses of Vedic India were. In Rg VII. 21. 5 Vasiṣṭha prays to Indra 'may the *śiśna-devas* not overwhelm our ṛta' (religious order or practices); similarly in Rg. X. 99. 3 the prayer is 'may he (Indra) striking (or killing) the *śiśnadevas* overcome them by his form or power'. Scholars are sharply divided in opinion about the meaning of the word¹⁶⁹¹ 'śiśnadeva'. Some hold that it denotes people who were worshippers of the phallus (*vide* Vedic Index, vol. II. p. 382). Others hold that the word is used in a secondary or metaphorical sense for those who are immersed in sexual gratification and do not recognize anything else (as worthy of pursuit). Yāska in his Nirukta (IV. 19) quotes

1690. होता बभ्रुलोकस्वतीः । तिस्रो देवीः शिरःपथीः । भारतीर्बृहतीर्महीः । तै. ब्रा. II. 6. 17. The three devīs are Bhṛatī, Idā and Sarasvatī.

1691. मा शिश्नदेवा अपि सुकृतं नः ॥ ऋ. VII. 21. 5 ; ब्रह्मिष्ठदेवोऽभि वपसा भूत् ॥ ऋ. X. 99. 3 ; 'मा शिश्नदेवाः अन्नद्वयार्थाः शिश्नं दनयतेः अपि सुकृतं नः सर्वं वा यज्ञं वा' निरुक्त IV. 19.

Rg. VII. 21. 5 and explains that the word means 'those who do not observe rules of *brahmacarya* (celibacy)'. The preponderance of authority and evidence is in favour of the second view. In Rg. VII. 104. 14 (= Atharva VIII. 4. 14), the poet pleads 'if I be addicted to falsehood, O fire, or if I call upon the gods in vain (then you may injure me), but (not being so) why are you angry with me? May those whose speech is false incur slaughter at your hands'. Here 'aurta-devāḥ' is practically the same as 'drogha-vācaḥ' in the fourth pāda. In the Tai. Up. I. 11. 2 we have the words 'mātrdevo bhava, pitrdevo bhava', where all that is meant is that 'one should be devoted to the parents'. Therefore 'śisna-deva' could hardly mean 'those who worship phallus as god'. In Rg.¹⁶⁹² X. 87. 2 Agni is invoked as follows 'with thy tongue reach the *mūradevas*, in thy mouth envelope the eaters of raw flesh after cutting them into bits' and in Rg. VII. 104. 24 Indra is called upon to kill male and female *yātudhānas* (evil spirits or sorcerers) and it is added 'may the *mūradevas* perish bereft of their necks and may they not see the sun rising up from the horizon'. Yāska in commenting on Rg. X. 4. 4 explains 'mūra' as 'mūḍha' (stupid)¹⁶⁹³. It is possible to take 'mūra' as meaning 'mortal' or 'perishable' (since the root 'mr' assumes the form 'muriya' as in Rg. VII. 104. 15). From the above quotations it is clear that the Rgvedic poets knew of low people who practised witchcraft, who were *mūradevas* (i. e. either worshipped perishable objects or were stupid in their cult) and who were the enemies of the Aryans. There are also clear references to enemies who did not look upon Indra as God (Rg. X. 27. 6, X. 48. 7, X. 86. 1).

Phallic emblems have been found in the ancient ruins at Mohenjo-daro (*vide* Sir John Marshall's work, vol. I, pp. 58-63). Except these finds the earliest known *lingas* so far discovered do not go beyond the first century B. C. But centuries before Christ the worship of images had become widespread in India. According to Haradatta on Āp. gr. 20. 1-3, where the offerings to

1692. आ जिह्वा मूदेवान्मस कन्धाद्यो वृक्षपि धत्स्वास्त ॥ अ. X. 87. 2 and अथर्ववेद VIII. 3. 2 (सायन renders मूदेवान् राक्षसान्); पराशिवा मूदेवाऽऽत्मीनि पराशुवो अभि शोषुचाना ॥ अ. X. 87. 14 (=अथर्ववेद VIII. 3. 13 with slight variation at end); नि वीचसो मूदेवा जदन्त ना ते वृक्षस्यर्वह्यस्तम् ॥ अ. VII. 104. 24 (अथर्ववेद VIII. 4. 24).

1693. मूरा अमूर न वरं चिकित्थो महिल्यग्रे स्वमहू विल्ले (अ. 10. 4. 4.); मूराः वरं अमूराः स्वमसि न वरं चिकः महस्वसो स्वं दु पेत ॥ निबन्ध VI. 8.

Īśāna, his consort and his son 'Jayanta' (the conqueror Skanda) are described, images of these three are worshipped. The *Mānava-grhya*¹⁶⁹⁴ II. 15. 6 prescribes that if an image (of wood, stone or metal) were to be burnt down or to become reduced to powder (of itself) or falls (from its pedestal) or breaks into pieces, or laughs, or moves to another place, the householder (in whose house it had been established) should offer ten oblations into fire with certain Vedic verses. In the *Baud. gr.* II. 2. 13 when describing the ceremony of *Upaniṣkramaṇa* (taking the infant child out of the house for the first time) it is said that the father after performing *homa* goes out of the house, worships the images outside (the house), feeds the *brāhmanas*, makes them pronounce benedictions and then brings back to the house the infant.¹⁶⁹⁵ The *Laugākṣi grhya* (18. 3) speaks of *devatāyatana* (a temple). *Gaut.* (IX. 13-14) forbids a man from answering calls of nature in front of images or from stretching one's feet towards them and (IX. 66) requires a man to circumambulate a temple (*devatāyatana*) that he may meet on his way. The *Śān. gr.* IV. 12. 15 does the same and uses the same word (S. B. E. vol. 29, p. 125) and in II. 6. 6 mentions a *deva-kula* (god's house). *Āp. Dh. S.* (I. 11. 30. 28) has a similar rule. *Manu* (II. 176) directs the *brahmacārin* to worship images, requires a person to circumambulate images that he may meet with when on a journey (IV. 39), not to cross the shadow of images (IV. 130) and ordains that witnesses be sworn in the presence of the images of gods and *brāhmanas* (VIII. 87). *Vide* also *Manu* III. 117 and IX. 285. The *Viṣṇu Dh. S.* (23. 34, 63. 27) mentions the images of gods (*devatārcā*) and speaks of the worship of *Bhagavat Vāsudeva* as an image. In *Vasiṣṭha* XI. 31, *Viṣṇu Dh. S.* 69. 7, 30. 15, 70. 13, 91. 10 the word '*devatāyatana*' or '*devāyatana*' occurs. Unfortunately the dates of all these works are far from being certain. But no scholar will assign the *Mānava*, *Baudhāyana* and *Śāṅkhyāyana grhyasūtras* and the *dharmaśāstras* of *Gautama* and *Āpastamba* to a later date than the 5th or 4th century B. C. *Pāṇini*, whom no scholar will place later than 300 B. C. (though there are some who

1694. यजन्तं दृष्टेद्वा नदृष्टेद्वा प्रपतेद्वा मनजेद्वा नदृष्टेद्वा मचलेद्वा... एताभिर्हुतुयात्... इति द्वाहाहुतयः । मानवग्रह्य II. 15. 6.

1695. अर्वापनिष्क्रम्य बाह्यानि चित्रिवाप्यन्वर्च्य... स्वत् दृष्टानामयति । श्री. घ. सू. II. 2. 13. This is quoted in the *संस्काररत्नमाला* p. 887 where *चित्रिवापि* is explained as *देवता*.

place him several centuries earlier), teaches¹⁶⁹⁶ that an image by attending on which a person maintains himself and which is not for sale has the same name as the god whose image it is e. g. an image is called Śiva or Skanda when the worshipper makes his livelihood by attending on the image of Śiva or Skanda (and appropriating the offerings placed before the image) which is not for sale. Pāṇini also teaches (IV. 3. 98) that 'Vāsudevaka' is a person who is a votary of Vāsudeva and Patañjali expressly says that Vāsudeva was not a mere kṣatriya, but that the word is the name of God. Patañjali comments on the former sūtra and vouchsafes the very interesting information that the Mauryas who were greedy of gold established or manufactured images, to which this rule would not apply, but it would apply to the images of gods that were in Patañjali's day used for pūjā (worship). According to Patañjali the images manufactured by the Mauryas would be called Śivaka &c. Patañjali, while commenting on Pāṇini IV. 1. 54, gives as examples an image with a long or high nose. The Ādiparva 70. 49, Anuśāsana 10. 20-21, Āśvamedhika 70. 16 speak of devatāyatanaś (temples) and Bhīṣma 112. 11 in speaking of terrible portents refers to images in temples trampling and shedding tears. Khāravela, king of Kalinga (latter half of 2nd century B. C.) is said to have re-established an image of Jina carried away by Nandarāja and he is described as 'sarva-devatāyatana-saṅkhāra-kāraka' (one who looked after the preservation and repair of all temples). In Kauṭilya's Arthaśāstra II. 4 (variously assigned to different dates from 300 B. C. to 250 A. D.) it is stated that in the centre of the capital shrines of Aparājita, Apratihata, Jayanta, Vajrayanta and temples of Śiva, Aśvins, Vaiśravaṇa, Lakṣmī and of Madirā (wine?) should be erected. It follows from the above discussion that long before Pāṇini there had arisen professional men who made their livelihood by attending on images and that temples of deities must have existed even in the 4th or 5th century B. C.

The question whether the worship of images and the erection of temples spontaneously arose among the Vedic Aryans

1696. अतिविकार्यं चाप्यदे । पर. V. 3. 99; अप्यय इत्युच्यते । अयेदं न सिध्यति सिद्धः स्वकाः विशास इति । किं कारणम् । मूर्तिर्हिरण्यमथैविरच्योः प्रकल्पिताः । भवेत्तस्य न इयात् । यास्तेषां संपत्तिं पूजापोरतां न सिध्यति । महाभाष्य vol. II. p. 429; दीर्घनासिक्यर्चा तुङ्गनासिक्यर्चा । महाभाष्य vol. II. p. 222 (on पर. IV. 1. 54); 'वासुदेवाङ्गनाम्ना इव' । पर. IV. 3. 98; अथवा नैवा क्षत्रियालया । मन्त्रेणा तत्रभवतः । महाभाष्य vol. II. p. 314; vide E. I. vol. 20 p. 80 and 'Vaishnavism and Saivism' by Dr. R. G. Bhandarkar (1913) pp. 3-4.

or whether they derived the idea from some other race or sectarians has been very often discussed. There are three principal views, viz. (1) that the worship of images was derived from śūdras and Dravidian tribes and absorbed in the brahmanical cult; (2) that the making of images was copied from the Buddhists; (3) that this practice was a natural and spontaneous growth. The second view is not very plausible. Images of Buddha were not made for a long time after his *nirvāṇa*. He was only represented at first by symbols. If modern chronology about Buddha's ministry is to be followed¹⁶⁹⁷ (he was born about 563 B. C. and died about 483 B. C.), it is almost impossible to hold that images of gods originally came to be made in imitation of images or statues of Buddha, since, as we saw above, temples and images of gods had already become widespread throughout India in the 4th or 5th century B. C.¹⁶⁹⁸ The first view is supported with arguments of some weight by Dr. Farquhar in J. R. A. S. for 1928 pp. 15-23. *Vide* also Dr. Charpentier in Indian Antiquary for 1927 pp. 89 ff. and 130 ff. But I do not hold that the reasons for this view are convincing. There is no apparent reason why only about 400 B. C. image worship should have been copied from the śūdras by the brāhmanas. The śūdra though given an inferior status had become a part of Indian Society at least a thousand years before 400 B. C., as the *Puruṣasūkta* shows. He had been serving the brāhmanas for centuries before that date and brāhmanas could in the times of the sūtras partake of food cooked by him and could take śūdra women in marriage. So, if the worship of images was a practice borrowed from the śūdras, it should have prevailed at least a thousand years before 400 B. C. The fact that the *devalaka* brāhmaṇa (one who maintained himself by attending on images either for a salary or by appropriating what was placed before the image) was not to be invited at a śrāddha and had thus an inferior status (Manu III. 152) is to be explained in a different way. The institution of worshippers of images had not an hoary antiquity behind it in the time of

1697. See 'History of Buddhist thought' by Dr. E. J. Thomas (1933) for these dates.

1698. *Vide* Mr. O. C. Ganguly's paper, 'the antiquity of the Buddha Image' in *Ostasiatische Zeitschrift* Neue Folge XIV, Heft 2/3, where he adduces very weighty grounds for holding that the beginning of the cult of the worship of the image of Buddha lies somewhere between 150 B. C. to 50 B. C.

Manu, as that of priests officiating at the śrauta or gṛhya sacrifices had in his day; besides such men must have neglected the principal duty of a brāhmaṇa (viz. study of the Veda) and so they were looked down upon. Even in the times of the Brāhmaṇas the simple gṛhya sacrifices were being raised to the level of śrauta rites, which were gradually becoming less and less frequent. The Ait. Br. (11. 8) prescribes that when a man takes up an offering to a deity and is about to say 'vasaṭ' he should contemplate upon that deity for whom the offering is meant.¹⁶⁹⁹ This would naturally lead the worshipper to invest the deity with anthropomorphic attributes. The Nirukta devotes some space (VII. 6-7) to the consideration of the question of the form of the deities referred to in the Vedic mantras.¹⁷⁰⁰ Three views are propounded, viz. (1) they have an anthropomorphic form, (2) they have no anthropomorphic form, (3) they may partake of both characters, i. e. the deities though really non-anthropomorphic may assume various forms for carrying out some purpose or activity. This last view contains the doctrine of *avatāras*. When Vedic sacrifices became less and less prevalent owing to various causes (particularly because of the doctrine of *ahimsā*, the various *upāsānās* and the philosophy of the Absolute set forth in the Upaniṣads), there arose the cult of the worship of images. Originally, it was not so universal or elaborate as it became in medieval and modern times.

The literature on the subject of image-worship is vast. The principal topics are: the substances from which images are made, the principal deities of which images were or are worshipped, the proportions of the various limbs in manufacturing images, the consecration of images and temples, the ritual of image worship. The subject of consecration of images and temples will be dealt with later on under the topic of *Pratiṣṭhā*.

In the *Bṛhat-saṃhitā* of Varāhamihira (chap. 58, where images of Rāma, of Viṣṇu with eight or four or two arms, of Baladeva, Ekānamāś, Śāmba, Brāhmā, Skanda, Śiva, Gīrījā as half of Śiva's body, Buddha, Jina, the Sun, the Mātṛā, Yama, Varuṇa, Kubera are described); in the *Matsyapurāṇa* chap.

1699. यस्मै देवतायै उचिर्दक्षितं स्वार्चा इषायेद्वयद्वयकृतिर्यत् । ऐ. ब्रा. 11. 8, quoted by शंकराचार्य on वेदान्तसूत्र I. 3. 33.

1700. अथाकारचिन्तनं देवतानाम् । पुरुषविधाः स्युर्लियेकम् । अपुरुषविधाः स्युर्लिपपरम् । अपि वा उभयविधाः स्युः अपि वा अपुरुषविधानामेव सतामेते कर्मात्मनाः स्युः । निरुक्त VII. 6-7.

258-264; in the Agnipurāṇa chap. 44-53, the Viṣṇudharmottara (III. 44 ff.) and other purāṇas, in the Mānasāra, the Caturvarga-cintāmaṇi of Hemādri (Vratākhaṇḍa vol. II part 1, pp. 76-222), in several āgama works, in the Devatāmūrti-prakaraṇa of sūtradhāra Maṇḍana of the 15th century (ed. by Upendra Mohan Sāṅkhyatīrtha, Calcutta, 1936) and similar works elaborate rules are given on pratimālākṣaṇa (the characteristics of the images of gods and goddesses). They cannot be dealt with here. In modern times many works and papers, several of them illustrated with plates and photographs, have been published on this subject.¹⁷⁰¹

Medieval digests like the Sm. C., the Smṛtimuktāphala, the Pūjā-prakāśa devote considerable space to the subject of devapūjā (image-worship) in its various aspects, the last work containing 382 pages in print on this subject. A very concise statement of only a few topics is attempted below.

1701. Besides the Annual Reports and Memoirs of the Archaeological Survey of India, the following is a modest list of such works:

Ars Asiatica (in French), some volumes of which such as vol. III (on Saiva sculpture), vol. X (on Ajanta), vol. XV (about images at Mathurā) are specially useful; Ludwig Bachhofer's 'Early Indian Sculpture' in two volumes (1929, Paris) with 161 plates (from 300 B.C. to 200 A.D.); Brindaban Bhattacharya's 'Indian Images' vol. I (1921, a very useful work containing original Sanskrit texts from the Vedas to the latest works and several illustrations); N. K. Bhattacharya's 'Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum'; Rai Bahadur Chanda's 'Medieval Indian Sculptures in the British Museum' (1936); 'Ancient India' (from the earliest times to the Guptas as to architecture and sculpture) by K. de B. Codrington 1926, with numerous plates; A. K. Coomaraswamy's 'History of Indian and Indonesian Art'; A. Foucher's 'Beginnings of Buddhist Art' (1917 translated by L. A. Thomas and F. W. Thomas) and 'L' Arte Gréco-Buddhique du Gandhāra' (in two vols. 1905 and 1918); O. C. Gangoly's 'South Indian Bronzes' (1915, with 25 full page illustrations and 45 smaller plates); T. A. Gopinath Rao's 'Elements of Hindu Iconography' (in 4 parts, containing quotations from purāṇas, śilpaśāstras and other works and numerous illustrations); Grünwedel's 'Buddhist Art in India' (English translation by Agnes C. Gibson revised by James Burgess, 1901); E. B. Havell's 'Indian Sculpture and Painting' (London, 1908), 'the Ideals of Indian Art' (London, 1911), 'Hand-book of Indian Art' (London, 1920); H. Krishna Sastry's 'South Indian Images of Gods and Goddesses'; Nihar Banjan Ray's 'Brahmanical Gods of Burma' (1932); V. A. Smith's 'History of Fine Art in India' (1911, with hundreds of illustrations); 'Murtivijñāna' (in Marathi) by G. H. Khare (1939, Poona).

The word 'devapūjā'¹⁷⁰² occurs in the Vārtika on Pāpini I. 3. 25. The digests try to show that, just as *yūga* (sacrifice) consists in giving up materials accompanied by a mantra with reference to a deity that is then principally in view, so *pūjā* also is *yūga*, as therein also there is giving up (or dedication) of materials to a deity.¹⁷⁰³

The next question is; who are entitled to perform *devapūjā*. Men and women of all varṇas and even the untouchables were to worship Viṣṇu who incarnated himself as man-lion, according to the Nṛsiṃhapurāṇa and Vṛddha-Hārta¹⁷⁰⁴ (VI. 6 and 256). All the male members of a joint undivided family are to perform separately *samdhya*, *brahmayajña* and *agnihotra* (if they have consecrated the *śrauta* and *grhya* fires) but *devapūjā* and *vaiśvadeva* will be only one for the whole family.¹⁷⁰⁵ The time for *devapūjā* is after *tarpana* at noon and before *vaiśvadeva*; but some place it after *vaiśvadeva*. According to Dakṣa II. 30-31 all *devakūrya* (duties and ceremonies in honour of gods) must be performed in the first half of the day.

One of the peculiar tenets of Hinduism is *adhikāra-bheda* (difference in rights, duties, ceremonies and worship dependent on difference in intellectual, emotional and spiritual equipment). Not every one was capable of the same discipline and regimen. Image worship was not absolutely necessary for everybody and the ancient writers never thought that when they worshipped an image they were simply paying homage to a material object. They believed that they contemplated the One Supreme Spirit in the form of the image or symbol before them, which helped ordinary people to concentrate their mind on the Godhead to the exclusion of other external and engrossing objects and pursuits.

1702. उपाख्येयपूजासंगतचरणयोः । वार्तिक on पा. I. 3. 25 उपान्मन्त्रकरणे. Vide महामाण्य vol. I. p. 281 which shows that this वार्तिक was read somewhat differently by others even so early.

1703. वज्रलिखितद्वयं ब्रह्मदेवताकिंपं समुदाये कृतार्थत्वात् । वदुक्ते अवयवाज्जोतिरासेचनाधिकः स्यात् । ज्ञे. IV. 2. 27-28, on which Śaṅkara distinguishes between *याम*, *होम* and *दान* as follows वज्रतिद्वयलिखितोतिषु सर्वपूर्वतः समानः । तत्र वज्रतिदेवतासुतिद्वय उत्सर्गमार्थं, ज्जोतिरासेचनाधिका, द्वादितिसर्गपूर्वकः परस्वत्वेन संबन्ध इत्येव यथा विशेष इति । तत्र पूजा नाम देवतोद्देशेन ब्रह्मत्वागतमकत्वाद्यान एव । पूजा-यकास p. 1.

1704. माह्वणाः शविना वैदवाः क्षिपः सुहान्मज्जतयः । संपुण्ड तं सुखेभ्यो भक्षया सिद्धयुपरम् । सुच्यन्ते याह्वयेदुःखैर्जन्मकोटिसमुद्भवैः । सुसिद्धपुराण quoted in पूजामकास p. 1, शुद्धकमलाकर p. 33.

1705. Vide साकल quoted in the व्यपहारमूल्य p. 133.

According ¹⁷⁰⁶ to Nārada, the Bhāgavata-purāṇa XI. 27. 9 and Vṛddha-Hārta (VI. 128-129) Hari is to be worshipped in water, in fire, in the heart, in the sun, on the altar, in brāhmaṇas and in images. Śātātapa ¹⁷⁰⁷ says 'the gods of ordinary men are in water, those of the knowing are in heaven, of the ignorant and of those of small intelligence are in wood and clay (i. e. images) and of the *yogin* in his own self (or heart)'. God is worshipped in fire by throwing oblations, in water by throwing flowers, in the heart by contemplation and in the orb of the sun by *japa*.

The materials out of which images are to be made are precious stones, gold, silver, copper, brass, iron, stone, wood or clay. One made of precious stones was the best and the most inferior was that made of clay. The Bhāgavata-purāṇa (XI. 27. 12) says that images are eight-fold viz. made of stone, wood, iron, sandal-wood or similar paste, drawn (as a picture), made of sand, of precious stones and lastly mental ¹⁷⁰⁸. The Matsya-purāṇa (258. 20-21) adds 'lead and bronze' to the above eight of the Skanda. *Vide* also Vṛddha-Hārta VIII. 120. Among stones the Śālagrāma stone (a black stone containing fossil ammonite found in the Gāṇḍakī river near a village called Śālagrāma) and the stone from Dvārakā marked with a cakra (discus) are highly prized in the worship of Viṣṇu. Vṛddha-Hārta (VIII. 183-189) highly extols Śālagrāma-pūjā. It is stated by Vṛddha-Hārta that only *devās* can worship Śālagrāma and not *sūdras*. According to several purāṇa passages quoted in the Pūjāprakāśa (pp. 20-21) even women and *sūdras* can perform

1706. साकारा विष्णुविज्ञेया तस्य सर्वे जगत्सृष्टयः । पूजाध्यानादिकं कार्यं साकारस्यैव
अस्म्यते ॥ विष्णुधर्मोत्तर III. 46. 3 ; नारदोपि । अथवाग्नौ हृदये च सूर्ये स्थण्डिले प्रतिमासु च ।
यत्स्थण्डिले हरेः सन्ध्यावर्चने मुनिभिः स्मृतम् ॥ quoted in पूजाप्रकाश p. 10 and स्तुतिः.
(आह्निक p. 384) ; अग्निधान III. 29. 2 has the same words. 'हृदये प्रतिमायां
वा जले सवितुमण्डले । ब्रह्मो च स्थण्डिले वापि चिन्तयेद्विष्णुमण्डपम् ॥ वृद्धहार्ते VI.
128-129 ; अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्यु हवि द्विजे । इष्येण भक्तियुक्तोचितं स्वहृदं
मममायया ॥ भागवत XI. 27. 9 ; *vide* also वृद्धहार्ते VIII. 91-92.

1707. अथु देवा मनुष्याणां द्विवि देवा मनीषिणाम् । काष्ठलोहेषु मूर्धाणां युक्तरपा-
त्मनि देवता ॥ आताप In आह्निकप्रकाश p. 382 ; अग्नौ क्रियायतां देवो द्विवि देवो मनी-
षिणाम् । प्रतिमास्त्वल्पद्वन्द्वीनां योगिनां हृदये हविः ॥ quoted in पूजाप्रकाश p. 8 (this is
समिद्धपुराण 62. 5 and अग्निधान III. 29. 3) ; हविषाग्नौ जले हव्यैर्धनिर्वा हृदये
हविर् ॥ अर्चन्ति सुरगो निरर्षं जपेन हविमण्डले ॥ स्तुतिः (आह्निक p. 384).

1708. रत्नजा देवजा चैव राजती ताम्रजा तथा । सेतकी वा तथा लोही शैलजा
द्रुमजा तथा ॥ अधमायमा विज्ञेया सुमयी प्रतिमा च वा । सर्वकामप्रदा चैव रत्नदा चोत्त-
मोत्तमा ॥ स्कन्दपुराण quoted in पूजाप्रकाश p. 11 ; शैली दाक्षमयी लोही लेण्या लेख्या
च सेकती । मनोमयी मणिमयी प्रतिमाद्यविधा स्तुता ॥ भागवतपुराण XI. 27. 12, quoted
in पूजाप्र. p. 116.

the worship of Śaṅgrāma¹⁷⁰⁹, but they should not touch it. Similarly they are not to worship *lingas* established in the past by sages &c. This worship of Śaṅgrāma is comparatively ancient. Śaṅkarācārya in his commentary on the Vedāntasūtra speaks in several places of Śaṅgrāma¹⁷¹⁰ being worshipped as a symbol of Hari. Five kinds of stones were used in worship, viz. Bāṇa-lingas from Narmadā in Śiva worship, Śaṅgrāma in Viṣṇu worship, metallic stone in Durgā worship, crystal for sun-worship and red stone in Gaṇeśa worship. The Rājatarāṅgī (IL 131 and VII 185) refers to the establishment of Bāṇalingas¹⁷¹¹ of Śiva in Kashmir taken from the Narmadā. About the images to be worshipped in the house it is stated in the Matsyapurāṇa (258. 22) that they should be in size as big as a part of the thumb up to 12 angulas and not more; but an image to be established in a temple should be up to sixteen angulas and not more or its proper height should be arrived at as follows: divide the height of the door into eight parts; taking seven parts divide them into one-third and two-thirds; the pedestal of the image should be one-third and the image should be two-thirds of the seven parts (1 e. $\frac{2}{3}$ of seven-eighths of the height of the door). Vide Matsyapurāṇa 258. 23-25.

Among the gods popularly worshipped the principal ones are Viṣṇu under various names and in various *avātāras*, Śiva in his various forms, Durgā, Gaṇeśa and the Sun.¹⁷¹² The

1709. शाङ्गग्रामशिला यद्य यद्य द्वारपर्वशिला । उभयोः संयोगे यद्य तद्य लुकिर्न संशयः ॥ नारद quoted in स्मृतिसु. (आष्टिक p. 384); vide also पूजाप. p. 11 and आचाररत्न p. 78a quoting स्कन्दपुराण. द्विजानामेव नाम्येषां शाङ्गग्रामशिलार्चनम्, पञ्चहारीत VIII. 190.

1710. एवमधीयस्ववादिषुण्यगणोपेत ईश्वरस्तत्र हृदयधुण्डरकि निष्ठाव्यो द्रष्टव्य उप-दिश्यते यथा शाङ्गग्रामे हरिः । शंकर on वेदान्तसूत्र I. 2. 7; vide also on I. 2. 14 and I. 3. 14. (where he says यथा शाङ्गग्रामे विष्णुः संगतित इति तद्वत्). Vide पूजा-कमलाकर p. 36 'जलनलिङ्गायां शाङ्गग्रामादौ तु स्वर्णरजिता पूजा लुप्ततैः कार्याः' and p. 37 quotes a passage from the मत्स्यपुराण which allows even स्तेच्छा to worship Devī and *lingas* made of clay or sand (पाथिलिङ्ग).

1711. स्थाने स्थाने जलान्तश्च बहुसंख्येनिवेशितैः । अथयत्नमन्त्रादिभिः शिवलिङ्गैस्तर-ङ्गिभिः ॥ राजतरङ्गिणी II. 131.

1712. आदित्यमन्त्रिकां विष्णुं यमनाथं मलेचरम् । पञ्चपञ्चरो मित्यं वृत्तस्थः पञ्च पूजयेत् ॥ संशय quoted in स्मृतिसु. (आष्टिक p. 384). Vide पूजामङ्गल p. 239 where a verse is quoted which supports the diagram in the text 'शम्भो मधुसूते हरीनहरभूषणो हरी शंकरनाथेनामहुता हरी हरणेशान्त्रिकाः स्वपिताः । देव्यां विष्णु-हरीकन्दनरूपो लम्बोदरेऽश्वमेधायाः शंकरभान्तोऽलिमुखा स्यस्तास्त ते शान्तिदाः ॥'. This verse is quoted in the आचाररत्न (p. 81a) as from the यमलपञ्चक of बीपदेव.

worship of these deities (called pañcāyatanapūjā) is said to have been popularised by the great Śaṅkarācārya. In modern times these five devatās are still worshipped, but they are differently arranged according as the worshipper places one or other of the five in the centre. The following diagram will show the five positions :

East

	Viṣṇupañcā- yatana	Śivapañcā- yatana	Sūrya-pañcā- yatana	Devī-pañcā- yatana	Gaṇeśa- pañcāyatana
North	Śaṅka-Gaṇeśa 2 3 Viṣṇu 1 Devī Sūrya 5 4	Viṣṇu Sūrya 2 3 Śaṅkara 1 Devī Gaṇeśa 5 4	Śaṅka-Gaṇeśa 2 3 Sūrya 1 Devī Viṣṇu 5 4	Viṣṇu Śaṅka- 2 ra 3 Devī 1 Sūrya Gaṇeśa 5 4	Viṣṇu Śaṅka- 2 ra 3 Gaṇeśa 1 Devī Sūrya 5 4

West

In mediæval and modern times Viṣṇu has been deemed to have descended to earth ten times to preserve the world and its culture. A brief account of the development of this theory will not be out of place here. The ten well-known *avatāras* are Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha (man-lion), Vāmana (dwarf), Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalkin. There are faint glimmerings of the theory of *avatāras* and of these forms even in the earliest Vedic Literature. In Rg. VIII. 17. 13¹⁷¹³ it is said that Indra was the grandson of the sage Śṛṅgaviśa. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. In Rg. IV. 36. 1 the sage Vāmadeva exclaims¹⁷¹⁴ ' I was Manu and I was also the Sun '. This is referred to in the Br. Up. I. 4. 10 and is often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the

1713. वस्ते शृङ्गविशो मयात् पञ्चपातुष्वपारयः । न्यस्मिन्द्वय आ मनः ॥ अ. VIII. 17. 13. निरुक्त VIII. 5 explains ' मयात् इति अवन्तरायाः पञ्चाया नामधेयम् । '। सायण takes मयात् to mean पुत्र here.

1714. अहं मनुर्भवं सूर्यंश्चाहं कक्षीर्षीं क्षविरस्मि विमः । अ. IV. 26. 1; अथ वा श्वमेव आसीत्तद्वामानमेवापेत् । अहं ब्रह्मास्मीति । तस्मात्तत्त्वमभवद्वयो यो देवानां प्रवृत्तयस्त स एव तद्वमवत्तपदीनां तथा मनुष्याणां तद्वैतत्त्वमन्तर्निविर्मानदेवः पतिपेदेऽहं मनुर्भवं सूर्यंश्चेति । बृह. उप. I. 4. 10; शास्त्रबुद्ध्या तुपदेशो नामधेयवत् । वेदान्तसूत्र I. 1. 30.

Sun could be born on the earth as a human being (i. e. there was an avatāra of the Sun). There is another sense in which this passage of the Rg and that of the Br. Up. are understood in the Vedāntasūtra I. 1. 30 viz. that Vāmadeva had realized that his soul was non-different from the Supreme Soul, Brahma. The elements of the avatāra of Matsya are probably suggested by the story of Manu who was saved from a flood by a great horned fish to whose horn Manu tied the rope of his ship when the flood rose. Vide Śat. Br. I. 8. 1. 1-6 (S. B. E. vol. 12, pp. 216-218).¹⁷¹⁵

The tortoise avatāra was probably suggested by the legend that Prajāpati having assumed the form of a tortoise created living beings and that as the words *kūrma* (tortoise) and *kaśyapa* mean the same object all creatures are said to be descended from (or to belong to) Kaśyapa (Śat. Br. VII. 5. 1. 5, S. B. E. vol. 41, p. 390).¹⁷¹⁶ The peculiar exploit of the Boar incarnation, viz. raising up the earth from the bottom of the ocean, is alluded to in the Śat. Br. XIV. 1. 2. 11 (S. B. E. vol. 44, p. 451) 'a boar called Emūsa raised the earth up and he was her lord Prajāpati'.¹⁷¹⁷ In the Rg. Viṣṇu is said to have pierced Varāha (I. 61. 7) and that he being incited by Indra brings to the worshipper a hundred buffaloes, rice cooked in milk, and the boar (called) Emūsa (VIII. 77. 10). The Tai. Ār. X. 1 refers to this myth. In the Kāthaka S. VIII. 2 Prajāpati is said to have become a boar and plunged in water. Vide also Tai. S. VII. 1. 5. 1 and Tai. Br. 1. 1. 3. Some elements of the story of the destruction of Hiranyakaśipu by Viṣṇu in the man-lion form are supplied by the story of the slaughter of the demon Namuci by Indra at dawn with the foam of waters, since Indra had agreed with Namuci that 'he would not slay him by day or by night, with the dry or moist

1715. स औष उल्लिख्ये नाचमापेदे ते स मत्स्य उपस्थाप्युद्धे तस्य शृङ्गे नाकः पार्श्वं प्रति-
मुनोच तेनैवमुत्तरं पिबिमाविषुदाय । इतपचभा. I. 8. 1. 5. Vide an interesting and
learned article by Prof. Macdonell in J. R. A. S. 1896 pp. 165-189 on the
mythological basis of some of the incarnations.

1716. स यत्कूर्मो नाम । एतद्वै स्मरे कृत्वा प्रजापतिः प्रजा अयुजत यद्वृजताकरोत् द-
करोचस्मात्कूर्मः कश्यपो वै कूर्मस्तस्मादाहुः सर्वाः प्रजाः काश्यप्य इति । इतपचभा.
VII. 5. 1. 5.

1717. इवसी इ वा इवममे बुधिष्पास मादेक्षमासी तामेमुष इति वराह उज्जवान
सोऽस्याः पतिः प्रजापतिः । इतपच XIV. 1. 2. 11; उद्भूतासि वराहेण कुण्ठेन इत-
चाहुना । सुमिष्वद्वर्णी लोकचारिणी । ते. अ. X. 1. वराह may in the Rg.
mean 'a bear-like cloud demon' or 'a boar'. Vide निबन्ध V. 4.

or with the palm or with the fist, or with staff or bow &c.' (Śat. Br. XII. 7. 3. 1-4, S. B. E. vol. 44, pp. 222-223). Śat. Br. XII. 7. 3. 4 quotes Rg. VIII. 14. 13 which narrates that Indra cut off the head of Namuci with the foam of waters.¹⁷¹⁸ In the ancient Tamil work Silappadikāram (translated by Prof. V. R. Diksitar) there is a reference to the Narasimha avatāra. The special achievement of the dwarf incarnation, viz. the request of the dwarf for as much space as would be covered by his three steps, has its counter-part in the Rgveda, where the principal exploits of Viṣṇu are the taking of three steps and making the earth steady or fast.¹⁷¹⁹ Vide Śat. Br. I. 2. 5. 1 for the Dwarf incarnation. In the Chāndogya Up. III. 17. 6 it is stated that the sage Ghora Āṅgīrasa imparted a certain instruction to Kṛṣṇa, the son of Devaki.¹⁷²⁰ This may have supplied some part of the legends about Kṛṣṇa in the Great Epic and the Purāṇas.

We saw above that according to Patañjali Vāsudeva was not a mere ksatriya but an incarnation of God. Patañjali quotes a quarter of a verse which speaks of Kāṁsa being killed by Vāsudeva and refers to painted shows wherein the party of Vāsudeva were dressed in black and of Kāṁsa in red (vide Mahābhāṣya, vol. II. p. 36 and p. 119). Patañjali also speaks of Ugrasena as a member of the Andhaka clan and Viśvakṣena as a Vṛṣṇi and of Baladeva also (Mahābhāṣya, vol. II. p. 257 on Pāṇini IV. 1. 114) and of Satyabhāmā (vol. I. p. 111) and Akṛūra (vol. II. p. 295). So the main story of Kṛṣṇa and persons connected with his ministry on earth as gathered from the Mahābhārata, the Harivaṁśa &c. were known to Patañjali and to some extent also to Pāṇini. The Besnagara Inscription of Heliodorus (E. I. vol. X. Appendix p. 63 No. 669) shows that even Greeks became devotees of Viṣṇu. The Eran Stone

1718. नमुचेरासुरस्य शुसप्तं राजावतुदित आदिष्ये न दिवा न नक्तमिति शिर उदवाप्तयत् । तस्माद्विष्णुविष्णान्मयूक्तयः अपां केनेन ... सुधः ॥ इति । शतपथभा. XII. 7. 3. 3-4 ; अ. VIII. 14. 13 is अपां केनेन नमुचेः शिर इन्द्रोदधत्तक । विश्वा नदजयः सुधः ॥

1719. इदं विष्णुविचकले त्रेधा निदधे पदम् । समुद्रमस्य पान्तरे ॥ अतोपि पृथा विच- कले विष्णुर्गोपि अवाप्यः । अ. I. 22. 17-18 ; vide also Rg. I. 154. 1-4, I. 155. 4, VI. 49. 13 &c. ; न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाव । उदस्तन्ना नाकसूयं बुधन्तं दापयं मार्ची ककुभं पुष्पिण्याः ॥ ... स्वस्तन्ना रोदसी विष्णवेते दापयं पुष्पिणीमनितो नपूतैः ॥ अ. VII. 99. 2-3.

1720. सद्देवद्वोर आङ्गिरसः कृष्णाय देवकीपुत्रापोकलोकावापिपास एव स वसूत । चान्दोग्य उप. III. 17. 6. Vide 'Vaiṣṇavism and Saivism' by Sir R. G. Bhandarkar p. 11 on Kṛṣṇa.

Inscription (vide Gupta Inscriptions p. 158 No. 36) refers to the Boar Incarnation. The Bhāgavatapurāṇa II. 4. 18 declares that even Kirātas, Hūnas, Andhras, Pulindas, Pukkasas, Ābhiras, Suhmas, Yavanas, Khasas and others and even sinners, when they throw themselves on the mercy of Viṣṇu as devotees, are purified. It may therefore be assumed that the theory of the avatāras of Viṣṇu (whether ten or less or more) had been prevalent some centuries before the Christian era.

In the Mahābhārata and the Rāmāyaṇa it is frequently stated that God comes down to earth often for punishing the wicked, for the protection of the good and the establishment of *dharma*.¹⁷²¹ In the Śāntiparva (339. 103-104) the avatāras are stated to be ten and they are the same as now accepted except that Haṁsa is mentioned instead of Buddha and Kṛṣṇa is called Sātvata. Among the Purāṇas also several do not mention Buddha as an avatāra. The Mārkaṇḍeya (47. 7) speaks of Matsya, Kūrma and Varāha incarnations and in 4-53-56 begins with Varāha and mentions Nṛsiṃha, Vāmana and Māthura (i. e. Kṛṣṇa). The Matsya (47. 39-45) speaks of 12 avatāras, some of which are different from the usual ones and verse 106 states that Bhṛgu cursed Viṣṇu to be born as a human being seven times, as he killed a woman, viz. his wife. The Matsya-purāṇa (chap. 285. 6-7) mentions the well-known ten avatāras including Buddha and this passage is quoted by Aparārka on p. 338. The Matsya-purāṇa 47. 247 speaks of Buddha as the 9th (avatāra). The Nṛsiṃha-purāṇa chap. 36, the Agni-purāṇa chap. 2 to 16 and the Vārāha-purāṇa 4. 2 enumerate the well-known ten avatāras. The Vṛddha-Hārīta smṛti¹⁷²² (X. 145-146) enumerates ten avatāras, includes Hayagrīva in them (in place of Buddha) and expressly says that Buddha should not be worshipped. In the Rāmāyaṇa (Ayodhya-

1721. Vide Hopkins' 'Epic Mythology' 1915, pp. 209-219 and Indian Historical Quarterly, vol. XI p. 121 ff. for detailed information on the avatāras of Viṣṇu; note the following : अस्मत् निग्रहायै धर्मसंस्थापनं च । अवतारैर् मनुष्याणामजायत यदुत्तमैः ॥ वनपर्व 272. 71 ; पद्मीः संसाराणो वै योनीर्धर्माणि सत्तमः । धर्मसंस्थापनार्थं धर्मसंस्थापनाय च ॥ आश्वमेधिकपर्व 54.13 ; भगवद्गीता IV. 7-8, वनपर्व 272. 61-70, 275. 8. &c. ; अयोध्याकाण्ड I. 7, उत्तरकाण्ड 8. 27 ; हिसः कूर्मश्च मत्स्यश्च मातृभार्याहृद् द्विजोत्तमः । वराहो नारसिंहश्च वामनो राम एव च । रामो दशरथिजैव सारथ्यः कलिश्चैव च । शान्तिपर्व 339. 103-104.

1722. मत्स्यं कूर्मं च वाराहं नारसिंहं च वामनम् । श्रीरामं बलभद्रं च कुण्डलं कलिक-
नमप्यपम् ॥ दशवीथं वनघोषिं पुलयेद्वैष्णवोत्तमः । नारसिंहं द्वापर्वं दुर्गं सर्वत्रापि च कर्मसु ॥
दृढशरीरं X. 145-146.

kāṇḍa 109. 34) Buddha is reviled as a thief and an atheist.¹⁷²³ This passage may be an interpolation. In the Bhāgavatapurāṇa there are three different lists of avatāras at I. 3 (where 22 avatāras occur in which Buddha, Kalkin, Vyāsa, Balarāma and Kṛṣṇa are separately enumerated), II. 7 (where besides the well-known avatāras, Kapila, Dattatreya and others are mentioned), and at VI. 8 Buddha and Kalkin are both mentioned in verse 17.¹⁷²⁴ The Kṛtyaratnākara (pp. 159-160) quotes a passage from the Brahmapurāṇa about a *vrata* on the 7th of the bright half of Vaiśākha where it is stated that Viṣṇu as Buddha started the Sākya-dharma and that on the 7th day of Vaiśākha when the moon is in conjunction with the Pūṣya constellation, the image of Buddha should be bathed to the accompaniment of sayings of the Sākya and gifts of garments should be made to Sākya ascetics. The same work (pp. 247-248) quotes a passage of the Varāhapurāṇa on the observances of Buddha-dvādaśī, when a golden image of Buddha was to be worshipped and given to a brāhmaṇa. In memoir No. 26 of the Archaeological Survey of India, it is stated (p. 5) that in an inscription from South India of about the 7th century A. D. occurs a verse in a mutilated form in which Buddha is enumerated among the ten avatāras (...naraśimhotha Vāmanaḥ Rāma Rāmaśca Kṛṣṇaśca Buddhaḥ Kalki ca te daśa).¹⁷²⁵ From the above discussion it follows that Buddha became in popular view an avatāra of Viṣṇu for the Hindus from about the 7th century A. D. Even about that time he was not universally so treated and orthodox writers like Kumārila (who flourished somewhere about 650 to 750 A. D.) did not admit that he was an avatāra. In his Tantravārtika (p. 195 on Jaimini I. 3. 4) Kumārila-bhaṭṭa says that the Sākya texts were promulgated by Buddha and others that had strayed from the path of the three Vedas and

1723. यथा हि चोरः स तथा हि बुद्धस्तथागते नालिकमत्र विद्धि । अपोभवाकाण्ड 109. 34.

1724. अवतारा द्व्यसंख्येया इरेः सप्तविधेर्हिजाः । प्राग्वत् I. 3. 26; अष्टाविंशतिमेवामे विष्णुः कलिमुमे सति । शाक्यान् विनष्टधर्मांश्च बुद्धो भूत्वा परार्तयत् ॥ ब्रह्मपुराण quoted in कुल्लर, p. 160; 'स्थापयेत्तत्र सौवर्ण्यं बुद्धं कृत्वा पिच्छलः । तमप्येवं तु संपूज्य ब्राह्मणाय निवेदयेत् ॥ बुद्धोद्गमस्य बुद्धोद्भूतं स्वयं बुद्धो जनादेनः । ... बुद्धत्वा राजपञ्चिर्ध्वं सोऽथ वार्ति परमको यतः ॥ ब्रह्मपुराण quoted in कुल्लर, pp. 247-248.

1725. मत्स्यः कुर्मो ब्राह्मण नरसिंहोऽथ वामनः । रामो रामश्च कृष्णश्च बुद्धः कल्को च ते दश ॥ ब्रह्मपुराण IV. 2; the inscription in the memoir 26 (p. 5) contains the verse in this form. Vide 'Vaishnavism and Saivism' pp. 41-42 for the incarnations of Viṣṇu.

that acted contrary to the Vedas and asks ¹⁷²⁶ the question "what assurance is there that one, who, himself being a *kṣatriya*, transgressed the dharma laid down for *kṣatriyas* and betook himself to the profession of a religious teacher and accepted gifts, would impart instruction in dharma that would not lead to confusion? It has been said 'one should leave at a distance a person who does acts contrary to the other world. How can one who deceives himself confer benefit on another'?" The *Bṛhatsamhitā* of Varāhamihira (60. 19) states the persons who are to hold the office of worshipper in the temples of several deities, viz. the *Bhāgavatas* for Viṣṇu, the *Magas* (*śākadvīpiya brāhmaṇas*) in temples of the sun, *dījas* smeared with ashes in Śiva temples, those who know the group of *mātr̥s* in the temples of the Mother Goddesses, *brāhmaṇas* in the temples of Brahmanā, Buddhists in the temples of Buddha who was good to all and whose mind was full of peace, naked ascetics in the temples of Jinas; whoever is a devotee of a particular god should worship that god according to the procedure proscribed in his own cult.¹⁷²⁷

1726. शाक्यादिब्रह्मणो कतिपयमदानादिवचनवर्गे सर्वाण्येव समस्तचतुर्दश-
विद्यारथानविकल्पाणि त्रयीमार्गस्थानविकल्पाचरणैर्ब्रह्मादिभिः प्रयोजितानि । ... स्वधर्मादि-
कमेण च येन अत्रियेण सता यवकतुषपतिवर्गो मतिपञ्चो ज्ञ धर्मविभुजमुपदेशयतीति कः
समान्वासः । उक्तं च । परलोकविकल्पाणि कुर्वाणं दूरतस्त्वजेत् । आत्मानं योतितं यत्ते सोम्यसौ
स्यात्तु यो दितः । इति । तन्त्रवार्तिक p. 195. The verse परलोक &c. is शान्तिपर्व 148.
13, the first half being somewhat different (though the sense is the
same). A *brahman* alone was entitled to accept gifts and propound dharma.
Vide *Manu* X. 1.

1727. विद्वजोर्भाष्यवतान्मया च सचिंतः शम्भोः सम्भस्महिजान् मातृणामपि मातृसम्पद-
विदो विमान् विदुर्ब्रह्मणः । शाक्यान्तर्ब्रह्मणो ज्ञानमनसो नम्राजिनानां विदुर्ब्रह्मणो देवमुपा-
भिताः स्वविधिना सेतुर्य कार्या क्रियाः ब्रह्मसंहिता 60.19. Vide Wilson's *Viṣṇupurāṇa*
vol. V. p. 382 where an analysis of the *Bhaviṣyapurāṇa* (last 12 chapters)
is given. Samba being cursed built a temple of Śiva and brought 18
families of *Magas* from *Sakadvīpa*, with whom the *Bhojas* (a sub-division
of *Yādavas*) entered into matrimonial alliances, whence the *Magas* came
to be called *Bhojakas*. In the *Harṣacarita* IV *Bhāṇa* speaks of a *Bhojaka*
astrologer called *Tāraka* who predicts on *Harṣa*'s birth his greatness and
the commentator states that 'Bhojaka' means 'Maga'. Vide *Sherring's*
'Hindu Tribes and Castes' vol. I. pp. 102-103 where he describes the
śākadvīpi brāhmaṇas as *Māgadha brāhmaṇas* and not as *Magas*. For
Śiva-worship and the *Magas*, vide 'Vaiṣṇavism and Śaivism' pp.
151-155. Vide *Weber's* essay on the *Magavyakti* of *Kṛṣṇadāsa* for the
Magabrahmanas and E. I. vol. II. p. 330 ff. the *Govindapura* stone
inscription of the poet *Gāṅgādharma*, who was a *Maga*, in *saka* 1059
(1137-38 A. D.), where it is said that the *Magas* were sprung from the

(Continued on next page)

Kṣemendṛa (about 1066 A. D.) in his *Daśāvatāra-carita* and the Gitagovinda of Jayadeva (about 1180-1200 A. D.) speak of Buddha as an avatāra of Viṣṇu. Therefore at least before or about the 10th century A. D. Buddha had come to be looked upon as an avatāra of Viṣṇu throughout India.¹⁷²³ The total disappearance of Buddhism from India, the land of its birth, is a most striking phenomenon, which as stated by A. Schweitzer in 'Indian thought and its development' (tr. by Mrs. C. E. B. Russell, 1935) p. 137, cannot be satisfactorily explained. Though Buddha did not accept the authority of the Vedas and of brāhmanas, nor the existence of an individual soul nor the Supreme Soul, he believed in *karma* and *punarjanna* and in release from *samsāra* by renunciation and desirelessness. When his followers defied Buddha, when animal sacrifices had been almost stopped and his insistence on universal charity and kindness and on self-restraint were universally accepted by the followers of the Vedic religion, Buddha came to be deemed an avatāra of Viṣṇu, as the *raison d'être* for a separate cult ceased and the decadence of morals among monks and nuns hastened the downfall of Buddhism, the finishing touches being added by the Moslem invasions from about 1200 A. D. No one can affirm that persecution had anything to do with the disappearance of Buddhism from India. Though it cannot be said that there was no religious persecution whatever at any time in India, the evidence for persecution is very limited and such persecution if any as may have existed was as nothing compared to the persecution of Christians by other Christians and of Jews in all centuries and particularly in the 20th century by several so-called Christian powers. The few well-authenticated cases of large-scale persecutions are those of Śaśāṅka who persecuted the Buddhists (vide Beal's 'Records of the eastern world,' vol. I p. 213, vol. II. p. 42, 91, 118, 121), of Mihirakula, of a Pāṇḍya king (in the 11th

(Continued from last page)

sun's own body, were brought from Śākadvīpa by Śāmba, the son of Kṛṣṇa, and that the first Māga was a Bhāradvāja. Vide also E. I. vol. IX. p. 279 the Ghatijyāla Inscriptions (near Jodhpur) of Pratihāra Kakkaka written by Mātṛavi, a Māga, in *samvat* 918 (861-62 A. D.) and Bhaviṣṭyapurāṇa, chap. 139-40 for further details, such as growing beards, being called Bhojakas &c. Bhṛṅmaparva chap. 11 describes Śākadvīpa and verse 36 speaks of the country of Māgas (Magas?).

1723. Vide the first *astopadi* of the Gitagovinda मलयपदोपिजने धृत-
 शान्ति वेदम् । निन्दन्ति यज्ञविधेयस्य क्षुतिजातम् । सवचद्वयं दूषितपशुपातम् । केसव
 धृतधृशरीरं जप जगदीश हरे ॥

century) who persecuted the Jains. From Aśoka downwards, kings and the civil power always extended a generous tolerance to all sects (vide Aśoka's Rock Edict No. 12). The father of the great emperor Harṣa was a worshipper of the Sun, while Harṣa's elder brother Rājyavardhana was a Buddhist and Harṣa, though himself a Śaiva, speaks of his brother with greater reverence than of his own father (vide the Madhuban copperplate inscription in E. L. vol. VII p. 155 and I p. 67). Vide Barth's 'Religions of India' pp. 133-134, Farguher's 'Outlines of the Religious Literature of India' pp. 169, 175 for general religious tolerance in ancient India.

Rāma and Kṛṣṇa were worshipped as avatāras of Viṣṇu at least several centuries before Christ. Kālidāsa in the Raghuvamśa (XI. 22) and the Meghadūta indicates that he regarded Vāmana as an avatāra of Viṣṇu as much as Rāma was. Similarly the Varāha and Narasimha avatāras are frequently spoken of in the Kādambarī. The *Trimūrti* i. e. the conception of the triune combination of Brahmā, Viṣṇu and Śiva into one God-head is also an ancient one. The Mahābhārata (Vanaparva) gives expression to the idea that Prajāpati creates the world in the form of Brahmā, sustains it in the form of the great Puruṣa and annihilates it in the form of Rudra. Hopkins in his 'Epic Mythology' p. 231 holds that this is a solitary passage about *Trimūrti* and is a late one and that the Mahābhārata in general has no doctrine of *Trimūrti*, but rather of the equality of Viṣṇu and Śiva. Kālidāsa in his Raghuvamśa (X. 16) and Kumārasambhava (II. 4)¹⁷²³ breathes the same belief. The temples of Brahmā are now very few and far between, the most well-known being that at Puṣkara (Ajmer). There is a temple of Brahmā in the Idar State and another at Sādhi in the Padra Taluka of the Baroda State. The Padmapurāṇa (Śṛṅṅkhanda 17) shows that the worship of Brahmā had declined at that time owing, it is said, to the curse of Śaṅkari.

Śiva worship appears to be the most ancient worship that is still prevalent. Sir John Marshall's work on Mohenjo-daro (vol. I. pp. 52-53 and plate XII No. 17) shows a figure that is most probably of Śiva as a great *yogin* surrounded by the

1723. सुवर्णे ब्रह्ममूर्तिसु रश्मिं पौरुषीं तनुः । सौंदर्यायेन जगदेषितोऽवस्थाः पञ्चा-
यतेः ॥ वनपर्व 272. 48; नमस्त्रिमूर्तेय त्वयं प्राकृ दृष्टेः केवलस्थने । गुणव्यवस्थिताय पञ्चादेव-
स्येतेषु ॥ कुमारसंभव II. 4. It is noteworthy that the three aspects of crea-
tion, preservation and destruction are ascribed by Kālidāsa to Brahmā
here and not to Viṣṇu.

elephant, the tiger, the rhinoceros and the buffalo (as Śiva is called Paśupati). *Vide* also the Preface to vol. I. p. VII. At Mohenjo-daro the humped and short-horned bull is among the most prominent objects. Śiva as half male and half female was worshipped long before Kālidāsa (*vide* first verse of the Mālavikāgnimitra and Kumārasambhava VII. 28). Śiva is often spoken of as Pañcatūṇḍa (with five faces), the five aspects being respectively called Sadyojāta, Vāmadeva, Aghora, Tatpurusa and Īśāna (*vide* Tai. Ār. X. 43-47, Viṣṇudharmottara III. 48. 1). Though in later times the followers of Śiva and Viṣṇu abused each other, the Mahābhārata and some of the Purāṇas exhibit a most tolerant spirit and say there is no difference between the two.¹⁷³⁰ *Vide* Vanaparva 39. 76 and 189. 5-6, Śānti 343. 132, Matsyapurāṇa 52. 23. The 1000 names of Viṣṇu are enumerated in Anuśāsanaparva 149. 14-120 and the 1000 names of Śiva in Anuśāsana 17 and Śānti 287. 74 ff.

About the images of the sun the Matsyapurāṇa (II. 31 and 33) enjoins that in painting pictures of the sun or in temples of the sun the feet of the sun are not to be drawn¹⁷³¹ or shown.

About Gaṇeśa a few words have already been said (at pp. 213-216). Gaṇeśa came to be worshipped even by the Jains. *Vide* Ācāra-dīnakara (composed in *samvat* 1468) published in the Kharataragaccha-granthamālā (part II, 1923), where on p. 210 there is the procedure of consecrating an image of Gaṇeśa even for Jains and 'Journal of Indian History', vol. 18 for 1939 p. 158 for different types of Gaṇeśa figures one of which has 18 arms. For a figure of Gaṇeśa with sweetmeats (of about 500 A. D.) *vide* 'Ancient India' by Codrington (Plate XXXIX). The Ācāradīnakara says that images of Gaṇeśa may have two, four, six, nine, 18 or 108 arms. The Agnipurāṇa chap. 71, the Mudgalapurāṇa and Gaṇeśapurāṇa deal with Gaṇeśa worship, but their dates are uncertain. The Vāraṇasipurāṇa chap. 23 narrates a fantastic story of the birth of Gaṇeśa. The Gaṇapatyatharvaśīrṣa (Aun. ed.) identifies Gaṇeśa with supreme Brahma.* The worship of the images of planets is

1730. शिवाय विष्णुस्त्वाय विष्णवे शिवस्त्वयि । वनपर्व 39. 76 ; परमार्थे मेति स मां वेति परमामृतं स मामृतं । नावयोरेतर्हि किञ्चिन्ना ते ब्रूहृद्विरमया । कान्ति. 343. 131 ; एवं विन्दति यस्तेषां सवनिव स विन्दति । एवं यथासमानस्तु सवनिव यथासति ॥ वायु. 66. 114.

1731. तस्माच्च धर्मकामार्थं चित्रेण वापयन्ते च । न कञ्चित्कारणेनैवाद्यौ देवदेवस्य धीमता ॥ मत्स्यपुराण 11. 33 ; *vide* अथर्वकं p. 570 for a similar rule quoted from the देवीपुराण and वसुपुराण.

* *Vide* a learned monograph on Gaṇeśa by Alice Getty with a poetic Introduction by Prof. A. Foucher and many plates (1936, Oxford).

284.74 ff
निर्गुण
Ed.

II. 3. 4) and having invited Viṣṇu with the *anuvāka* 'yujāta manah' (Rg. V. 81), he must worship God with a salutation with his knees, hands and head. With the three mantras 'apo hi &c.' (Rg. X. 9. 1-3), he must announce the *arghya* (water respectfully offered for washing the hands); with the four mantras 'hiraṇyavarṇāḥ' (Tai. S. V. 6. 1. 1-2) the *pādya* (water for washing the feet); with 'may the waters of the plain propitiate us' (Atharva I. 6. 4), the 'ācamaniya' (the water for sipping); with Rg. I. 23. 22 the water meant for the bath (should be offered); with 'in chariots, in axles, in the strength of bulls' (Tai. Br. II. 7. 7) unguents and ornaments; with (Rg. III. 8. 4 'yuvā suvāsāḥ') a garment; with 'endowed with flowers' (Tai. S. IV. 2. 6. 1) a flower; with 'thou art a slayer, slay the enemies' (Vāj. S. I. 8) incense; with 'thou art lustre, thou art bright' (Vāj. S. XXII. 1) a lamp; with 'dadhikrāvo' (Rg. IV. 39. 6) a *madhuparka* (honey mixture); with the eight mantras 'hiraṇyagarbhaḥ' (Rg. X. 121. 1-8) an offering of eatables; a chowrie, a fan, a looking glass, an umbrella, a vehicle, a seat, all these objects he must announce and place before God (Viṣṇu) muttering the Gāyatri at the same time. After having thus worshipped Him, he must mutter the *Paruṣasūkta*. After that he who desires to obtain eternal bliss should make oblations of clarified butter, while reciting the verses of the same hymn (Rg. X. 90)." The Baud. gr. *pariśeṣasūtra* II. 14 describes¹⁷⁹³ the daily worship of Mahāpuruṣa (i. e. Viṣṇu). "A man after bathing should coudung a pure and even spot and draw the image of Viṣṇu, should offer whole grains of rice and flowers to it in worship and then should invoke Viṣṇu to come by offering water with flowers accompanied by the three *vyāhrtis* repeated separately and together: then he should utter the words 'this *kūrca* (bundle) of darbhas is made for the divine lord, its blades are twisted by threes, it is green and gold, accept this'. Then he should cleanse a vessel with water to the accompaniment of the Gāyatri, should pass kuśa grass across

1793. अथानो महापुरुषस्याहस्तः पश्चिर्वाग्निर्ध्वज्यास्वास्वानः । स्नातः क्षुचिः शुचौ समे देवे गोमयेनोपलिप्त्वा दधेत्पुत्रं प्रतिष्ठति कुत्वाक्षतदुर्वैर्घाताममर्चयित्वा सह पुत्रोद्वेगम महापुरुषमावाहयेत् । ओं शुः पुरुषमावाहयामि ... ओं शुः शुः स्वाः पुरुषमावाहयामीत्यावाह्य ... केशवः तर्पणमीति द्वादशनामधेयैर्वाहतिभिः प्रक्षालितशुद्धं परिचिप्य ... स्वाहतिभिः पुरुषमुवाहयते... ओं शुः पुरुषमुवाहयामि-इत्यादिभिः 'प्रयतु भगवान् महापुरुषः केमाव विजयाय पुनस्तद्दर्शनाय च' इति । प्रतिमास्थापनेष्वावाहनोद्गातनवर्जनहरहस्वा-च्छत इत्याह भगवान् बोधायकः । यौवा. शुद्धोपपद्य II. 14. This whole chapter is quoted by the *समुच्चिन्विता* I. pp. 199-200, *सुलिङ्ग*. (आह्निक p. 386), *पूजा-न्यास* pp. 140-142 (in all with variations).

the water poured therein, should then utter the Gāyatri mantra over it and should then turn it towards the sun with the syllable 'om' till he desires (or till he is tired); from that water he offers water for washing the feet (pādya) with Rg. I. 22. 18 (trīṇi padā &c); then after having put aside the stale flowers to the accompaniment of the *vyāhṛtis*, he should offer *archya* with the verse Rg. I. 22. 17 (idam Viṣṇu) and should offer *ācamanīya* with the verse 'divo vā Viṣṇo' (Tai. S. I. 2. 13. 2); then he bathes the deity with the three verses Rg. X. 9. 1-3 (āpo hi śthā &c), with the four verses 'hiraṇya-varuṇāḥ' (Tai. S. V. 6. 1. 1-2), with the *anuvāka* beginning with 'pavamānaḥ suvarjanaḥ' (Tai. Br. I. 4. 8) and with the mantra 'brahma jajñānam' (Tai. S. IV. 2. 8. 2), with the Vāmadevi ṛk (Rg. IV. 26. 1), with the 'yajuḥ-pavitra' (i. e. Tai. S. I. 2. 1. 1). Then he satiates (the image of) the deity with water sprinkled round the deity keeping the right hand towards it and taking the twelve names (Keśava and others) with the *vyāhṛtis*; he offers a garment with the syllable 'om', *yajñopavita* with the sacred Gāyatri, *ācamanīya* with Rg. I. 22. 17, sandalwood paste with the verse 'gandhadvārām' (Tai. Ār. X. 1), whole grains of rice (akṣata) with the verse 'Irāvati' (Rg. VII. 99. 3), flowers with Rg. I. 22. 20 (tad Viṣṇoḥ), incense (dhūpa) with the Gāyatri, a lamp with the mantra 'uddīpyasva' (Tai. Ār. X. 1) and cooked food is offered with the formula 'devasya tvā'; then he should offer flowers to the image repeating the twelve names of Viṣṇu, associating with each name the verses from 'trīṇi padā' to 'sumṛitā bhavantu naḥ' (Tai. Br. II. 4. 6). Then they laud him with verses derived from the Rgveda, Yajurveda, Sāmaveda or Atharvaveda in praise of Viṣṇu; then he should bid good bye to the Puruṣa (i. e. Viṣṇu) by uttering¹⁷³⁴ the three *vyāhṛtis* (in such formula as 'om bhūḥ puruṣamudvās-ayāmi) and adding 'may the Lord, the Great Person, go away for (my) well-being, for conquest and for being seen again.' In case the image is immovably fixed on a pedestal &c. the invocation to come and the bidding of good-bye are omitted. The Baud. grhya-śeṣasūtra (II. 17) contains the procedure of the worship of Mahādeva (Śiva). It is almost on the same lines as the worship of Viṣṇu set out above with the difference that the names of Śiva such as Mahādeva, Bhava, Rudra, Tryambaka

1734. Vide above (note 567) for the twelve names of Viṣṇu. The *vijñāna* will be in four formulas viz. ओं भूः पुरुषमुदासयामि । ओं भूः पुरुः, ओं स्वः पुरुः, ओं सुभूतः स्वः पुरुः.

are substituted and some of the mantras are different. A few differences will be found in the text quoted below. It is stated therein that when the worship is of a *liṅga* immovably fixed then there is no invocation to come and no bidding of good-bye. ¹⁷³⁴

In the Pūjaprakāśa (pp. 97-149) and other digests the methods of *devapūjā* according to Śaunaka, Grhyapariśiṣṭa, Rgvidhāna, Viṣṇudharmottarapurāṇa, Bhāgavatapurāṇa, the Naraśimhapurāṇa are set out in detail. But for want of space they are all passed over. It will have been noticed from the passages of the Viṣṇu Dh. S. and of Bauddhāyana cited above that *devapūjā* contains certain items and stages in the whole procedure. These are called *upacāras* (ways of service). They are usually stated to be sixteen. They are: āvāhana, āsana, pādya, arghya, ācamanīya, snāna, vastra, yajñopavīta, anulepana or gandha, puṣpa, dhūpa, dīpa, naivedya (or upahāra), namaskāra, pradakṣiṇā and visarjana or udvāsana. In different works, the items differ. Some add bhūṣaṇa (ornament) after yajñopavīta and tāmbūla (or mukhavāsa) after pradakṣiṇā or naivedya (Vrddha-Hārta VI. 31-32 and Pūjaprakāśa, p. 98). Therefore some speak of 18 *upacāras*. ¹⁷³⁵ Some omit āvāhana, add svāgata (welcome) after āsana, madhuparka after ācamanīya, and some have *stotra* (hymn of praise) and *pranāma* (bow) as distinct *upacāras*, while others hold that these latter two are one and that pradakṣiṇā is part of visarjana (vide Pūjaprakāśa p. 98). If a person cannot afford to offer vastra (garment) and alamkāra (ornament), he could

1735. अथातो महादेवस्याहरणः परिचर्याधिर्धि ध्याकपास्यानः । स्नातः पुष्पोद्-
केत महादेवमावाहयेत् आपातु भगवान्महादेव इति । वो वदो अग्रे इति यजुषा पात्र-
मनिमन्त्र्य अथ माचमनीयं दक्षामिषिञ्जति-आपो हि सा कङ्कजज्ञानं,
कङ्कदाप, त्वस्तिद्वयं, धामदेव्यं, आपो वा इदम्-इति च । अग्निस्तर्पयति भवं देवं तर्प-
यामि इत्यह्निभिः । ओं नमो भगवते कङ्काप इत्यम्बकाय इति वस्त्रज्ञोपवीतं दद्यात् । भवाय
देवाय नमः-इत्यह्निभिः पुष्पाणि दद्यात् । त्वस्तिद्वयेण गन्धपुष्पचूपदीपं दद्यात् ।
'अम्बकः' इति परित्यक्तं दद्यात् । असुतोपस्तरणमसीति मतिपदे कृत्वा हविर्विद्वद् सर्वं
स्वाप्तु वस्तु कन्दमूटकलाणि दद्यात् । सुहृत्तनत्रेकनाम आसीनो हविर्विद्वदस्यामि इति निवेद्य-
मुद्रास्य असुतापिधानमसीति मतिपदे कृत्वा अम्बकमित्याचमनीयं दद्यात् । लिङ्ग-
स्थानेष्वावाहनाद्वास्तनत्रेकमहरणः स्वस्त्वयमनित्याचक्षत इत्याह भगवान् बोधापनः । वो. सुखा-
सोपचय IL. 17. This occurs in स्मृतिसं. I. 204-205, स्मृतिह. (आह्निक p. 392),
पूजामन्त्रात् pp. 194-196 (with variations in all).

1736. Vide नरसिंहपुराण 62.9-13 quoted in अपराकं pp. 140-141; कनिधान
III. 31. 6-10; also स्मृतिसं. I. pp. 199, परा. मा. I. 1, p. 367, निर्याचापद्धति of
विद्याकर pp. 536-37, संस्काररत्नमाला p. 27, आचाररत्न p. 71 b quoting आचार-
चिन्तामणि for the 16 उपचारः.

perform only ten out of these 16 upacāras viz. from pādya to naivedya; if he cannot afford to offer even ten he may offer only five (pañcopacāra-pūjā) viz. from gandha to naivedya; if he has nothing he may perform with flowers alone all the 16 upacāras. When the image is immovably fixed on a pedestal there is no āvāhana and visarjana and so the items become 14 or one may offer in their place only a handful of flowers with mantras.¹⁷³⁷ Those who can repeat the Puruṣasūkta (Rg. X. 90) should repeat one of its verses before offering each of the 16 upacāras (see Nṛsiṃhapurāṇa 62. 9-13). Those who cannot repeat that hymn and women and śūdras should simply say 'Sivāya namaḥ' or 'Viṣṇave namaḥ' (adoration to Śiva or Viṣṇu). Vṛddha-Hārta (XI. 81) specially recommends the worship of the child Kṛṣṇa to women and of Hari to widows (XI. 208).¹⁷³⁸ After each of snāna, vastra, yajñopavīta and naivedya, ācamana is to be offered as part of that upacāra¹⁷³⁹ (vide Nṛsiṃhapurāṇa 62. 14). The names of some of these upacāras occur even in the Āśv. gr. (IV. 7. 10 and IV. 8. 1) in relation to the brāhmanas invited at śrāddha such as āsana, arghya, gandha, mālya (flowers), dhūpa, dīpa and ācchādana (i. e. vastra). Farquhar is not right when he says in his 'Outlines of the Religious literature of India' p. 51 that the sixteen upacāras 'are so distinct in character from the sacrificial cult as to betray alien origin.' When image-worship became general items offered to invited brāhmanas were also offered to the image of gods. It was a case of extension and not of borrowing from an alien cult.

A few words have to be said in connection with some of the 16 upacāras.

As regards the water to be employed in devapūjā and rites for the Manes, the Viṣṇu Dh. S. (66. 1) prescribes that it should not have been brought the night before (but it must be drawn

1737. Vide जित्वाचारपद्धति p. 549. In the Mādhātis plates of Jayavarman II. dated saṁvat 1317 (1250-51 A. D.) pañcopacārapūjā is mentioned (vide E. I. vol. IX. pp. 117, 119). प्रतिष्ठितप्रतिमायामावाहनविसर्जन-पोषणमेव षट्पदोपचारैश्च पूजा। अथवावाहनविसर्जनयोः स्थाने मन्त्रगुणपञ्चलिदानम्। नूतनप्रतिमायां तु षोडशोपचारैश्च पूजा। सं. र. मा. p. 27.

1738. नमोन्तेन शिवेनैव स्त्रीणां पूजा विधीयते। विरक्तानां च शुद्धाणामेवं पूजा प्रकीर्तिता। पुराण quoted by शुद्धकर्मलाकर p. 34.

1739. अवाचमनं पृथक्पुष्पचारे च भवति स्वानपञ्चोपधीतोपहारोच्चारणामाचमनानां तत्तद्वर्त्तनं यन्मामप्रदक्षिणे च स्तोत्रविसर्जनमाद्वेनोपचारान्तरं। अत उपचारेषु न षोडशावस्थायातः। पूजाप्रकाश p. 128.

that day). The worshipper should not sit on an āsana made of bamboo or stone, or of unsacrificial wood or on the bare ground, or on a seat made of grass or green leaves, but should sit on a woollen blanket or silken garment or deer-skin (Pūjāprakāśa, p. 95). When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuśa grass, milk, dūrvā grass, honey, barley grains and white mustard seeds (Matsya-purāṇa 267. 2 quoted in the Pūjāprakāśa p. 34). It is further said that arghya is offered to the image of Viṣṇu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ācamana are mixed cardamom, cloves, uśīra grass and kakkola or as many of them as possible. The snāna (bath) of images is effected with five materials called pañcāmṛta (five ambrosial things) viz. milk, curds, clarified butter, honey and sugar.¹⁷⁴⁰ The image is to be bathed with these five in the order stated, so that sugar coming last removes all effects of oiliness. After these a bath with pure water follows. In the pañcāmṛtasnāna the following Vedic verses are repeated in order; 'āpyāyaśva' (Rg. I. 91. 16), 'dadhikrāvno' (Rg. IV. 39. 6), 'ghṛtam mimikṣe' (Rg. II. 3. 11), 'madhu vātā' (Rg. I. 90. 6), 'svādūḥ pavasva' (Rg. IX. 85. 6). It will be noticed that each of these mantras is suggestive of the material with regard to which it is uttered. No bath with water or these things is allowed when only a picture or a clay image is to be worshipped. If one cannot afford these, one may bathe the image with water in which the leaves of the basil plant (tulasi) are mixed up, as that plant is deemed to be the favourite of Viṣṇu. The water used in the bath of the image of a God is regarded as very sacred and it is used for ācamana by the worshipper and members of his family and friends and is called tīrtha (it is also sprinkled over one's head).¹⁷⁴¹ As regards the unguents to be offered (anulepana or gandha) numerous rules are laid down

1740. श्रीरेण पूर्वे कुर्वीत दध्ना पश्चाद्घृतो न च । मधुना चाथ क्षण्डेन कनो ज्ञेयो विच-
क्षणैः ॥ सुसिंहपुराण quoted in the पूजाप्रकाश p. 34.

1741. म्यासः । देवदेव जगन्नाथ ब्रह्मचक्रनदाधर । देहि देव ममाद्यज्ञां भवतीर्धनिवे-
चने ॥ द्रवपदार्थां ततो लब्ध्वा पिबेतीर्धमथापहम् । अकालसुखदुःखार्थं सर्वेष्वाधिनिज्ञानम् ।
विष्णोः पादोदके तीर्थे शिरसा धारयाम्बहम् । इति मन्त्रे समुच्चार्य सर्वदुःखहापहम् ।
दुलसीभिर्भक्तैः तीर्थे पिबेन्मूर्ध्ना च धारयेत् । quoted in स्मृतिस्तु. (आष्टिक p. 382).

(vide Pūjaprakāśa pp. 39-41). The Viṣṇu¹⁷⁴² Dh. S. (66. 2) says that unguents should be one or more out of sandalwood, pine tree paste, musk, camphor, saffron, nutmeg. If ornaments are offered, then gold and precious stones should be real and not imitation ones (Viṣṇu Dh. S. 66. 4). Very detailed rules are laid down about flowers. The Pūjaprakāśa (pp. 42-49) waxes eloquent over the merit of offering basil leaves to Viṣṇu and using the same wood in worship generally and also when no flowers are available. The Viṣṇu Dh. S.¹⁷⁴³ (66. 5-9) prescribes that flowers emitting an overpowering smell or having no smell whatever are not to be used, nor flowers of thorny plants unless the flowers are white and sweetly fragrant; that even red flowers such as saffron flowers and those that spring in ponds or lakes may be employed. There are grades in the merit derived from offering certain flowers, e. g. the Sm. C. I, pp. 201-202 and the Pūjaprakāśa p. 51 quote many verses of the Narasimhapurāṇa, some of which arrange vanamallikā, campaka, āśoka, vāsantī, mālatī, kunda &c. in an ascending order among flowers and the jāti flower is said to be the best of the flowers in the worship of Viṣṇu. The same work (p. 56) names dūrvā and twenty-five flowers as favourites with Viṣṇu. Vide Vṛddha-Hārīta VII. 53-59 for the flowers that may be used in Viṣṇu-pūjā and Vṛddha Gautama p. 563. The flowers offered on a day are removed the next day by the worshipper when he is about to offer worship that day. Such flowers are called 'nirmālya' and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped (vide Pūjaprakāśa, pp. 27 and 90). The Sm. C. (I p. 204) quotes a purāṇa to the effect 'He, whose heart contemplates the form of Viṣṇu, on whose lips there is ever the name of Viṣṇu, who partakes of the *naivedya* offered to Viṣṇu and who places on his head the water in which the feet of an image of Viṣṇu are washed and the *nirmālya* of Viṣṇu, never falls off (from heaven).' The Madana-pārijāta (p. 303) quotes passages from the Viṣṇu-dharmottara about the flowers, that are not to be used in worship. In Śiva worship the following flowers and leaves are in an ascending grade of worth; viz. arka flowers, karavīra flowers, bilva leaves, flower of dropa, leaves of apāmārga, flower of kuśa, śamī leaves,

1742. चन्दनसुगन्धद्वयकपूरकुङ्कुमजातीफलवर्जमयलेपनं न दद्यात् । विष्णुधर्म-
सूत्र 66. 2.

1743. मोद्यगन्धिः । माद्यगन्धिः । न कण्टकिजम् । कण्टकिजमपि क्षुद्रं दुर्गन्धिकं तु
दद्यात् । रक्तमपि कुङ्कुमं जलजं च दद्यात् । विष्णुधर्मसूत्र 66. 5-9.

blue lotus leaves, dhattūra flower, śami flower, blue lotus, which is the best (vide Pūjāprakāśa, p. 210). The Madanapārijāta, p. 303 quotes from the Devīpurāṇa verses which enumerate the flowers that are to be avoided in Śiva worship. If no flowers are available, then a fruit may be offered or if no fruit is available then only leaves and lastly only white whole grains of rice or even water may be offered.¹⁷⁴⁴ Lamps are to be fed with ghee or in its absence with sesame oil.¹⁷⁴⁵ Camphor is to be burnt before the image. There is a ceremony called *ūrūtrika* (waving lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round an image and over its head. Vide Pūjāprakāśa, pp. 75 and 87. For *naivedya* no food is to be offered which is declared unfit in the śāstras for eating, nor the milk of a she-goat or she-buffalo though they are allowed for food, nor the meat of the five-nailed animals nor the flesh of the wild boar nor fish. The general rule is stated by the Rāmāyaṇa as ' whatever food a man eats the same is the food to be offered to his deities '.¹⁷⁴⁶ The Sm. C. (L p. 203) quotes the Padmaśpurāṇa to the effect that *naivedya* should be offered in a vessel of gold, silver, bronze, copper or of clay or in palāśa leaves or on lotus leaf. The *naivedya* is offered with the formula set out below.¹⁷⁴⁷ According to the Brahmaśpurāṇa quoted by Aparārka, pp. 153-154 and Pūjāprakāśa (p. 82) the *naivedya* offered to Brahmā, Viṣṇu, Śiva, the Sun, Devī, the Mātṛs, to goblins and evil spirits respectively is to be given to brāhmaṇas, Sātvatas (Bhāgavatas), those whose bodies are smeared with ashes, to Magas, to the Śāktas, to women, to the poor.¹⁷⁴⁸

1744. पुष्पाभावे कलं शलं कलामात्रे तु पल्लवम् । पल्लवस्याप्यभावे तु सलिलं घाघ्रा-
मिष्वपि ॥ पुष्पाद्यस्तम्भे देवं पूजयेत्तितल्लुलेः । quoted in the पूजाप्रकाश p. 65.

1745. न पृथर्वेन विना किञ्चन दीपार्थे । विष्णुधर्मसूत्र 66. 11. नानर्थं नैवेद्यार्थे । न
भक्ष्ये अपि अजामहिषीक्षीरे । पञ्चनखमन्त्रवराहमंशानि च । विष्णुधर्मसूत्र 66. 12-14.

1746. पदच्छः दुग्धो भवति तद्वक्षास्तस्य देवताः ॥ अगोष्ठाकाण्ड 103. 90 and
104. 15. मेघासिधि on मनु V. 7 quotes this.

1747. ओं मानाव स्वाहा । ओं अपानाव स्वाहा । ओं प्यानाव स्वाहा । ओं उदानाव
स्वाहा । ओं समानाव स्वाहा । ओं ब्रह्मणे स्वाहा । नैवेद्यमध्ये माक्षानार्थं दानीयं समर्पयामि ।
ओं मानाव स्वाहा ब्रह्मणे स्वाहा । उत्तरापोशनं समर्पयामि । हस्तमन्त्रालनं समर्पयामि ।
सुखमन्त्रालनं समर्पयामि । करोहर्तनार्थं चन्दनं समर्पयामि । सुखपासायै पूगीकृतताम्बूलं
समर्पयामि ।

1748. विष्णुधर्मसूत्र तलेयं ब्रह्मणे पक्षिवेदितम् । वैष्णवं सात्वतेऽप्यथ भस्माङ्गैरप्यथ
शाम्भवाय ॥ सौरं मग्न्यः शक्रैर्मग्नो देवीभ्यो पक्षिवेदितम् । शङ्खिष्वथ देवं मातुङ्गो पक्षिकिचि-
क्षिष्वपि ॥ धृतमेतपिशाचेभ्यो पक्षिहीनेषु निक्षिपेत् ॥ अपराकं pp. 153-154 and पूजाप्रकाश
p. 82. अपराकं reads सौरं योग्यश्च and सुनी निषादयेत् while the पूजाप्र. reads
शाक्येभ्यस्तापिने पक्षिवेदितम् for शक्रैः. ताकिरि is इक्षु.

One may also partake of the *naivedya* offered by oneself and the *Smṛtimuktāphala* (śhnika, p. 390) quotes Rg. I. 154. 5 in support. After *naivedya*, *tāmbūla* is to be offered to the God worshipped. In the ancient *gṛhya* and *dharma sūtras* no mention is made of *tāmbūla* or *mukhavāsa* (materials that will render the breath fragrant). *Tāmbūla* was probably introduced some time before or about the beginning of the Christian era in South India and then spread northwards. Among the *smṛtis*, *Saṁvarta* 55 quoted in the *Kṛtyaratnākara* p. 560, *Laghu-Hārīta* (Ānand. 39), *Laghu-Āśvalāyana* (Ānand.) 1. 160-61 and 23. 105, *Aśvanasa* (Jivānanda, part I. p. 509) refer to the chewing of *tāmbūla* after dinner. In the *Raghuvamśa* VI. 64 Kālidāsa describes betelnut plants surrounded by betel creepers. The *Kāmasūtra* I. 4. 16¹⁷⁴⁹ states that a person after performing the brushing of the teeth, consulting a looking glass and partaking of *tāmbūla* for rendering his breath fragrant should set about his daily business. *Vide* also *Kāmasūtra* III. 4. 40, IV. 1. 36, V. 2. 21 and 24, VI. 1. 29, VI. 2. 8 for other references. In the *Bṛhat-saṁhitā* of Varāhamihira (77. 35-37) the virtues of *tāmbūla* and its ingredients are described. In the *Kādambarī* (para 85) the royal palace is compared to the house of a dealer in betel leaves (*tāmbūlika*) in which lavalī, cloves, cardamom, kaṅkola are stored. The *Par. M. I.* part 1. p. 434 quotes four verses from *Vasiṣṭha* (not found in the printed *Dharmasūtra*) about the cutting off of the two ends of *tāmbūla* leaves before eating them. In the *Vratakhanda* (of *Caturvargacintāmāni*, vol. II. part I, p. 242) Hemādri quotes *Ratnakōśa* to the effect that *tāmbūla* means betel leaves, betel nut and *chūnam*; while 'mukhavāsa' means these together with cardamom, camphor, kakkola berries, pieces of *copra* and *mātuluṅga*. The *Nityācāra-paddhati*¹⁷⁵⁰ (p. 549) quotes verses showing that *tāmbūla* comprised nine ingredients viz. betel nut, betel leaves, *chūnam*, camphor, cardamom, clove, kaṅkola, *copra*, the *mātuluṅga* fruit. In modern times pieces of almond, nutmeg fruit and bark thereof, saffron, catechu are taken and *mātuluṅga* is omitted. Thus the thirteen ingredients of *tāmbūla* are

1749. स भक्षकस्यापि कुतलपितकृत्यो दृष्टितदन्तधावनः ... दूष्टादर्शं मुखं दृष्टितमुख-
वासताम्बूलः कार्पाणपद्धतिरेव । कामसूत्र I. 4. 16.

1750. दूषोष्वाचम्य कर्तव्यं ततस्तान्मूलनक्षणम् । मार्कण्डेयपुराण 29.39, quoted in
स्युतिच. I. p. 225 ; कसुकादित्रयं गन्धकपूरमेतकां तथा । लघुहृत्त्रेय ककरोलं नारिकेलं
सुषककम् ॥ मातुलङ्गं तथा पक्वं ताम्बूलाङ्गान्पुनश्च ॥ इति नषाहं ताम्बूलं प्रधानतया
व्याह । निषाचारपद्धति p. 549.

made up. The *Aṣṭāṅgasaṃgraha*¹⁷⁵¹ of Vāgbhaṭa also mentions the several ingredients of tāmbūla including the essence of the bark of the Khadira tree (catechu). In modern times tāmbūla is said to be of 13 *guṇas*, either because it contains thirteen ingredients or because it effects thirteen good results, the last of which are set out in a *subhāṣita* quoted below.

Pradakṣiṇā (going round the image with the right hand always turned towards the image) and *namaskāra* constitute only one *upacāra* (item of worship) according to many. The *namaskāra* to the image is either *aṣṭāṅga* (with eight limbs) or *pañcāṅga* (with five limbs.) The first occurs when a person prostrates himself on the ground in front of the image in such a way that the palms of his hands, his feet, his knees, his chest and forehead touch the ground and his mind, speech and eye are fixed on the image and the latter occurs when he prostrates himself with his hands, feet and head.¹⁷⁵² There are other definitions of the *aṣṭāṅga namaskāra*. These several parts of the worship of images have been judicially noticed in *Ram brahma Chatterji v. Kedar Nath* 36 Calcutta Law Journal 478 at p. 483 (where the normal type of the continuous worship of an idol is described) and *Pramatha Nath Mullick v. Pradyumna Kumar Mullick* 52 Cal. 809 at p. 815 (P. C.).

In modern times it is the practice to perform in homage to the sun twelve *namaskāras* or any multiple of twelve and repeat the following twelve names of the sun in the dative preceded by 'om' and followed by 'namah': *Mitra*, *Ravi*, *Sūrya*, *Bhānu*, *Khaga*, *Pūṣan*, *Hiranyagarbha*, *Marici*, *Āditya*, *Savitṛ*, *Arka* and *Bhāskara*. There is another method of these *namaskāras* called *Tṛcākalpanamaskāras* in which after 'om' certain mystic syllables and their combinations in twos and

1751. इच्छिष्यस्यसौमन्त्र्यमिच्छन् वक्ष्येण धारयेत् । जानीतवृक्षकूर्ककुल्लोकद्वौ सह ॥ ताम्बूलानां किल्लवं हृद्यं पुष्पफलान्वितम् । द्विपत्रमेकं पुनं च सचूर्णस्यदिरं च तत् ॥ अष्टाङ्गसंज्ञः I. 3 (द्विपत्रार्थाध्याय). 'ताम्बूले कटुलिकमुष्णमधुरं सारं कषायान्वितं वातघ्नं कफनाशनं कुमिहर्त्रं दुर्गन्धविध्वंसकम् । वक्ष्यस्याभरणं विष्णुद्विकर्णं कामाग्रिसंदीपनं ताम्बूलरूपं मध्ये चपोद्गताः सुखाः स्वर्गेऽपि ते दुर्लभाः ॥' सुभाषित.

1752. कूर्मर्षी पद्म्यां च जातुन्वाहुरसा शिरसा तथा । मनसा वक्षसा हृदया मयानोऽष्टाङ्ग ईरितः ॥ quoted from व्यास in स्मृतिच. (आह्निक p. 389) and पूजाय. p. 88; पद्म्यां कराम्यां शिरसा पञ्चाङ्गा मयतिः स्मृता । पूजाय. p. 88; उरसा शिरसा हृदया मनसा च विप्राणि च । पद्म्यां कराम्यां वाचा च मयानोऽष्टाङ्ग उच्यते ॥ पुराण quoted in स्मृतिच. I. p. 204, which पूजाय. p. 88 reads मनसा अष्टया तथा.

four together with certain mantras are repeated with the twelve names (vide foot-note for illustrations).¹⁷⁵²

The Pūjaprakāśa (pp. 166-188) mentions 32 aparādhās (lapses) which should be avoided while engaged in worship or while one is about to perform Viṣṇupūjā and the atonements for these. These 32 aparādhās (offences) against proper etiquette for worship are referred to in the Varāhapurāṇa (130. 5).

A passage from Baudhāyana about Śiva worship has already been quoted and it has been stated that worship of the phallic emblem of Śiva appears to have been current in the very ancient civilization brought to light by the finds discovered at Mohenjo-daro. Sir R. G. Bhandarkar in his 'Vaiṣṇavism and Śaivism' has shown how Rudra is described as the supreme deity even in the Rg., how in the Tai. S. IV. 5. 1-11 there are eleven *anuvākas* (called Rudras) which contain a sublime eulogy of Rudra (and also in Vāj. S. 16) and how numerous Śaiva sects and doctrines arose in course of time (p. 119 ff). Pāṇini teaches the formation of Bhavāni, Śarvāni, Rudrāni and Mrdāni from the four names of Śiva (IV. 1. 59). In the sacrifice called Śūlagava in the gṛhya sūtras Rudra is worshipped as the supreme deity. The Āśv. gr. IV. 9.17 mentions twelve names of Rudra and adds¹⁷⁵⁴ (IV. 9.27-29) that all names in the world, all armies, all exalted things belong to him. Patañjali in his Mahābhāṣya (vol. II. pp. 387-388) on Pāṇini V. 2. 76 speaks of a 'Śiva-bhāgavata' (a devotee of Śiva). Vedāntasūtra II. 2. 37 is directed, according to Śaṅkara, to the refutation of the Pāsupata sect of Śaivas. In the Śāntiparva 284. 121-124 the Pāsupatas are said to be opposed to the dharmas of varṇa and āśrama. The Kūrmapurāṇa (pūrvārdha, chap. 16) speaks of the

1753. ओं ह्रीं उद्यज्य मित्रमहः ह्रीं ओं मित्राय नमः । ओं ह्रीं आरोहन्मुखरां दिवं
ह्रीं ओं रथे नमः । ओं नृं हृदये मम सुखं नृं सुपीय नमः । ओं नृं हरिमाणे च नाशय नृं
भामये नमः । ओं नृं हृदये मे हरिमाणे नृं खमाय नमः । ओं ह्रीं रोपणाशतु दध्मनि ह्रीं
पुत्रे नमः । ओं ह्रीं...भास्कराय नमः । ओं ह्रीं ह्रीं उद्यज्य मित्रमह आरोहन्मुखरां दिवं ह्रीं
ह्रीं ओं मित्रविष्णो नमः । ...अर्हभास्कराय नमः । ओं ह्रीं ह्रीं नृं ह्रीं उद्यज्य...दिवम् ।
हृदये...नाशय ह्रीं ह्रीं नृं नृं ओं मित्रविष्णुभास्कराय नमः । &c.

1754. सर्वानि ए वा अथ नामधेयानि । सर्वाः सेवाः । सर्वान्मुखपूजयानि । आन्ध.
पृ. IV. 9. 27-29.

śāstras of the Śaiva sects, of Kāpālas, Nākulās¹⁷⁵⁵ (Lākulas?), Vāmas, Bhairavas, Pāśupatas as meant for deluding the world. The Varāha-purāṇa (chap. 70-71) is also directed against Pāśupatas. The Pāśupata brāhmaṇas are stated in the Kādambari to have surrounded the minister Śukanāsa (para 90). Śiva was worshipped in the form of the *līṅga* or as an image. It is believed that 14 crores of *līṅgas* were established by Bāna, an Asura devotee of Śiva, in various spots and these are called Bāna-līṅgas (Nityā-cārapaddhati, p. 556) and the Bāna-līṅgas (white stones) found in the Narmadā, the Ganges and other holy rivers are only like them. In the Kādambari (para 130) Bāna speaks of sand *līṅgas* on the Acchoda lake and in another place of a *līṅga* made of pure mother-o'-pearl. The Kūrmapurāṇa (pūrvārtha chap. 26) describes the origin of Līṅga and its worship and the Vāmanapurāṇa 46 lauds the several holy places where ancient *līṅgas* are established. The famous twelve Jyotir-līṅgas are; Omkāra at Māndhātā, Mahākāla at Ujjayini (modern Ujjain), Tryambaka (near Nasik), Dhṛvśeśvara at Elora, Nāganātha (towards the east of Ahmednagar), Bhīmā-Śaṅkara (at the source of the Bhīmā river in the Sahyādri), Kedāra-nātha in Garhwal, Viśveśvara at Benares, Somanātha in Kathiawar, Vaidyanātha near Parali, Mallikāṛjuna on the Śrīśaila, and Rāmeśvara in South India. Many of these are situated in central and western India near each other.

The Pūjāprakāśa (p. 194) quotes Hārīta prescribing that Maheśvara may be worshipped by means of the mantra of five syllables (namaḥ Śivāya) or by the Rudra¹⁷⁵⁶ Gāyatrī or by

1755. About Lakulīśa, Pāśupata or Kālamukha, vide 'Vaiṣṇavism and Śaivism' p. 119 ff. In the Vāyupurāṇa 23. 221-224 it is said in a prophetic strain that Śiva would assume the form of Nakulī (Lakulī?) and the place where he will appear will be called the holy place of Kāyā-rohaya. Vide E. I. vol. II. p. 124, vol. XII. p. 337, vol. XIV p. 265 for the Lākula doctrine, its ācāryas and other information. For the Kāpālikas, vide Bhandarkar's 'Vaiṣṇavism and Śaivism' pp. 117, 127. A grant of Nāgavardhana, nephew of Pulakeśi (610-639 A. D.), was made providing for the worship of Kāpāleśvara and the maintenance of Mahāvratins. Yama 29 quoted in Par. M. II. part I p. 335 prescribes the penance of Krocchra for eating at a Kāpālika's house. The Karpūramāñjarī (about 900 A. D.) I. 22-24 contains a caricature of Kaula (i. e. Kāpālika) practices.

1756. दध्यावर्षा इत्युपवासं विचक्षे महादेवाय धीमहि । सतो ब्रह्मः प्रचोदयात् ॥
 न. अ. X. 1 and कादम्बरी 17. 11. It closely resembles the famous Gāyatrī verse, particularly the words 'dhīmahi' and 'prachodayāt' are the same in both.

'om' or by the mantra 'īṣanaḥ sarva-vidyānām' (Tai. Ār. X, 47), or by the Rudra mantras (viz. Tai. S. IV, 5, 1-11) or by the mantra 'tryambakam yajāmabe' (Rg. VII 59, 12). For a devotee of Śiva, the wearing of a string of Rudrākṣa berries is necessary either on the hand, the arm, the neck or on the head.¹⁷⁵⁷ The Smṛtimuktāphala (śhnikā p. 393) quotes verses from the Smṛtiratna and the Ratnāvalī about the merit secured by bathing the *linga* with cow's milk, curds, clarified butter, honey, sugarcane juice, *pañcagavya*, water in which camphor and *aguru* are mixed up, and other substances. The 14th day of the dark half of a month has been sacred to Śiva from ancient times. Bāṇa in the Kādambarī (para 54) refers to the fact that queen Vilāsavati went to worship Mahākālā at Ujjayini on the 14th.

The worship of Durgā has prevailed from ancient times.¹⁷⁵⁸ She is worshipped under various names and aspects. In the Tai. Ār. X, 18 Śiva is said to be the husband of Ambikā or Umā. In the Kena Upaniṣad (III, 25) Umā Haimavati is mentioned as imparting to Indra the knowledge of the Great Being. The various names of Durgā are Umā, Pārvatī, Devī, Ambikā, Gaurī, Caṇḍī or Caṇḍikā, Kālī, Kumārī, Lalitā &c. The Mahābhārata (Virāṭaparva 6 and Bhīṣma 23) contains two hymns addressed to Durgā in which she is stated to be Vindhyavāsini and fond of blood and wine, and in Vanaparva 39, 4 it is stated that Umā became a *kirāṭī* when Śiva became a *kirāṭa* to test the prowess of Arjuna. In the Kumārasambhava Kālidāsa speaks of Pārvatī, Umā, Aparṇā and derives the latter two words (I, 26 and V, 28). Yāj. I, 290 speaks of Ambikā as the mother of Vināyaka. The Devīmāhātmya in the Mārkaṇḍeyapurāṇa (chap. 81-93) is the principal sacred text of Durgā worshippers in Northern India, E. I. vol. 9 p. 189 shows that about 625 A. D. Durgā was invoked as a supreme goddess. Bāṇa in his Kādambarī gives a graphic description of the temple of Caṇḍikā and refers to offerings of blood made to her (para 28), to her trident (*triśūla*) and her slaughter of Mahiṣāsurā. The Kṛtyaratnākara (p. 351) quotes verses from the Devīpurāṇa that the 8th of the bright half of a month is sacred to Devī (and particularly of Āṣvina),

1757. हस्ते बाहौ तथा कण्ठे मूर्ध्नि बहुधाधारणात् । अथवाः सर्वदूषणां बहवर्जि-
योद्धुषि । स्कन्दपुराण quoted in पूजामः p. 194.

1758. Vide B. C. Muzumdar on the worship of Durgā in J. R. A. S. for 1906 pp. 355-362.

that a goat or a buffalo may be sacrificed for her.¹⁷⁵⁹ These bloody rites are still continued in the Kālī temple in Bengal and a few other shrines of Durgā. In Bengal the worship of Durgā in Āśvina has been most popular.¹⁷⁶⁰ Raghunandana in his *Durgārcana-paddhati* gives an elaborate description of the worship of Durgā in Āśvina. Durgā is also worshipped as Śakti. The influence of Śakta worship has been great throughout India and will be briefly surveyed later on.

In modern times devapūjā differs considerably from the ritual of the ancient works of Viṣṇu and Bauddhāyana; it also differs from province to province and caste to caste. A brief analysis of the devapūjā practised by brāhmaṇas in Western India is given below: Ācamana; prāṇāyāma; adoration to Mahāganapati and certain other deities; twelve names of Gaṇeśa, hymn of praise to Gaṇeśa, Gaurī, Viṣṇu; mention of the place and the time with astronomical details about the day, the nakṣatra &c.; then the saṁkalpa of performing devapūjā with sixteen upacāras; contemplation on Gaṇapati with Rg. II. 23. 1 (gaṇānām tvā); āsanavidhī with an invocation to the earth; nyāsa (mystical sanctification of the body) of the sixteen verses of Rg. X. 90 on sixteen parts of the body; invocation of the deities and the sacred rivers in the water jar and offering sandalwood paste, flowers and whole grains of rice to the jar; then invocation of the conch and bell in a similar way; sprinkling of oneself and the materials of worship with water accompanied by the mantra ('apavitraḥ pavitro vā &c. '); dhyāna (contemplation) of Viṣṇu, Śiva, Gaṇeśa, the sun's disc, Durgā holding a bunch of flowers in one's folded hands; then offering the sixteen upacāras enumerated above to the accompaniment of the 16 verses of Rg. X. 90 to one's favourite deity; final benediction.¹⁷⁶¹ When several deities are worshipped, there are two methods in which the upacāras may be offered. One may offer the upacāras from āvāhana to namaskāra to one deity or the principal deity and then the same upacāras to the other deity or deities one after

1759. स्वनांसकधिरैर्दुर्लभैर्देवी तु यतिर्यै च यशस्यः । महिषीतामसेवायां दधिरैर्यै तया ध्रुवः । एवं नामास्तेष्वन्यैः पूज्यते सर्वदुःखनिः । अङ्गवत्कालेष्टैश्च किमरीः सर्वैः शक्तेः । मलिश्वपुराण quoted in कृष्णल्लोकर p. 357.

1760. Vide 'Durgapūjā' by Pratapbandra Ghosh (1871) for a detailed description of Durgapūjā in Bengal.

1761. The benediction is अनेन दशज्ञानेन कृतपूर्वाराधनेन अमुकदेवता यीदृशं न नमः । तस्यैव अङ्गार्पणमस्तु ।

another. This method is called *kāyālīnusamaya*. The other method occurs when āvāhana is done for the several deities in order, then āsana for all, then pādya for all and so on up to namaskāra. This is called *padārthānusamaya*. This method is generally preferred. Vide the com. of Nārāyaṇa on Āśv. gr. I. 24. 7, the com. on Kātyāyana-śrauta I. 5. 9-11 for detailed explanations of these.

From the early centuries of the Christian era the works on Tantra exercised a profound influence on the ritual of devapūjā and several mystical postures of the hands and fingers such as the mudrās and the nyāsas began to occupy the minds of the worshippers.¹⁷⁶² The Bhāgavata-purāṇa XI. 27. 7 says that devapūjā is of three kinds viz. Vaidikī, Tāntrikī and miśrā. The first and the third are for the three varṇas and Tāntrikī for śūdras.

1762. वैदिकस्तान्त्रिकौ मिश्र इति त्रैविधियो मन्त्रः । त्रयवर्णानामेतेष्वेव विधिना मां समर्चयेत् ॥ भागवत XI. 27. 7 quoted in वृजामकास p. 115. Vide also बृहदारण्यक. VIII. 37 and XI. 77.

CHAPTER XX

VAISVADEVA

Vaiśvadeva.—(offering of cooked food to all Gods).

Dakṣa (II. 56) says that in the 5th part of the day a householder has to allow distribution of food according to his ability to the gods, Manes, men and even insects. *Vaiśvadeva* is to be offered according to *Śātātapa* (quoted by *Medhātithi* on *Manu* V. 7 and by *Aparārka* p. 142) in the *grhya* fire if one has preserved it, or in the ordinary fire. If no fire is available one may offer it even in water or on the bare ground. *Laghu-Vyāsa* II. 52 says the same.

Some mediæval works like the *Smṛtyarthasāra* and the *Par. M.* (I. part 1, p. 389) state that *vaiśvadeva* really comprises the three daily sacrifices viz. *devayajña*, *bhūtayajña* and *pitṛyajña*. The rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods.¹⁷⁶³ But in the ancient *grhyasūtras* the three *yajñas* are kept distinct. In the *Āsv. gr.* III. 1 the five daily sacrifices are enumerated, but only one, the *brahmayajña*, is thereafter described in detail and we have to understand that *Vaiśvadeva* has already been dealt with under *homa* in *Āsv. gr.* I. 2. 1-2 and that I. 2. 3-10 is concerned with *bhūtayajña* or *baliharāṇa*, out of which the 7th *sūtra* contemplates an offering to *Viśve-devas* and *sūtra* 10 an offering of cooked food to *pitṛs*. The *Śāh. gr.* II. 14 speaks of *Vaiśvadeva*, while *Gobhila gr.* I. 4. 1-15, *Khādīra gr.* I. 5. 22-35 speak of *baliharāṇa* only. *Pāṇini* VI. 2. 39 teaches the accent of '*ṛṣullaka-vaiśvadeva*' (as a compound). *Valk.*¹⁷⁶⁴ VI. 17 expressly says that *devayajña* is the *homa* to the gods offered with cooked food meant for all the gods. According to *Gautama* (V. 9) the deities of *vaiśvadeva* are *Agni*, *Dhanvantarī*, *Viśve-devas*, *Prajāpati* and *Svīṣṭakṛt* (*Agni*). According¹⁷⁶⁵ to *Manu* (III. 84-86) the deities are *Agni*,

1763. एते देवपञ्चभूतपञ्चपितृपञ्चा वैश्वदेव उच्यते । स्मृत्यर्थसार p. 47; न एते देवपञ्च-भूतपञ्चपितृपञ्चास्तपोपि वैश्वदेवशब्देनोच्यन्ते । यत्र चित्ते देवा इत्यन्ते तद्वैश्वदेविकं कामं । देव-पञ्चे च एतन्नाम मुख्यम् । पितृपञ्चे उचिष्यायेन । *परा. म.* I. part 1 p. 389.

1764. पञ्चमाग्नेन वैश्वदेवेन देवेभ्यो होमो देवपञ्चः । वैश्वानसस्मार्त VI. 17.

1765. In offering food one will have to say अग्नये स्वाहा, सोमाय स्वाहा, अग्निषोमाभ्यां स्वाहा... अग्नये सिद्धकृते स्वाहा. In modern times the formula is अग्नये स्वाहा अग्नये इदं न मन and so on.

Soma, Agnisoma, the Viśve-devas, Dhanvantari, Kuṇḍa, Anumati, Prajāpati, Dyāvapṛthivī, (Agni) Sviṣṭakṛt. The Śan. gr. II. 14. 4 gives the names of ten deities that are slightly different from the list of Manu. According to Pār. gr. II. 9 the deities are Brahmā, Prajāpati, Gr̥hyā, Kāśyapa and Anumati; while the Viṣṇu Dh. S. 67. 1-3 (quoted in the Gr. R. p. 278) states that Vaiśvadeva is to be offered to Vāsudeva, Saṁkarṣapa, Aniruddha, Puruṣa, Satya, Acyuta, Agni, Soma, Mīra, Varuṇa, Indra, Indrāgni, Viśve-devas, Prajāpati, Anumati, Dhanvantari, Vāstospati, (Agni) Sviṣṭakṛt. Vide Bhār. gr. III. 12, Mānava gr. II. 12. 1-2, Kāṭhaka gr. 54, Vaiṣ. III. 7 for other lists of deities in Vaiśvadeva. It is on account of this divergence that digests like the Madanapārijāta (p. 317) say that Vaiśvadeva is of two kinds, viz. what is common to all smṛtis like that of Manu and secondly what is stated in one's own grhyasūtra. The Sm. C. (I. p. 212)¹⁷⁶⁶ says the same.

All ancient smṛtis say that Vaiśvadeva is to be performed twice, once in the morning and then in the evening. Vide Āśv. gr. I. 2. 1, Vas. Dh. S. XL 3, Manu III. 121, Viṣṇu Dh. S. 59. 13, Gobhila II. 34. But in later times it came to be performed only once in the morning and the *saṁkalpa* includes both in one statement.¹⁷⁶⁷ The verses 'justo damūnā' (Rg. V. 4. 5) and 'abhyagna' (Rg. I. 76. 2) are used in invoking Agni, then the verse 'catvāri ṣṛṅgā' (Rg. IV. 58. 3) and several ordinary verses describing the characteristics of Agni are employed for the dhyāna (contemplation) of Agni. From the food cooked for one's meal, a portion is taken out in another vessel, and covered with clarified butter; it is then divided into three parts. Then one places one's left hand on one's heart and with the right hand takes up from one portion of the food morsels equal to a ripe myrobalan fruit, presses it with one's right thumb and offers it with the right hand to Sūrya, Prajāpati, Soma Vanaspati, Agni-soma, Indrāgni, Dyāvapṛthivī, Dhanvantari, Indra, Viśve Devas, Brahmā. Then holy ashes are taken from the fire with the mantra 'mā nastoke' (Rg. I. 114. 8) and ashes are applied to the forehead, the throat, the navel, the right and left shoulders and the head with certain mantras and a concluding prayer is

1766. वैश्वदेवं मनुष्येन स्वशाखाविहितं यथा । यथासु quoted in स्मृतिसं. I. p. 212.

1767. The संकल्प in modern times is मनोपासतुस्त्वित्यपहारा श्रीपरमेश्वर-
श्रीपदमन्त्रात्मकस्कार-पञ्चसूत्रात्मिकद्वयोपरिहारार्थं यत्तु वैश्वदेवं साधुवैश्वदेवं च सह
सम्प्रेतं करिष्ये ।

offered to Agni to bestow intelligence, memory, fame &c. as set out below.¹⁷⁶⁸

Medieval digests like the Mit. (on Yaj. I. 103) discuss the question whether vaiśvadeva is *puruṣārtha* only (i. e. recommended to men for effecting some beneficent consequence to them) or whether it is *puruṣārtha* as well as a rite for effecting a *samśkāra* (unseen or spiritual result) of the food cooked. In the latter case food will be *pradhāna* (the principal matter) and vaiśvadeva will be secondary; but in the former case (i. e. if it were only *puruṣārtha*) food will be secondary and Vaiśvadeva principal. Relying¹⁷⁶⁹ on Āśv. gr. I. 2. 1 some say that vaiśvadeva is meant as a *samśkāra* of food and relying on Āśv. gr. III. 1. 1 and 4 others say that it is *puruṣārtha*. The Mit. declares that vaiśvadeva is *puruṣārtha* only, as Manu (II. 28) holds that the human body is rendered fit for spiritual knowledge by the daily *yajñas* and by other sacrifices and that if vaiśvadeva is not *puruṣārtha* alone, each time food is cooked in the day (on account of the sudden advent of many guests) vaiśvadeva would have to be performed several times in the day; but Manu III. 108 forbids a fresh vaiśvadeva in such a case. Sm. C. (I. p. 213) and Par. M. (I. i. p. 390) hold the same view. The Smṛtyarthasāra p. 46 and Laghu-Āśvalāyana I. 116 hold the view that vaiśvadeva is both for the *samśkāra* of the householder and also of the food.¹⁷⁷⁰

There was divergence of view on other questions viz. whether vaiśvadeva was to be performed before *śrāddha* or after it and whether food for vaiśvadeva was to be separately cooked from that meant for *śrāddha*. Aparārka p. 462 sets out the conflicting views on the first question and says that for vaiśvadeva there are three options, viz. it may be performed immediately after food is ready, or it may be offered after *baliharana* or it may be performed after *śrāddha* is finished. The Madana-

1768. इवायुर्व जमदग्नेरिति श्रुतादि । कदपस्य इवायुवमिति कण्ठे । अगस्त्यस्य इवायु-
वमिति नाभौ । पशेयानां इवायुवमिति वक्षिणस्कन्धे । तस्मै अस्तु इवायुवमिति वामस्कन्धे । सर्व-
मस्तु शतायुवमिति शिरसि । ओं च मे स्वरश्च मे वज्रोप च ते समञ्ज । वसो मय्यं तस्मै त उप
यधेतिरिक्तं तस्मै ते नमः । अग्रे नमः । स्वस्ति । अङ्गां मेघां पद्माः प्रज्ञां विद्यां बुद्धिं शिष्यं
बलम् । आयुर्वर्षं तेज आरोग्यं देहि मे इत्यवाहन । The words ओं च मे तस्मै ते
नमः occur in आश्व. श्री. सू. I. 11. 15.

1769. अथ क्षापयताः सिद्धस्य इयिष्यस्य जुहुयात् । आश्व. सू. I. 2. 1. ; अघातः
पञ्च प्रज्ञाः । शानेवानवहरतः कुर्वीत । आश्व. पृ. III. 1. 1 and 4.

1770. एहस्थो वैश्वदेवाकर्वं कर्म प्रारभते दिवा । अक्षस्य चात्मनश्चैव ह्युत्सकारार्थ-
निष्पत्तेः । स्मृत्यर्थेसार p. 46 ; ह्युत्सवर्षं चात्मनोऽक्षस्य वैश्वदेवं सप्ताचक्षते । लग्नाश्व-
हायन I. 116.

pārijāta p. 320 and Brhat-Parāśara p. 156 hold that vaiśvadeva must be performed before śrāddha. Vide Smṛtimuktāphala (āhnikā pp. 406-407) also; on the other hand Anuśāsana-parva (97. 16-18) directs that on śrāddha day, pītṛ-tarpana comes first, then offering of bali, and then vaiśvadeva. The Madanapārijāta p. 318 says that the food for the vaiśvadeva must be separately cooked from what is meant for śrāddha. In the case of a joint family of father and sons or of several brothers, the father alone performs vaiśvadeva or the eldest brother; but if the father or eldest brother is unable to do it himself, a son or younger brother may offer it at his bidding (Laghu-Āśvalāyana I. 117-119).

The food to be offered should be sprinkled over with ghee or with curds or milk but not with oil or salt. Āp. Dh. S.¹⁷⁷¹ II. 6. 15. 12-14 prescribes that there is to be no homa of kṣāra and lavaṇa (vide note 723 above) and also of food that is mixed up with inferior food (like kulattha &c.); but if one is compelled to offer inferior food in vaiśvadeva (owing to poverty &c.) he should take some hot ashes from the grhya or ordinary fire towards the north of the fire and offer the food in the ashes. The Smṛtyarthasāra¹⁷⁷² p. 47 states that cereals like gram and māṣa beans are not to be used in vaiśvadeva food. Even when a man was not going to eat on a particular day he had to offer vaiśvadeva (Aparārka p. 145). If he could afford no food, he was to offer fruits, roots or even water.¹⁷⁷³ He who has no grhya fire may offer vaiśvadeva food into the ordinary fire with only the vyāhrtis and the rest may be left for crows.

Āp. Dh. S. (II. 2. 3. 1 and 4) says that vaiśvadeva food should be cooked by āryas (persons of the twice-born classes) that are purified (by bathing &c.), or sūdras supervised by āryas may cook the food.¹⁷⁷⁴ Medieval writers remarked, as usual, that the latter rule about sūdras being cooks applied only to another age.¹⁷⁷⁵ Āp. Dh. S. (II. 2. 3. 10-11) further says

1771. न सारलवणहोमो विद्यते । तथाचराकसंयुतश्च । अहोविषस्य होम उद्दीर्घो न । शुष्णं मग्नावोक्ष्य तस्मिन्नुपास्यदुत्तमदुत्तं चादौ भवति । आप. ध. सू. II. 6. 15. 12-14.

1772. कोदरे चमकं माषं मसूरं च कुलित्यकम् । क्षारं च तपणं सर्वं वैश्वदेवे विजले-
त्ते । स्मृत्यर्थसार p. 47.

1773. अलाभे येन केनापि फलशाकोदकादिभिः । चतुर्विंशतिमत् quoted by स्मृतिच. I p. 212 and स्मृतिह. (आह्निक p. 398).

1774. आपाः मयता वैश्वदेवेऽहसंस्कर्ताः स्युः । आपाधिष्ठिता वा शुद्धाः संस्कर्ताः । आप. ध. सू. II. 2. 3. 1 and 4.

1775. यत्तु तेनोक्त-आपाधिष्ठिता ... संस्कर्ताः स्युः इति तद्युगान्तरविषयः । माह्वनादिवु यद्वश्य यच्चनादिक्रियाणि च इति कलितुमनियमित्यर्थे मध्ये समन्तात् । स्मृतिह. (आह्निक p. 399).

that when the food is ready i.e. cooked, the cook should announce while standing, to the owner of the house 'it is ready' and the owner should reply 'it (food) is auspiciously ready, it is food that gives supremacy; may it not be lost.' If no vaiśvadeva is performed on any day, the householder had to fast the day and night (Gobhila-smṛti III. 120). Dakṣa II. 62 and Yama condemn to hell him who takes his own meal without offering vaiśvadeva, when he is not himself in distress or difficulty.¹⁷⁷⁶

It has been stated above (p.158) that the sūdra was to offer all the five yajñas without Vedic or Paurāṇic mantras, but only with the word 'namah' and he was to use uncooked food for vaiśvadeva. Vide Yāj. I. 121 and the Mīm. thereon and Āhnikaprakāśa, p. 401.

Baliharaya or Bhūtayajña:—Here also there is some divergence between the ancient grhya-sūtras and medieval and modern practice. The Āśv. gr. I. 2. 3-II deals with this. The deities to whom bali (or part of the food taken out when performing vaiśvadeva) is offered are: to the same deities to whom the devayajña is offered as stated above, to the waters, to herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house is built), to Indra and Indra's men, to Yama and Yama's men, to Varuṇa and Varuṇa's men, to Soma and Soma's men (these are offered in the several quarters¹⁷⁷⁷), to Brahman and Brahman's men in the middle, to the Viśve-devas, to all day-walking beings, to the Rākṣasas-towards the north; *svadhā* to the pitṛs (Manes)-with these words he should pour out the remnant of the food to the south, while wearing the sacred thread suspended over the right shoulder. Āśv. adds that if *baliharaya* is performed by night then the words 'to all night-walking beings' are used instead of 'to all day-walking beings'.

Gobhila gr. I. 4. 5-15, Pār. gr. II. 9 and other grhya sūtras, Āp. Dh. 8. II. 2. 3. 15-II. 2. 4. 9, Gautama V. 10-15, differ considerably from the above in several respects. But for want of space no reference can be made to these differences.

In bhūtayajña, bali is to be¹⁷⁷⁸ offered not into fire but on the ground, which is to be wiped with the hand and sprinkled

1776. अह्नवा वैश्वदेवं तु यो ब्रूकेऽन्वापदि द्विजः । स सुदो नरकं गतिं कातुश्चन-
वाहुरितः ॥ यमः quoted in स्मृतिच= I. p. 213.

1777. इन्द्र, यम, वरुण and सोम are the presiding deities of the east, south, west and north respectively.

1778. बलीनां तस्य तस्य देवे संस्कारो हस्तेन परिसृज्यापोदयं सुप्य पश्चात्परिवे-
चनम् । आप. ध. सू. II. 2. 3. 15; देवयज्ञतृप्तयेन ह्यग्निदेवसम्पुनः तत्र कुर्वन् ।
स्मृत्यर्थसार p. 47.

with water, and then the bali is to be put down and water is poured on it thereafter. *Vide* Āp. Dh. S. II. 2. 3. 15. The Āp. Dh. S. (II. 4. 9. 5-6) prescribes that one should make all including dogs and cāṇḍālas participators in the food cooked for vaiśvadeva and adds the view of some (which he disapproves) that one should not give food to the undeserving.¹⁷⁷⁹ *Manu* III. 87-93 says that after performing vaiśvadeva one should offer bali in all directions to Indra, Yama, Varuṇa, Soma and their followers, a bali to Maruts on the door, to waters a bali in water, a bali to the trees in mortar and pestle, a bali to Śrī on the top of the house, to Bhadrakālī at the foot of the house, to Brahmā and Vāstospati in the midst of the house; a bali may be thrown up in the sky to Viśve Devas, to the day-walking beings (when baliharana is done by day) and to night-walking beings (by night); a bali should be offered to the prosperity of all on the first floor¹⁷⁸⁰ and all the remaining portion of the food for bali should be offered to the manes towards the south; the householder should lightly (so that no dust will get mixed with it) offer on the ground some food to dogs, to outcasts, to cāṇḍālas, to those suffering from loathsome diseases (such as leprosy), to crows and insects. Yāj. I. 103 calls upon the householder to throw food to dogs, cāṇḍālas and crows on the ground.¹⁷⁸¹

These directions to give food even to outcasts, dogs and birds were the outcome of the noble sentiment of universal kindness and charity, the idea that One Spirit pervades and illumines the meanest of creatures and binds all together. The Śān. gr. (II. 14)¹⁷⁸² winds up its vaiśvadeva section with this fine exhortation "let him throw food to dogs, to śvapacas (eaters

1779. सर्वान्वैश्वदेवे भाविनः कुर्वीताम्बचण्डालेभ्यः । नानर्हदुग्धो दद्यादित्येके । आप. ध. सू. II. 4. 9. 5-6.

1780. Some hold that bali is to be offered on the ground at the top (where the head lies) of the bed of the house-holder and at the other end of the bed. वृद्धवास्तु in *Manu* III. 91 is explained by the वृद्धस्वराजकार p. 279 as the latrine and privy at the back of the house.

1781. देवेभ्यश्च वृद्धादृष्टान्तेष्वामृतमणिं हरेत् । अन्नं भूमौ श्वचण्डालवापसेभ्यश्च निक्षिपेत् ॥ वा. I. 103.

1782. श्वभ्यः श्वपचोभ्यश्च वयोभ्यश्च वपेर्धूमनिधौ नातपतनमग्नीपात्रैको न पूर्वं मोषमर्चं विन्दते अयचेता इति । शां. सू. II. 14. 22-25. Eg. X. 117. 6 is मोषमर्चं विन्दते अयचेताः सत्यं कवीमि वध इत्यत इत्य । नार्पमर्चं पुष्टति नो सत्कार्यं केचलायो भवति केचलादी ॥ With the last quarter may be compared the भगवद्गीता III. 13 'सुखतो दे त्वयं धावा ये पञ्चमपतनकारणम्'. *Vide* also *Manu* III. 118 and *Viṣṇu* Dh. S. 67. 49 for the same idea.

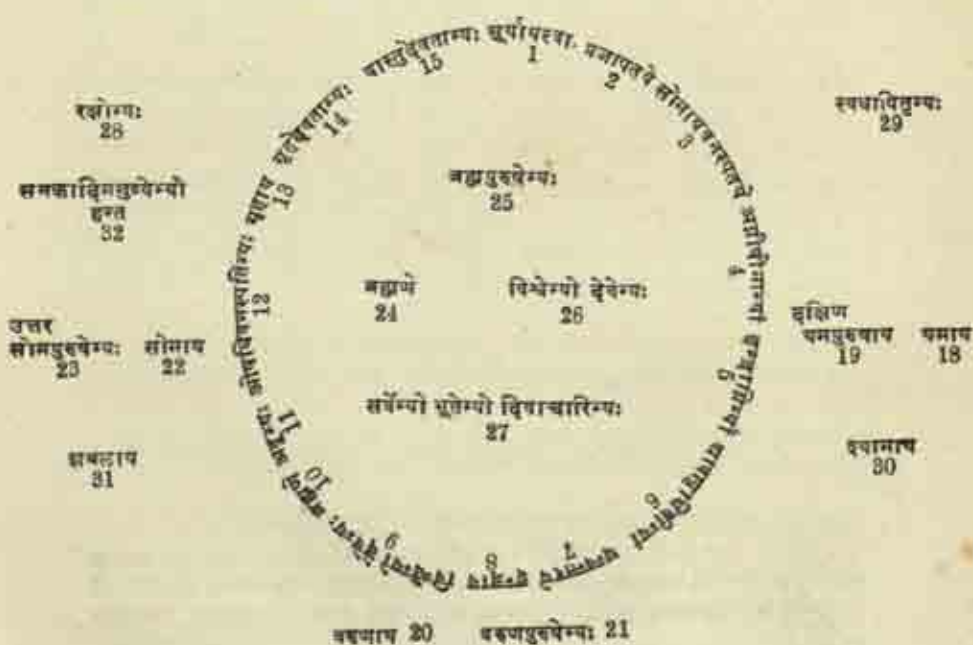
of dog-flesh), to birds on the ground; let him eat nothing without having cut off a portion (to be offered as a bali); let him not eat alone, nor before others (relatives and guests), since the mantra says 'the fool gets food in vain' (Rg. X. 117. 6). The Mahābhārata (Vanaparva II. 59) says that offering food to dogs, śvapacas and birds on the ground is known as vaiśvadeva, which is performed in the morning and evening. The same verse occurs at Anuśāsanaparva 97. 22-23. Aparārka p. 145 says that vaiśvadeva comprises all actions from the offering into fire oblations of food up to the throwing of food to dogs and the like in the morning and the evening.

In modern times the way in which balis are offered and their number are set out in the diagram below. The one drawn is for the morning baliharāṇa. For the evening one the only change necessary would be to put 'agnaye svāhā' (No. 1) in place of 'sūryāya svāhā' and 'naktam-cāribhyaḥ' for 'divā-cāribhyaḥ' in No. 27. The word 'svāhā' is not repeated in the diagram after each name¹⁷²³ for the sake of space. Manu III. 131 prescribes that bali is offered in the evening by the wife but without mantras (i. e. she is not to repeat the mantras) 'Indrāya svāhā' &c., but only to contemplate on the several deities.

1783.

इन्द्राय स्वादा 16

इन्द्रपुरुषेभ्यः 17



Pitṛyajña :—The word occurs in Rg. X. 16. 10, but its exact meaning is not certain. *Pitṛyajña* may be performed in either of three ways as stated above (on p. 700) viz. by *tarpana* (Manu III. 70 and 283), or by performing *baliharana* in which remnants of ball food are to be offered to the *pitṛs* (Manu III. 91 and *Āśv. gr.* I. 2. 11) or by performing *śrāddha* daily with food on inviting at least one *brāhmaṇa* for dinner (Manu III. 82-83). *Śrāddhas* will be dealt with later and the other two (*tarpana* and *baliharana*) have already been dealt with. In this daily *śrāddha*¹⁷⁸⁴ there is no offering of *pindas* (balls of rice) and the several strict rules and procedure of the *pārtava* *śrāddha* do not apply.

1784. निरपभादे तु सन्धायेर्द्विजान्तर्यस्य शक्तिः । सर्वां पितृगणान् सम्पूज्य सर्वेषां हितं भोजयेत् । आवाहनं स्वधर्मात् पिण्डादिकरणदिकम् । बह्वचर्यादि निवर्तनं निम्बे देवास्तथैव च । निरपभादे तपजेदेतन्मोक्षमर्थं शक्यते । इति स्मृतिः । (आश्विक पृ. 402).

CHAPTER XXI

NRĪYAJÑA OR MANUṢYA-YAJÑA.

*Nrīyajña or Manuṣya-yajña: (Honouring guests).—*Manu (III. 70) states that this consists in honouring guests. In the oldest hymns of the Rgveda fire is described as a guest in the house of the sacrificer. In Rg. I. 73. 1 Agni is described as lying in a pleasant spot and pleased like a guest (*syonaśtr-atithir-na priṇāno*). Vide Rg. V. 1. 8¹⁷⁸⁵ and 9, V. 4. 5, VII. 42. 4 for fire being called *atithi*. In Rg. IV. 4. 10 it is said of Agni 'you become the protector, the friend, of him who offers you hospitality in the usual (or proper) order.' Vide Rg. IV. 33. 7 and Tai. S. I. 2. 10. 1 for the word *atithya*. Atharvaveda IX. 6 is an eulogy of hospitality in which the various stages in the reception and feeding of a guest are metaphorically represented as the various actions performed in a sacrifice.¹⁷⁸⁶ The Tai. S. V. 2. 2. 4 refers to the fact that 'when a guest comes, hospitality in which ghee abounds, is offered to him' and it remarks that 'one who comes in a chariot and one who comes in a cart are the two most honoured among guests.'¹⁷⁸⁷ The Tai. S. (VI. 2. 1. 2) says 'hospitality is offered to all the followers accompanied by whom a king comes'. Vide Ait. Br. II. 9 for almost the same words. The Śaṅ. Br. II. 9 remarks¹⁷⁸⁸ 'when a man offers oblations at sunrise, he indeed offers hospitality to a great god who has started on a journey.' The Tai. Br. (II. 1. 3) shows that a guest was honoured by having a lit lamp placed before him and then food was served to him.¹⁷⁸⁹ The Ait. Br. (25. 5) says that a guest

1785. निषो विश्वामतिधिर्मातृजीवाय ॥ ऋ. V. 1. 9 'Agni is a guest dear to all human groups.' तस्य वाता भवसि तस्य सखा पत्न आतिथ्यमातृवज्जुनोपत् ॥ ऋ. IV. 4. 10.

1786. Vide आप. घ. सू. II. 3. 7. 2 and 6-10 for comparison of hospitable acts with the three sacreds and constituent elements of a sacrifice.

1787. तस्माद्वनस्यै च रथी च अतिधीनामपचित्तमौ । ... यथातिथय आगताय सपिण्डदातिर्यं क्रियते तादृगेव तस्यापविषा माद्वयस्य । तै. सं. V. 2. 2. 3, and 4. The words तस्माद्वन...तमौ are quoted in बी. सू. परिभाषासूत्र II. 4. 20.

1788. स य वदिते जुषोति यवसत एवैतन्मद्वे देवायानिर्ध्वं करोति । ऋ. ब्रा. II. 9.

1789. अथो यथातिधिं ज्योतिङ्मत्वा परिषेवेति । तै. ब्रा. II. 1. 3.

should not be refused in the evening.¹⁷⁹⁰ The Śat. Br. (II. 1.4. 2. S. B. E. vol. 12, p. 291) remarks that 'it would be unbecoming for a person to take food before men who are staying with him as guests have eaten'. The Śatapatha shows that an ox or a goat was cooked for a guest, either a king or a brāhmaṇa (III. 4. 1. 2). Vide also Ait. Br. 3. 4 for the offering of an ox or barren cow to a king or another deserving person coming as a guest. Yāj. I. 109 also says that a big ox or a goat was to be kept apart for a guest learned in the Veda. But the Mit. and other¹⁷⁹¹ medieval writers to whom flesh-eating was an anathema and an unspeakable sin for a brāhmaṇa remark that an ox or a goat was to be understood as set apart for the guest to flatter him (with the words 'this ox is yours') just as one says in humility 'all this house is yours' and that the ox or goat was not meant to be given in gift or to be killed since it would be impossible to find an ox each time a śrotriya guest came. The Ait. Ār. I. 1. 1 remarks 'whoever is good and has attained eminence is a (real) guest, people do not treat with hospitality one who is undeserving.'¹⁷⁹² In the Tai. Up. (I. 11. 2) one of the exhortations of the teacher to the pupil returning home is 'atithi-devo bhava' (honour guests). The same Upaniṣad says elsewhere (III. 10. 1) "let him never turn away a stranger from his house, that is the rule. Therefore a man should by all means acquire much food, for people say (to the guest) 'there is food ready for him.' If he gives food amply, food is given to him amply". In the Kathopaniṣad¹⁷⁹³ (I. 7-9) it is said 'a brāhmaṇa entering a house as a guest is (like) fire. People offer this (well-known) appeasement to him. Oh, son of Vivasvat, offer him water (to wash his feet). If a brāhmaṇa guest stays in a man's house without food, he cuts off (destroys) the hopes and expectations, (fruits of) the friendship (of the good), the rewards of sacrifices and charitable acts, sons and cattle.' Then Yama offered to bestow three boons on Naciketas as some penance for allowing Naciketas to remain without food

1790. तस्मादाहुर्न सायमतिथिर्यक्ष्य इति । ऐ. आ. 25. 5; compare मनु III. 105 अन्तोद्योऽतिथिः सायं सूर्योदौ ग्रहमेधितः ।

1791. अत्र यद्यपि ग्रहाण्यवबोधितुं यत्नः सोमः कर्तव्य इति श्रूयते तथापि कठिनुये सायं धर्मः किं तु युगान्तरे । आद्विक्रमकाण्ड p. 451.

1792. यो ऐ. भवति यः अतिथिर्भवति न वाऽसन्त्यतिथिः सायं द्विपक्षे । ऐ. आ. I. 1. 1.

1793. वैश्वामरः मधिरात्यतिथिर्जाह्नवो ग्रहाणः । तस्यैतां शान्तिं क्षुर्भन्ति हर वैश्वामरी-यक्षम् । कठोप. I. 7; आप. च. सू. II. 3. 6. 3 echoes the first half. बसिष्ठ XI. 13 quotes the first half.

in his house for three days. The Nirukta¹⁷⁹⁴ IV. 5 in explaining Rg. V. 4. 5 (justo damūnā atithirdurona) derives the word 'atithi' from the root 'at' to go and also from 'tithi' (day) and 'a' meaning 'comes' (from 'i' with 'abhi'). Vide Manu III. 102 for another derivation; also Parāśara I. 42 and Mārka. 29. 2-9. Manu and others say that an *atithi* is so called because he does not stay for a whole *tithi* (i. e. day) and 'an *atithi* is a brāhmaṇa who stays for one night only as a guest.'

The honouring of guests comes after the offering of *bali* and Baud. gr. II. 9. 1-2, Vas. XI. 6, Viṣṇupurāṇa III. 11. 55 ordain that after *baliharaya* the householder should wait in front of the yard of his house for as much time as would be required for milking a cow or for a longer time at his desire for receiving guests. Others make it a definite time viz. one-eighth of a *muhūrta* (vide Mārka. purāṇa 29. 24-25 quoted in Sm. C. I., p. 217).¹⁷⁹⁵ The Āp. Dh. S. contains a very elaborate treatment of honouring guests (II. 3. 6. 3 to II. 4. 9. 6). Gaut. V. 36, Manu III. 102-103 and Yaj. I. 107 and 111 state that he is called an *atithi* who belonging to a different village and intending to stay one night only arrives in the evening, that one who has already been invited for dinner is not an *atithi* properly so called, that a person who belongs to the same village or who is a friend or fellow-student is not an *atithi*, that one has to honour guests according to one's ability, that guests are to be preferred according to the order of varṇas and that among the brāhmaṇas, the śrōtriya and one who has completely mastered (at least one) recension of the Veda is to be preferred. Vas. Dh. S. XI. 6 says that the worthiest are to be honoured first. Gaut. V. 39-42 and Manu III. 110-112 say that a *ksatriya* is not really an *atithi* to a brāhmaṇa nor are *vaiśyas* nor *śūdras*; but they add that,¹⁷⁹⁶ if a *ksatriya* comes to a brāhmaṇa's house as a guest (i. e. as a traveller who has no food with him and about the time of taking food) he should be treated to a meal after brāhmaṇa guests take their food and *vaiśya* and *śūdra* guests should be given food

1794. अतिथिः अन्वयितो गृहान् भवति । अन्येति विविधे परकुलानि इति वा । निबन्ध IV. 5.

1795. अथ वैश्वदेवं हव्यातिथिमाकांक्षेद्दामोर्द्वैककालम् । अथ बोधुर्य दद्यात् । विज्ञापते यज्ञो वा एष यज्ञो यदुतिथिः । शौ. सू. II. 9. 1-3 and भरद्वाजपुराण III. 14; vide मनु III. 94 also: सुहृत्स्वाहमे भगवद्दीप्तो ह्यतिथिर्भवेत् । मार्कण्डेयपुराण 29. 25.

1796. ब्राह्मणस्यातिथिर्ब्राह्मणः । ... भोजनं तु क्षत्रियस्योर्ध्वं ब्राह्मणेभ्यः । अन्वयत् सूर्यैः सहस्रहस्त्यार्यम् । शौ. V. 39-42.

by a brāhmaṇa householder along with his servants and thereby he should show his kindliness. Āp. Dh. S. II. 4. 9. 5 requires the householder to give food to all who come at the end of the Vaisvadeva, even including cāṇḍālas, but it mentions the view of some that one need not give food to unworthy persons (vide note 1779 above). Commentators like Haradatta explain that, in the case of worthy guests, if the householder does not give food, though able, he incurs sin; but in the case of unworthy people he incurs no blemish by not giving, but if he gives to them also, he secures merit. Vṛddha-Gautama (pp. 535-536) calls upon a householder to treat even a cāṇḍāla with consideration. Parāśara (I. 40) and Śātātapa went so far¹⁷⁷⁹ as to say that even if a householder hates a visitor or the latter is a fool, the householder should give him food if he arrives at the time of meals. Śāntiparva 146. 5 says that even an enemy when he comes to one's house as a guest must be hospitably treated, as a tree does not remove its shade from one who approaches it to fell it. But Āp. Dh. S. II. 3. 6. 19, Manu IV. 213, Yāj. I. 162 are opposed to this and state that a guest who is at enmity with the host shall not eat his food, nor shall he eat the food of a host who accuses him or suspects him of a crime. Vṛddha-Hārta (8. 239-240) states the humane rule 'if a traveller is a śūdra or belongs to a pratiloma caste (such as a cāṇḍāla) and comes to one's house tired and hungry, the householder should give him food; but if a heretic or a patita (one outcast for grave sins) comes in that condition, one should not give him cooked food, but only grain. Compare Manu IV. 30. Vṛddha-Gautama (chap. 6, p. 535 and chap. 12, p. 590, Jivānanda part 2) says the same about a cāṇḍāla or āvapāka being given cooked food. Baud. gr. II. 9. 21 enjoins welcome to all travellers including cāṇḍālas.

The guest is to be shown honour by going out to meet him, by offering him water to wash his feet, by giving him a seat, by lighting a lamp before him, by giving food and lodging, by personal attendance on him, by offering him a bed and by accompanying him some distance when he departs. Vide Gaut. V. 29-34, 37, Āp. Dh. S. II. 3. 6. 7-15, Manu III. 99, 107 and IV. 29, Dakṣa III. 5-8, Vansaparva 200. 22-25 and Anuśāsana 2 highly extol hospitality. Anuśāsana 7. 6 says 'the host

1779. विषो वा यदि वा द्वेषो मूर्खः पण्डित एव वा । वैश्वदेवे तु संशतः सोतिथिः स्वर्गसंक्रान्तः ॥ पराशर I. 40, शातातप quoted in स्मृतिचू. I. p. 217 (reads श्रुतो वा यदि वा दुष्टो मूर्खः &c.).

should give his eye, mind and agreeable speech to the guest, he should personally attend on him and should accompany him when he (the guest) departs; this sacrifice demands these five fees'.¹⁷⁹⁸ Āp. Dh. S. (II. 2. 4. 16-21) says that if a brāhmaṇa that has not studied the Veda or a ksatriya or a vaiśya comes as a guest to a brāhmaṇa, the latter should offer him a seat, water and food, but need not rise to receive him, that if a śūdra comes as a guest to a brāhmaṇa, the latter should ask him to do some work, then give him food, but if he has none, he should send his slaves to bring it from the royal palace (or store-house).¹⁷⁹⁹ Haradatta makes the interesting remark that for honouring śūdra visitors the king should set apart in each village some paddy or other corn. Gaut. V. 33, Manu III. 101 (= Vanaparva II. 54 and Udyoga 36. 34), Āp. Dh. S. II. 2. 4. 13-14, Yāj. I. 107, Baud. gr. II. 9. 21-23 say that¹⁸⁰⁰ if a man has not the means to give food to all visitors he should at least offer them water, room and grass to lie down upon, and agreeable speech. If the householder is absent, his wife is to look after honouring guests. Gaut. (V. 37-38) says that guests of the brāhmaṇa, ksatriya and vaiśya castes should be respectively greeted with the words *kūśala*, *anāmaya* and *ārogya* and the śūdra also with *ārogya*. Vide Manu II. 137 also and note 831 above.

The motive of this injunction to honour guests was clear, viz. universal kindness. Other motives were added by smṛtis in order to emphasize the observance of this duty. The Śaṅ. gr. II. 17. 1 says "Even if a man constantly gathers grass (i. e. maintains himself by collecting the grains that fall in a field when the crop is taken away) and performs agnihotra, a brāhmaṇa guest who stays in his house without receiving the honour (due as a guest) takes away the (merit) of all his good

1798. चक्षुर्व्यान्मनो दद्याद् वाचं दद्याच्च सुतन्वाम् । अनुब्रजेदुपासीत स यज्ञः यज्ञ-
दक्षिणः ॥ अनुशासन 7. 6.

1799. ब्राह्मणाधानधीवानावाप्तमनुदुकमञ्जलिं देवं न प्रयुचिषेत् । राजपुत्रैश्च
च । शूद्रमन्थान्तं कर्मणि निवृज्यताम् । अपारमे दद्यात् । दाता वा राजकुलादाहृतवातिधि-
वच्छर्मे पुनपेयः ॥ आप. ध. सू. II. 2. 4. 16-21 ; अत एव ज्ञायते शूद्राणामतिथीनां पुनार्थं
कीदृशदिक् । राज्ञा ग्रामे ग्रामे स्थापयितव्यमिति । हरद्वस ०३ आप. ध. सू. II. 2. 4. 21.

1800. काते स्थानिवावज्ञायितं न पराचक्षीवाताम् । अभावे भूमिद्वन्द्वे तुयानि
कल्पाणी वाविरपेताणि नै स्तोमारे न क्षीयन्ते कदाचनेति । आप. ध. सू. II. 2. 4. 13-14 ;
मी. सू. II. 9. 22-23 ओदधिभिभागस्तु विभक्तता कार्षोडभावे भूमि कदाचनेति
ज्ञानेताम् परं बह्वेराचक्षते ।

works".¹⁸⁰¹ Manu III. 100 says the same. Āp. Dh. S. II. 3. 6. 6 says that by honouring guests one secures heaven and freedom from misfortune.¹⁸⁰² Vide also Āp. Dh. S. II. 3. 7. 16. One verse quoted in numerous works like the Viṣṇu Dh. S. 67. 33, Śāntiparva 191. 12, Viṣṇupurāṇa III. 9. 15, Mārkaṇḍeya 29. 31, Brahmapurāṇa 114. 36 is 'when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the householder and departs taking with him the householder's merit (punya)'. The Vāyupurāṇa (71. 74) and Brhat-Parāśara (Jivānanda, part 2, p. 99) say that *yogins* and *siddhas* (those who have attained transcendent powers) wander over this earth in various forms for the benefit of men; therefore one should with folded hands welcome a guest. If one is not able to feed many guests, then Baud. Dh. S. (II. 3. 15-18) declares that one should feed him who is endowed with superior qualities or who is the first to arrive or who is a *śrotriya*.

Parāśara (I. 46-47) says that the brahmachārin and the ascetic are the masters of food (i. e. their claim is the first); if one eats without giving to these one should perform the penance of cāndrāyana. When a *yati* comes as a guest, one should give water in his hand, then food and then again water. The food becomes as big as Meru (mountain) and the water as the sea. Laghu-Viṣṇu (II. 12-14) highly eulogises a *yogi* as a guest and Dakṣa VII. 42-44 and Vṛddha-Harita 8. 89 say that if a *yati* stays as a guest in a householder's house for a single night, the latter's accumulated sins are destroyed and when a *yati* takes food at a man's house it is Viṣṇu himself who is fed.¹⁸⁰³

If after some guests have been fed another guest or a batch of guests arrives, then the householder should have food cooked

1801. तुल्यान्वयमुक्ततो नित्यमग्निहोत्रे च उद्धतः । सर्वे सुकृतमावृत्ते ब्राह्मणोऽवचितो यसम् ॥ शं. सू. II. 17. 1.

1802. सर्वे पूजार्थं शान्तिः स्वर्गश्च । आप. ध. सू. II. 3. 6. 6 ; vide विष्णुधर्म-सूत्र 67. 32 also. अतिथिरस्य भद्राक्षो गृहात्पतिर्निर्गच्छति । स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय मण्डति ॥ मार्कण्डेय 29. 31. सिद्धा हि विमलयेन चरन्ति पृथिवीमिमाम् । तस्मादतिथिमावा-न्तमभिगच्छेत् कृताञ्जलिः ॥ वायुपुराण 71. 74 ; योगिनो विविधैर्वेषैर्नान्ति पर्यातले । मरणाद्युपकाराय ते चाज्ञातस्वकविणः । तस्माद्व्यवर्चयेत्यते श्राद्धकालेतिथिं द्विजः ॥ बृहत्पाराशर p. 99 (Jivānanda, part 2).

1803. यतिरस्य गृहे सुद्धकोऽस्य सुद्धको हरिः स्वयम् । वृद्धवारी 8. 89 ; संचितं वृद्धस्थेन पापमामरणात्मिकम् । निर्द्वन्द्वेन तत्तत्तर्पणेकरावचितो यतिः । वृक्ष VII. 43.

again, but in such a case no fresh *valśvadeva* and *balīharāṇa* are necessary. Vide *Manu* III. 105 and 108. It has been already shown from the *Śatapatha* that the householder is not to partake of meals before the guests, but rather after the guests. The *Āp. Dh.* 8. II. 3. 7. 3 states¹⁸⁰⁴ 'he who eats before his guest eats (destroys) food, prosperity, progeny, cattle and merit of his own house'. *Manu* III. 114 (= *Viṣṇu Dh. S.* 67. 39) allows the householder to feed newly married girls (his daughters or sisters), unmarried girls, persons who are ill, and pregnant women even before guests; while *Gautama* V. 23 says that these should be fed at the same time as the guests. *Manu* III. 113, 116-118, *Viṣṇu Dh. S.* 67. 38-43, *Yāj.* I. 105, 108, *Āp. Dh. S.* II. 4. 9, 10,¹⁸⁰⁵ *Baud. Dh. S.* II. 3. 19 say that one should feed one's friends, relatives and one's servants and then the householder and his wife should dine, that one should not stint one's servants and slaves (who are to be fed daily with food) in order to be able to feed guests, that he who eats before these (guests, relatives, young women of the house, servants) will have his soul harassed by vultures after death, that he who cooks food for himself only swallows merely sin and that when he eats what remains after offering *yajña* to gods, beings, *pitṛs* and guests, he really eats. *Manu* III. 285 (= *Vanaparva* II. 60) says that '*vighasa* is what is left after *brāhmanas* and guests have partaken and *amṛta* is what is left after being offered in sacrifice and one should always eat these.' *Baud. Dh. S.* (II. 3. 68 and 21-22) says¹⁸⁰⁶ "all beings subsist on food, the *Veda* declares 'food is life'; therefore food should be given, as food is the highest offering. One should not take food without giving it to others" and quotes two verses said to have been sung by food itself. It is on account of these sentiments that are ingrained even to-day in the minds of all Hindus that no Poor Law and no work-houses were required in India. This sentiment undoubtedly leads to abuses, but what system is not

¹⁸⁰⁴ ऊर्जं दुर्दिं ब्रजं पशुनिष्ठापूर्तमिति दृढाणां स्वनाति यः पूर्वोऽतिथेयनाति । आप. ध. II. 3. 7. 3.

¹⁸⁰⁵ ये निरपभाकिजालेवाननुपरोधेन संतिभासो विदितः । आप. ध. II. 4. 9. 10, *Baud. Dh. S.* II. 3. 19 (practically the same).

¹⁸⁰⁶ अक्षे अितानि भूतानि अक्षं गणमिति क्षतिः । तस्मादक्षं यदा तस्य मर्षं हि परमं वयिः । न ह्येष तदापि बुद्ध्या दुर्बलः । अद्याप्यवाङ्मनीषी श्लोकादुदाहरन्ति । यो मामवृत्ता पिबुर्दन्ताभ्यो भूत्वातिथिर्मां च सुहृज्जनस्य । तं पक्षमदनान्विषमसि मोहात्तमदपदं तस्य च सुहृत्समि । यौ. ध. सू. II. 3. 68, 21-22. 'अक्षं गणः' occurs in दे. ब्रा. 32. 1 and 'अक्षं गणमक्षमयानमाहुः' in ते. ब्रा. II. 8. 8.

without abuses? The Poor Law and work-houses have their own abuses and the general tax-payer has probably to pay more for relief to the poor, the destitute and unemployed in England than under the Indian system of feeding the poor voluntarily.

Āp. Dh. S. (II. 4. 9. 2-4) says¹⁸⁰⁷ that when the guest departs, the host should accompany him to the place where his conveyance is drawn up and if he has no conveyance, then till the guest gives him leave to go or if the guest forgets to give leave, the host should turn back from the boundary. Vas. Dh. S. XI. 15 and Yāj. I. 113 speak also of accompanying the guest till the boundary, and Aparārka explains that the boundary may be that of the host's house site, or of his field or of the village according to the eminence of the guest. Śāṅkha-Likhita¹⁸⁰⁸ prescribe that the host should accompany the guest till he reaches a public garden or public hall, a *prapā* (place where water is distributed gratis), a tank, a temple, a sacred (or big) tree (like the fig tree) or a river and then should go round the guest and say the words 'farewell till we see each other again.' It is in accordance with this that in the fourth Act of the Śākuntala Kāvya's pupil reminds his teacher that one should accompany one's dear relative up to some reservoir of water.

1807. घानयत्तमायानत् । घानयत्तमायानत् । अयतीनायो सीमनो निवर्तते । आप. घ. सू. II. 4. 9. 2-4.

1808. सनेत्य न्पायतो निवर्तते । आरामसभापयातयागद्वेषपृथग्वाहुमनदीनामन्यतर-
स्मिन् मन्त्रिणं कुर्वाद्वाचमुत्पन्नं पुनर्वर्तनायेति । जङ्गललिखित quoted in यज्ञ. र. p. 292.

CHAPTER XXII

BHOJANA

Bhojana (taking one's meals) :—Dakṣa (II. 56 and 68) states that in the fifth¹⁸⁰⁹ part of the day the householder should make according to his capacity the gods, pitrs, men and even lower animals (lit. insects) participators (in food) and after doing that, he should himself partake of the remainder of the food cooked. Thus he was to take his meals during one hour and a half after noon. Bhojana is one of the most important subjects treated of in Dharmasāstra works and the greatest importance (next to rules about marriage) attaches to the numerous injunctions and *taboos* about food. The principal subjects to be dealt with under this head are: how many times food was to be taken; the kinds of foods and drinks allowed or forbidden; what causes food defilement; flesh-eating and drinking wine; whose food was to be eaten; etiquette and ceremonies before taking food, at the time of taking it and after taking it.

Great importance was attached to purity of food from very ancient times. In the Chāndogya Up. (VII. 26. 2) occurs this passage 'when there is purity of food, then the mind becomes pure, when the mind is pure then follows firm remembrance (of the real Self), when the last is secured all knots (that bind the soul to the world) are loosened.'¹⁸¹⁰

The several matters about bhojana found in the Vedic literature will be first briefly set out. From Rg. VI. 30. 3 it appears that food was taken, while sitting ('the mountains sank

1809. वक्ष्यते च तथा भोगे संविभागो यथादत्तः । देवपितृनुहस्यार्णां कीदृशो चोप-
विश्यते ॥ संविभागं ततः कृत्वा गृहस्थः शेषमुभयेत् । इह II. 56, 68. The first verse
is quoted by अपराकः p. 143.

1810. आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धा भूया स्वतिः स्ववित्तम्ने सर्वग्रन्थीनां विव-
मोक्षः । छान्दोग्य VII. 26. 2. शंकराचार्य explains आहार in a far-fetched way as
आह्नियते इत्याहारः अश्वत्थविषयविज्ञानं &c. It is remarkable that on Vedān-
tasūtra III. 4. 29 Śaṅkara connects this clause with allowed and for-
bidden foods 'एवं च सति आहारशुद्धौ सत्त्वशुद्धिरप्येवमतद्वि-प्रवृत्तामहवविभाग-शास्त्र-
मपाधितं भवति'. On वा. I. 154 (p. 221) अपराकः quotes a long passage from
Harita in which we read 'तस्माच्छुद्धिर्वाप्यपरिमिताहारः स्वात् । आहारशुद्धौ सत्त्व-
शुद्धिरप्याचार्याः'.

down just as men sit down to take food'). 'A person was to take food'¹⁸¹¹ only twice a day' says the Tai. Br. I. 4. 9. and the Śat. Br. II. 4. 2. 6. There were certain *taboos* about articles of food even in the earliest texts. Tai. S. II. 5. 1. 1 states that all red exudations (resins) of trees or the juice that oozes out from trees when they are cut (with an axe &c.) should not be eaten, since that colour is due to the (sharing of) brāhmaṇa-murder. Similarly the milk of the cow was not to be drunk for ten days after delivery (Tai. Br. II. 1. 1, III. 1. 3). The Ait. Br. 6. 9 states that one should not eat the food of a *dīksita* (one initiated for a Vedic sacrifice) till the performance of *vapūhoma* by him. Rg. I. 187 (vv. 1-7) is a hymn in praise of food. The story of Uṣasti Cakrāyana in the Chāndogya Up. shows that in a dire calamity when no food can be had, one may eat anything, even the remnants of another's food and the Vedāntasūtra (III. 4. 28-31, *sarvānānumatis-ca prāpātyaye tad-darśanāt*) is based on this episode in the Chāndogya. In the Ait. Ār. V. 3. 3¹⁸¹² it is stated that 'one who knows this (i. e. the Mahāvratā) should not recite these texts before one who knows it not nor dine with him nor should he take delight in his company.' The sages are said in the Kausītaki Br. (12. 3) to have told Kavasa who sat in their midst that they would not eat with him as he was the son of a *dāsi*. The question about flesh-eating and drinking spirituous liquors will be dealt with in detail later.

Manu V. 4 declared that death overtakes brāhmaṇas on account of four causes, viz. absence of Vedic study, giving up the performance of proper duties and actions, laziness and blemishes attaching to the food taken. The Gr. R. p. 347 quotes verses to the effect 'food is the filth of men, everything is centred in food, the evil deeds of men resort to their food. Whoever eats the food of another partakes of that man's sin.' Therefore elaborate regulations are laid down about everything relating to food. Āp. Dh. S. I. 11. 31. 1, Vas. Dh. S. XII. 18. Viṣṇu Dh. S. 68. 40, Manu II. 5 say that one should face the east when taking food and the Viṣṇu Dh. S. 68. 41 and Āp. Dh.

1811. तस्माद् सार्वभौतस्यैव स्वात् । ज्ञतव्यं II. 2. 2. 6 ; तस्माद् विरहो मनुष्येभ्य उपह्रियते । तै. ब्रा. I. 4. 9. The first is quoted by विश्वरूप (on p. 1. 114) ; स निषीसेऽन्नमन्नमन्निषीसेन्न नाश्नेद्ब्रह्महत्यायै सोऽथ वर्णादेव कर्तुं य एव लोहितो यो वा ब्रध्नाजिघ्र्यति तस्य नाश्नं काममन्दस्य । तै. सं. II. 5. 1. 4 ; तस्मादन्नं जातं दूष्यं रावीर्न दूष्यति । तै. ब्रा. II. 1. 1.

1812. नैर्द्विदिनैर्द्विदिवा समुद्दिशेन्न सह सुजीत न सधमादी स्वात् । ऐ. आ. V. 3. 3.

S. II. 8. 19. 1-2 allow a man to face the south, except when the diner's mother is alive. Manu II. 52 (= Anuśāsanaparva 104. 57) states 'one facing the east eats food which tends to long life, one facing the south eats food which leads to fame, one facing the west eats (so as to produce) wealth and one facing north partakes of truth.' This means that one who eats facing any one of these directions secures the benefit specified. The Vāmanapurāṇa and Viṣṇupurāṇa quoted in Gr. R. p. 312 disallow the south and west. One must take one's meals in private in a place screened from public view. The Sm. Cl. quotes¹⁸¹³ verses of Devala, Uśanas and the Padmapurāṇa to the effect 'one should take food in privacy, for one who does so is endowed with wealth and one who eats his meals in public becomes bereft of wealth; one should not eat in the sight of many (who are themselves not eating) and many men should not eat before a single person who is only looking at them'. One may¹⁸¹⁴ eat in the company of one's sons, younger brothers, dependents &c. Some writers went so far as¹⁸¹⁵ to recommend that 'one should take one's food alone and not in the company of even one's relatives or other brāhmanas, since who can know the secret sins a person in whose company one eats is guilty of'? The conception underlying this uncharitable view was stated by Bṛhaspati to be that 'when several persons sit down to dinner in a continuous row, the sins of one of them is guilty of attach to the others in the same row'. Even in modern times many persons in Northern India follow this view and it is a well-known proverb that nine *bhayyas* have ten hearths. The place where one takes one's food should be freshly cowdunged and pure. Āp. Dh. S. (I. 5. 17. 6-8) says that one should not take one's food in a boat nor on a wooden platform, but may do so on a pure floor. One was not to eat while seated on an elephant, or horse or camel

1813. आहारं दूरः कुर्यादाहारं चैव सर्वदा। दूतो हि लब्ध्वा युक्तः स्वात्मजायते भिक्षाः देवतः कृतः। स्मृत्यं 1. p. 221; मैथुनं सततं सुहृन्माहारं च समाचरेत्। अतुष्टासन 163. 47; नादृशः सुहृन्माहारं बहूनां च पश्यन्। नादनीदुर्ब-
लशब्देन नरा मेकस्य पश्यतः॥ उशनसः। स्मृत्यं 1. p. 226; बहूनां भेक्षमाणानां मेकस्मिन्पश्यन्। विष्णुधर्मसूत्र 68.

1814. पात्रेष्वभासुषुषु उच्यतेपात्रैः सह। दृष्ट्वा पात्रं प्रतिष्ठाप्य मौनेनाहं न भक्षयेत्॥ ब्रह्मपुराण quoted in Gr. R. p. 311.

1815. अनेकपक्ष्मस्य नादनीपात्रं नादनीः स्वजनैरपि। कोहि जानाति हि कस्य पश्यन् पात्रं भवेत्॥ अतिपुराण quoted in स्मृत्यं 1. p. 227 and परा. मा. I. 1. p. 429. एवंपक्ष्मस्युपविष्टानां दुष्कृतं पश्यन्मनाम्। सर्वेऽपि तत्सर्वं तावदात्मकं कृत्स्नं भिक्षते॥ बृहस्पति quoted in स्मृत्यं 1. p. 228.

or in some conveyance, or in a cemetery or in a temple or on a bed or chair; nor should one eat food placed on one's palm (Brahmapurāṇa quoted in Gr. R. p. 325). One should wash one's hands and feet before sitting down to take one's meal. Manu IV. 76 says (= Anuśāsana 104.61-62 and Atri in Jivānanda, part 1, p. 9) that one should begin one's dinner while one's feet are wet, since that leads on to long life. Vyāsa quoted in Sm. C. (I. p. 221) prescribes that one should have five limbs wet at the time of taking food, viz. the hands, the feet and the mouth.¹⁸¹⁶ All writers prescribe that one should observe silence or at least restraint of speech at the time of meals (e. g. vide Baud. Dh. S. II. 7. 2, Laghu-Hārta 40). Vṛddha-Manu quoted by the Sm. C. I. p. 223¹⁸¹⁷ requires complete silence till five morsels are taken and restraint in speech thereafter. Following the Vedic injunctions quoted above, Gaut. IX. 59, Baud. Dh. S. II. 7. 36, Manu II. 56, Samvarta 12 and others say that a householder should take only two meals every day, should not eat food in the intervening period and that if he acts up to this advice he reaps the merit of a fast. Gobhila-smṛti (II. 33) says the same and adds¹⁸¹⁸ that the evening meal may be taken till one *prahara* and a half (i. e. 4½ hours) after nightfall. One was not to eat very early in the morning nor at midnight nor at twilight (Manu IV. 55 and 62 and Viṣṇu Dh. S. 68. 48). Ap. Dh. S. (II. 8. 19. 10) allows partaking of roots and fruits between two meals. Below the vessel or plate or leaf from which one eats, one has to draw a figure with water or holy ashes. According to the Brahmapurāṇa (quoted in Gr. R. p. 311) the maṇḍalas (figures) for brāhmanas, ksatriyas, vaiśyas and śūdras should respectively be in the form of a square, a triangle, a circle and a crescent; while according to Śaṅkha (in Sm. C. I., p. 221), Laghu-Śātātapa 133, Atri (Jivānanda chap. V. 1, p. 7) in the case of the śūdra water is to

1816. पञ्चाङ्गं भोजनं कुप्यात्प्राङ्मुखो मौनमारिक्तः । हस्तौ पादौ तथैवास्त्रयेणु पञ्चाङ्गता मता ॥ स्पष्ट in स्मृतिच. I. p. 221; vide मेधा- on मनु II. 53 quoting स्पष्ट 'पञ्चाङ्गं हृत्ते निधे तेषु चत्वार्यङ्गै हरेः' ; vide साम्निपर्व 193. 6 for पञ्चाङ्गं भोजनं सुकृत्पाद.

1817. अन्विभृत्तयैश्चित्तं पात्रतोषमकुसुमपरः । पञ्चाङ्गं महामौनं प्राणाद्यापानं हि तत् ॥ वृद्धमनु in स्मृतिच. I. p. 223.

1818. अग्निमिष्टिं पन्नमहर्कं विमानं मर्त्यवासिनो निरयम् । अग्निं च तथा तमस्मिन्पाः सार्धं गृह्यमानतः ॥ सोमिल II. 33 quoted in वृह. र. p. 313, आह्निकम्. p. 462; श्री. ध. II. 7. 36 is 'अन्तरा प्रातराहं च सायमाहं तथैव च । सद्योपवासी भवति यो न सुहृत्ते कदाचन ॥' (quoted in वृह. र. p. 321); vide अनुशासन 93. 10; साम्नि 193. 10, 221. 10 for similar words.

be sprinkled on the ground below his plate. The reasons for drawing a mandala are stated by these authorities to be that the Ādityas, Vasus, Rudras, Brahṃā and other gods partake of only that food which is offered after a mandala is made and that evil spirits and goblins carry away the flavour of the food when no mandala is made. The person taking his food should sit on a low wooden stool having four feet or on a seat made of wool or of the skin of a goat (which latter is said to be the best by Āp. Dh. S. II. 8. 19. 1). One should not sit on a seat of cowdung cakes (dried), or of clay, or of the leaves of *nāvāttha* or *palāśa* or *arka* plant or a seat made by joining two planks together or on a shattered one or partly burnt one or on one made fast with iron (nails). *Vide Smṛtyarthasāra* p. 69. The vessel or plate from which one is to eat is to be placed on the mandala drawn on the ground. The vessel from which to eat may be of gold, silver, copper, lotus or *palāśa* leaves (*vide Veda-Vyāsa* III. 67-68, *Paithīnāsī* quoted in *Āhnikā-prakāśa* p. 467). A copper vessel is forbidden to householders who should use bell-metal (*kūṃśya*) vessel. Āp. Dh. S. (II. 8. 19. 3) says that a copper plate with gold in the centre¹⁸¹⁹ is recommended. But a bronze plate for eating from, *tāmbūla* and a luxurious bath with oil &c., were not allowed to an ascetic, a brahmachārin and a widow.¹⁸²⁰ Hārīta (quoted by Sm. C. I. p. 222) stated that one was not to eat in an iron or earthen vessel, but Āp. Dh. S. (I. 5. 17. 9-12)¹⁸²¹ prescribes that an earthen vessel not used for cooking may be used as a plate for meals, but if it had been used for cooking food, then it may be used as a plate for food after being baked in fire, that an iron plate scoured with ashes is pure and even a wooden plate may be used provided it is thoroughly scraped from inside. *Manu* IV. 65 states that one should not eat from a broken vessel, but *Paithīnāsī* remarks that there is nothing wrong in eating from a broken plate made of copper, silver, gold, conch-shell, or stone.¹⁸²² Some *smṛtis* forbade lotus or *palāśa* leaves, but the

1819. औदुम्बरश्चमनः सुपर्णनाभः पद्माक्षः । आप. ध. सू. II. 8. 19. 3; हरद्वज explains औदुम्बरः as ताडमयः.

1820. ताम्बूलान्पत्रान् चैव कौस्तुभाद्यैश्च भोजनम् । पतिश्च बद्धाचारि च विधवा च विप्रजपेत् । अथेतेषु quoted in *स्मृतिच.* I. p. 222.

1821. अनामते सुम्नये भोजनम् । अमृतं चैव भिद्वये । परिपुष्टं लोहं वपाम् । निर्विकृतं द्वावमयम् । आप. ध. I. 5. 17. 9-12.

1822. ताम्रजलसुपर्णशङ्खशुक्रवश्मपातेतानीं निश्चमनेन्निति । पैठीनसि quoted in *स्मृतिच.* I. p. 222.

Āhnika-prakāśa p. 467 explains that this prohibition holds good only if the lotus plant grows on dry land (and not in a pond or the like) or when the *palāśa* is a young plant. *Paithinasi* (in *Sm. C. I.* p. 222) prescribes that one who desires wealth should not eat on a plate made of the leaves of the *vata*, *arka*, *sāvathā*, *kumbhl*, *tinduka*, *kovidāra* and *karañja* trees. *Vṛddha-Hārta* 8. 250-256 prescribes that the plate may be of gold, silver or bronze or any leaf allowed by *śāstras*, that leaves of *palāśa* and lotus are not to be used by householders but may be used by ascetics, forest hermits and in *śrāddhas* and sets out leaves forbidden and allowed. Even now in modern times people prefer (particularly in caste dinners and marriages) plantain leaves for dining or silver vessels for honoured guests and *brāhmaṇas* at *śrāddha* or use plates prepared from stitched leaves of various trees. Before sitting down to take one's food, one has to perform *ācamana* (twice) outside the place where one is to eat and has to perform *ācamana* after taking his meals. This practice was most ancient, as it is attested by the *Chāndogya* Up. V. 2, 2¹⁸²³ and the *Bṛ. Up.* VI. 1. 14. The rule is laid down by *Āp. Dh. S. I.* 5. 16. 9,¹⁸²⁴ *Manu* II. 53, V. 138 and others also. Vide *Devala* (quoted in the *Smṛtimuktāphala*, *āhnika*, p. 418) for *ācamana* outside the room for meals. When sitting down to eat a person must wear his sacred thread in the *upavita* form (*Āp. Dh. S. I.* 5. 15. 1) and must also have an upper garment,¹⁸²⁵ but should not cover his head (*Manu* IV. 45 III. 238, *Āp. Dh. S. II.* 2. 4. 22-23 and II. 8. 19. 12). A *darvi* (ladle or spoon) is to be employed in serving ghee, oil, cooked food, all condiments, salt (i. e. these should not be served by the bare hand) but not in giving water or uncooked food (vide *Sm. C. I.* p. 223 quoting several *smṛtis*). The householder may wear in his hand gold or jewel (ring &c.) at the time of meals. *Gaut.* IX. 59, *Vas. Dh. S. III.* 69, *Manu* II. 5'-55 say that when food is brought to be served, the person about to eat it should greet it, should pay honour to it, show his delight at it and should not find fault with it. *Vas. Dh. S.* (III. 69-71)

1823. स होमाय किं मे वासो भविष्यतीत्याप इति होयुस्वस्माद्वा पातदक्षिण्यन्तः
पुरस्ताद्धोमपरिवाचादिः परिबुधयति। छान्दोग्य V. 2. 2; vide वेदान्तसूत्र (III. 3. 18.)
and Saṅkara's *bhāṣya* for an explanation of the छान्दोग्य and पुरः passages.

1824. भोदयमानस्तु यपतोऽपि द्विराचामेह द्विः परिसृजेत्सकृदुपस्पृशेत्। आप. ध. I. 5. 16. 9.

1825. सोमराज्यादुत्तमैव यज्ञोपवीती दुर्गीव। आप. ध. II. 8. 19. 12; vide Haradatta for several views.

says "he should honour food in the morning and evening by saying 'I like it', by saying 'it was good for eating' in the case of food served in śrāddhas and 'it was perfect' as to food offered in abhyudaya-rites¹⁸²⁶ (i. e. in marriage &c.). Kullūka (on Manu II. 54) and the Gr. R. (p. 314) quote verses of the Ādipurāṇa (Brahmapurāṇa in Gr. R.) to the effect that on seeing food one should fold one's hands and should bow to it saying 'may this always be ours' and that God Viṣṇu himself said that whoever honours food honours him. After the food is served on the plate or dish, the eater should sprinkle water round it and say 'I sprinkle thee that art *satya* (truth) with *ṛta* (right order)' (in the morning) and 'I sprinkle thee that art *ṛta* with *satya*' (in the evening).¹⁸²⁷ According to some he then offers to the right of the plate or dish on the ground a little of the food in his plate from the west towards the east to Dharmarāja (i. e. Yama), Citragupta and *pretas* (vide Bhaviṣyapurāṇa quoted in Sm. C. I. p. 224 and Āhnika-prakāśa p. 465).¹⁸²⁸ Others say that these *balis* are offered to *bhūpati*, *bhuvanapati* and *bhūtānām pati*, while in modern times they are offered to Citra, Citragupta, Yama, Yamadūta (and some add a fifth 'sarvebhyo bhūtebhyah svāhā'). He should then sip a little water with the words 'thou art the seat of ambrosia (amṛtopastaraṇam-asi) and at the end of the meal the words used are 'thou art the cover of ambrosia' (amṛtāpidhānam-asi). All this has been prescribed from very ancient times and has continued to this day. Yāj. I. 106 calls this sipping of water *āpoṣana* (taking in of water) and its purpose is to make food beneficial like amṛta (nectar) and to cover it as if with a garment. He then offers five morsels on which ghee is sprinkled to the five modes

1826. रोचत इति सार्वं यतरशनान्मभिपूजयेत् । स्वद्विगमिति विज्ञे । संपन्नमित्याम्बु-
वर्षिकेषु । बलिः III. 69-71. Compare विष्णुधर्मसूत्र 68. 42, Manu III. 251 and
254 (for स्वद्विग and संपन्न) and Ap. Db. S. II. 2. 3. 11.

1827. कर्तं त्वा सत्येन परिषिञ्चामीति सार्वं परिषिञ्चति । सत्यं त्वत्वेन परिषिञ्चामीति
पाठः । ते. भा. II. 1. 11.

1828. अमृतपात्रं नमस्कारार्थं त्रिधा च बलिद्वयम् । सूपतरे भुवनपते ये भूतानां पतये
तथा ॥ येदृग्पात्र III. 69; भोजनार्थं त्रिद्विधा च धर्मराजाय च बलिम् । द्वाधा च विष्णुमाय
येतेभ्यश्चेदुह्ययेत् ॥ नरिष्वप्यतुराण quoted in स्मृतिच. I. p. 224 and आदिकवकाश
p. 465. लघ्वाक्षपात्र (I. 155-156) speaks of three balls to yam, citra and sūta.
The औशनसस्मृति (Jivānanda, part I. p. 319) refers to चित्रसुतबलि, vide
हारीत (in स्मृतिमुद्राकाल, आदिक p. 421) for बलि for अन्नपति, भुवनपति and भूतानां
पति and काशपात्रीपमोजनसूत्र for the three बलि to सूपति &c. and to चित्र,
विष्णु and सर्वभूत.

of *prāṇa* preceded by the word 'om' and ¹⁸²⁹ followed by 'svāhā'. These five *prāṇāhutis* are mentioned in the Chāndogya Up. V. 19-23, where *prāṇa*s are enumerated in the order *prāṇa*, *vyāna*, *apāna*, *samāna* and *udāna*. The Vedāntasūtra III. 3. 40-41 explains that the Chāndogya passage applies only when one sits down to dinner and not when one goes without it. Medieval digests quoting Brihat-Parāśara added a sixth offering to Brahman after the *prāṇāhutis* and this is done in modern times. While the *āhutis* to *prāṇa* are being offered complete silence (absence of all sound including even 'hum') is to be observed. Band. Dh. S. (II. 7. 6) insists on complete silence throughout the meal and if one speaks, one has to mutter the words 'Om bhūr bhuvaḥ svar-om' and then eat further on. Others allow speech after *prāṇāhutis* for refusing food or condiments or for dharma. Vide Sm. M., āhnika p. 423 which quotes Śāṇḍilya that 'silence is not necessary at meals for householders and one should show one's solicitude for those who dine with one by talking to them.' Śaunaka quoted by Sm. C. I., p. 223, Vṛddha-Hārita 8. 263-265 dilate upon the different fingers of the hand that are to be employed in taking the five *āhutis* to the life breaths while the Bhojana-sūtra says that according to Baudhāyana all *āhutis* were to be offered with all the fingers. Hārita quoted in the Sm. C. I. p. 226 states that *mārjana*, offering balli, worship and eating should be done with the tips of fingers. The plate or vessel is to be throughout kept on the ground at a *śrāddha* dinner and the thumb and the next two fingers of the left hand may be used for holding the plate or plantain leaf in position, but if the house is full of people and it is likely that dust may be raised by their feet or by their clothes, then a person taking his meal may raise up his plate from the ground with his left hand after he has taken five morsels.¹⁸³⁰ The diner is not to allow any sound of eating to escape, he is to put

1829. The five *prāṇāhutis* in order are ओं प्राणाय स्वाहा, ओं व्यानाय स्वाहा, ओं अपानाय स्वाहा, ओं समानाय स्वाहा, ओं उदानाय स्वाहा. In the विष्णुपुराण the order is प्राणायानसमानीदानव्यानाः (vide आह्निकप्रकाश p. 470). These have been mentioned by Band. Dh. S. II. 7. 3, लघुसाध्वलायन I. 157, शोभित in स्मृतिच. I. p. 223, ब्रह्मपुराण quoted in आह्निकप्रकाश p. 464. Vide आह्निकप्रकाश p. 469 'पट्टी आहुतिः ब्रह्मणे स्वाहेति'. Vide Tai. Ār. X. 32-33 for अनुनीपसारज्जमसि, the *prāṇāhutis* and अभुतयिधानमसि.

1830. पञ्चप्रासं च मुखवादी जघनिहस्तेन सज्जते । पावतुर्दृष्ट्वा शेषं तु मण्डपेत्सक-
राद्वपत् । पित्र्ये कर्मणि मुखानो धूमौ प्रासं न चासपत् । ब्रह्मपुराण quoted in सूत्र. र. p. 216, आह्निकप्रकाश p. 463; vide परा. मा I. part 1 p. 417 quoting कूर्मपुराण and स्वास to the same effect.

each morsel in his mouth with all the fingers including the thumb,¹⁸³¹ he is not to wave his hand. Various rules are laid down in the Viṣṇupurāṇa (III. II. 83-84) and Brahmapurāṇa (quoted in Gr. R. p. 324) as to the order in which various articles are to be eaten, viz. first sweet liquid food may be taken, then salted and sour, and then pungent and bitter, the last item should be milk and after that one should not take curds; a householder should always take food mixed with ghee. One is not to cut off portions of food or cakes, roots, bulbs, fruits or flesh with the teeth and then eat them (Baud. Dh. S. II. 7. 10). Some smṛtis prescribe that while taking each morsel one should say¹⁸³² 'Govinda'. At the time of eating, several postures are forbidden, viz. one should not stretch one's feet or place them on another seat (a footstool &c.) nor should one have one's haunches and knees tied by a garment (Viṣṇu Dh. S. 68. 40) nor should one place one's hand on one's left foot, nor should one wear one's shoes or wooden sandals, nor should one come in contact with leather (vide Smṛtimuktāphala, ānuika p. 425). Baud. Dh. S. (I. I. 21) states that among usages peculiar to the south were those of eating in the company of one whose upanayana had not been performed or of one's wife or taking stale food. But Baud. disapproved of these. Manu IV. 43, Viṣṇu Dh. S. 68. 46 and Vas. Dh. S. XII. 31¹⁸³³ say that one should not eat together with one's wife and Vas. Dh. S. adds the reason that by so doing the child born has no strength as stated in the Śat. Br. X. 5. 2. 9. Kullūka and some other commentators on Manu IV. 43 hold that the prohibition relates to eating in the same dish with one's wife, while, as Medhātithi states, others hold that it applies also to eating with one's wife at the same time and place. The Sm. C. (I. p. 227) and other digests quote a smṛti verse which allows a brāhmaṇa to eat in the same dish with his brāhmaṇa wife and explain the verse as applying to a brāhmaṇa who is on a journey. The

1831. दूष्णीं साकुडं कुर्यात्तदासं वसेत् । न च शब्दं कुर्वीत् । वसिष्ठ XII. 19-20 ; vide आप. प. सू. II. 8. 19. 5-6 for almost the same words.

1832. कपले कपले श्वेत्तु कुर्वीद्विन्दुकीर्तनम् । व्यास quoted in स्मृतिह. आह्निक p. 423.

1833. भार्यया सह नादनीयादधीर्यवद्वपथं भवतीति वाजसनेयके विज्ञापते । वसिष्ठ 12. 31 ; 'नादनीयाद्भार्यया सार्धं न धूर्वर्षो कदाचन । हलधारीत 8. 270. ब्राह्मण्या सह बोधनीयाद्विद्यार्थं वा कदाचन । न तत्र दोषं मन्मते निरूपयेत् सनीविद्याः ॥ आप. 5. 7-8 ; quoted in the Mīta. on वा. III. 200, स्मृतिच. I. p. 227 ; मिता and सू. र. p. 330 ascribe it to अङ्गिरसः. The words of the शतपथ are 'तस्माज्जापाया अन्ते नादनीयादधीर्यवात्समाजायते' X. 5. 2. 9.

Smṛtyarthasāra (p. 69) says that one can eat in the same dish with one's wife at the time of marriage. The Mit. on Yaj. I. 131 says the same.

Various rules are laid down as to how much one is to eat. Two famous verses quoted by Āp. Dh. S. II. 4. 9. 13, Vas. Dh. S. VI. 20-21 and Baud. Dh. S. II. 7. 31-32 are 'an ascetic should eat eight morsels,¹⁸³⁴ a forest hermit 16, a householder 32 and a Vedic student an unlimited number. One who has consecrated the Vedic fires, a draught ox and a brahmacārin are able to perform their work by eating, they cannot perform work when they do not eat'.¹⁸³⁵ Āp. Dh. S. II. 4. 9. 13 expressly directs that a householder should not stint himself as to food, so that he may be able to properly perform his work. Haradatta explains that the general rule laid down by Āp. Dh. S. itself (II. 1. 1. 2) that one should take only two meals a day does not apply to one who has consecrated the Vedic fires. Baud. Dh. S. II. 7. 33-34 goes further¹⁸³⁶ and says that if a householder (who is *āhitāgni*) and a Vedic student practise austerities by observing a fast they are guilty of sin, because they thereby cause cessation of *agnihotra* to the life-breaths. But there is no sin if a fast is observed by these as a penance for some lapse. Śabara on Jaimini V. 1. 20 (p. 1301) appears to favour the idea that an *āhitāgni* may eat several¹⁸³⁷ times a day.

One was to occupy the first seat in a row at a dinner only if specially requested to do so, but when thus seated on the first seat, one should not begin to eat food before others, but after them (Śaṅkha quoted by Aparārka p. 150). While several brāhmaṇas are taking their meal in a continuous row, if one of them takes *ācamana*¹⁸³⁸ before the others, or gives the

1834. Vide वा. III. 55 for eight morsels for a forest hermit.

1835. The Sān gr. II. 16. 5 speaks of the ox, the *agnihotrin* and *brahmacārin* in the same way.

1836. गृहस्थो भक्ष्यचारी वा योऽननंश्चेत् तपश्चेत् । यागाग्निहोत्रलोपेन अर्वाणी भवेत् सः । अथवा पापश्चित् पापश्चित् तद्वै विधानम् । वा. ध. सू. II. 7. 33-34.

1837. यथा द्वेद्वयः यातरूपं भक्षयति नश्यद्विने विविधमन्नमनाति अपराद्धे मोक्ष-कामश्चयतीति । एकस्मिन्नहनीति मण्डले । शबर on जै. V. 1. 20.

1838. एकपङ्क्त्युपविष्टानां विद्यानां सह भोजने । यद्येकोऽपि त्यजेत्प्रातः भोजनं न भोजयेत् ॥ दशरत्न XI. 8, quoted by अपरार्क p. 1169. Vide Āp. Dh. S. I. 5. 17. 3; Gāntama 17. 19. उच्यते च तृणं मस्य द्वारः पृथ्वास्तपैव च । पृथिव्यात्तरितं कृत्वा पङ्क्तिद्वयो न विद्यते ॥ छत्रहरित 74; अग्निना भस्मना चैव सम्भजेत् तद्वै च । द्वारेणाप्यथ मार्गेण पङ्क्तिभिश्चेत् पङ्क्तिषा ॥ अद्विरसू 9. 7; एकपङ्क्त्युपविष्टा ये न स्तुवन्ति परस्परम् । भस्मना कृतमर्पादा न तेषां लोकरो भवेत् ॥ अग्निना भस्मना वापि सम्भजेनाप्युद्धेन वा । द्वारसंक्रमणेनापि पङ्क्तिभेदः प्रकीर्तितः ॥ वृह० quoted by अपरार्क p. 476.

remains of his food to the pupil or gets up, the others should leave eating the food in their dishes and also get up and the brāhmana who thus prematurely gets up is called a *brahmahā* (a murderer of a brāhmana or brahmakantaka). These rules are quoted in the Sm. C. (I. p. 227), Gr. R. p. 331, Smṛtīmuktāphala (āhnika p. 427). In order to avoid this awkward position various devices were employed. A *pañkti* (row of diners) ceased to be a continuous line if two diners were separated from each other by fire, by ashes, by a pillar, a passage, or a door or by the ground being of a lower level. Aparārka (p. 476) quotes Bṛhaspati that even if persons are seated in one row, but they are separated from each other by (streaks of) ashes and they do not touch each other, then there is no intermingling (i. e. persons of different castes also may sit in a row being separated by a streak of ashes &c.). Āp. Dh. S. I. 5. 17. 2 says that one should not sit down to dinner in the same row with undeserving persons (by reason of birth, character or learning).

At p. 100 above it has been stated how brāhmanas following several occupations that were deemed low were not invited at śrāddhas. Gaut.^{1838a} XV. 28-29, Baud. Dh. S. II. 8. 2, Āp. Dh. S. II. 7. 17, 21-22, Vas. Dh. S. III. 19, Viṣṇu 83. 2-21, Manu III. 184-186, Śāṅkha (in verse) 14. 1-8, Anuśāsanaparva 90, 34, the Vāyu (chap. 79 and 83, Ānand. ed.) and several other purāṇas contain long lists of those brāhmanas who sanctify the company of diners when they sit down for dinner (they are *pañkti-pāvanas*) and of those who defile the company of diners by their presence in the row of diners (they are *pañkti-*

1838 a. पङ्क्तिपावनः पङ्क्तिविज्ज्वेदसामिकशिष्याचिकेतस्त्रिपुत्रिपुत्रः पञ्चाग्निः स्वातन्त्र्यो मन्त्रवाङ्मनविद्वर्मज्ञो ब्रह्मदेवास्तुतान इति । यौ. XV. 29 ; पङ्क्तिर्वेन पापघ्ने स पङ्क्तिपावनः । हरद्वज on यौ. XV. 28. Some of the words are differently explained by the commentators. ज्वेदसामिक or-साम्य is one who chants, according to Haradatta, 'udu tyam' (Rg. I. 50. 1.) and 'citram' (Rg. I. 115. 1), which constitute a śman of the Talavakṛas, while the Chandogya hold it to be a different śman; Medhātithi on Manu III. 185 says they are the śmans called Jyesthadōhas. The Nkoiketa fire is described in Tai. Br. III. 11. 7 and 8, and Kathopanigad I. 1. 17-18. Rg. I. 91. 6-8 contain the word 'madhu' at the beginning of each. So one who studies these three madhu verses may be called 'tri-madhu'. Or possibly there is a reference to the Madhuvidyā referred to in Śat. Br. IV. 1. 5. 18 and Br. Up. II. 5. 16. According to Haradatta 'Trisuparṇa' are either the three verses Rg. X. 114. 4-6 (ekah suparṇah &c.) or the three anuvākas of the Tai. Ār. X. 48-50 (brahmametu mām madhumetu mām).

dūṣakas). A *pañktipāvana* is one who knows the six angas of the Veda (vide note 775 above), who has studied the *Jyēsthāśāman*, who has kindled the *Nāciketa* fire, who knows the three *madhu* verses, who has studied the texts called *Trisūparṇa*, who maintains the five fires (vide p. 679 above), who has taken the ceremonial bath after finishing vedic studies, who knows the *Mantras* and the *Brāhmaṇa* of his Veda, who has studied *dharmaśāstra* and who is the son of a woman married in the *brāhma* form. *Āp. Dh. S.* adds 'one who has performed the four *medhas*' (*Āsvamedha*, *Sarvamedha*, *Puruṣamedha* and *Pitṛmedha*, according to *Haradatta*). *Manu* says that one who understands the meaning of the Veda, one who expounds the Veda, a *brahmacārin*, one who is a liberal donor (*lit.* one who gives a thousand cows), one who has reached the age of one hundred are all *pañktipāvanas*. *Śaṅkha* states that one who is devoted to *Yoga*, one who regards gold and a clod of earth as equal, an ascetic given to contemplation are all *pañktipāvanas*. *Anuśāsana* 90. 34 and *Vāyu* 83. 52-55 include those who study the *bhāṣyas*, those who are devoted to grammar, those who study the *purāṇas* among *pañktipāvanas*. Among those who defile company are one suffering from leprosy, a bald man, one who is guilty of adultery, who is the son of a *brāhmaṇa* following the profession of arms (*Āp. Dh. S. II. 7. 17. 21*); those who engage in acts not fit for *brāhmaṇas*, those who are cunning, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires and their parents or gurus, those who subsist on food given by *śūdras* (*Śaṅkha XIV. 2-4*). Vide *Aparārka* pp. 453-455 for quotations on those who defile company.

When there was a row of diners, all were to be served the same food and no difference was to be made between one man and another and if a difference were made a penance was prescribed as if he had committed *brāhmaṇa* murder.¹⁸³⁹ If while dining one *brāhmaṇa* touches another, he should give up eating or after finishing his meal he should mutter the *Gāyatrī* verse 108 times (as penance). In modern times generally the eyes are touched with water if this happens. If a diner touched a server who had a vessel containing food, the server should place the vessel con-

1839. यस्यैकपलकस्य विषमं दद्याति स्नेहाद्वापाद्वा यदि पार्श्वतोः। वेदे च दृष्टदुषिभिश्च सोमे च दृष्टदुषिभिश्च दद्यात्। वेदपासस्तुति IV. 63 quoted as यम इत्युक्तिम्. (आह्निक प. 427). Vide *ब्राह्मस्तुति* 17. 57 for a similar verse.

taining food on the ground, should perform *ācamana*, the food in the vessel should have water sprinkled over it and then it may be served. One was not to eat or drink with the left hand. One should drink water at the time of meals with a drinking bowl or vessel, one should never drink water with the two hands joined together (Yāj. I. 138), but when not eating food one may drink water with the bare right hand. After finishing one's meal one is to repeat the *āpoṣana* 'amṛtāpidhānam-asi' and drink some water, wash one's hands, sip water twice and may lightly brush his teeth for removing particles of food, then sip water again and take *tāmbūla*.¹⁸⁴⁰ *Āśvalāyana* (in verse) recommends 16 mouthfuls of water (*gaṇḍūṣa*) for cleansing the mouth after dinner (Āhn. Pr. p. 483). An ascetic, a Vedic student and a widow were not to partake of *tāmbūla*.

A person was not to eat everything in his plate; he should leave some remnant¹⁸⁴¹ of food except of curds, honey, ghee, milk and *saktu* (barley or barley flour). What remains was to be given to one's wife, servant or slave (Par. M. I. part 1, p. 422). No one was to give the remnants of one's food to another nor to eat the remnants of another's food, except a child that might eat the remnants of the food of its parents and *guru* (vide *Smṛtimuktāphala*, *āhnika* p. 431). Remnants of food were not to be given to a *śūdra* unless he was one's dependent (Manu IV. 80, Āp. Dh. S. I. 11. 31. 25-26). Atri (quoted in Sm. C. I. p. 228) says that even on sipping water after dinner one remains impure till one's plate is removed, till the ground where the food was taken is cow-dunged, till after leaving his seat he moves on the ground elsewhere. Vide also Āp. Dh. S. II. 2. 4. 24. The plate of a *brāhmaṇa* may be removed by a *brāhmaṇa* (but not by any one else) and the plates of the *brāhmaṇas* invited at a *śrāddha* repast were to be removed by the person who performed the *śrāddha* or by his son or pupil, but not by one whose *upanayana* is not performed nor by the wife nor by any one else (Laghu-*Āśvalāyana* I. 165-166).

1840. आचम्य च ततः कार्यं दन्तकाष्ठस्य मलमम् । भोजने दन्तलघ्नाय निर्हृत्वा चमने चरेत् । मरीचि quoted by स्मृतिच. I. p. 225; भूयोऽप्याचम्य कार्यं ततस्तान्मलमलमम् । मार्कण्डेयपुराण 29. 39 quoted in स्मृतिच. I. p. 225.

1841. भोजनं तु न निःशेषं कुर्यात्प्राज्ञः कार्यचम । अग्नये दधिसत्त्वाज्यं कलं क्षीरे मधूदकात् ॥ दन्तस्य, न निःशेषकृत्यादग्नये दधिमधुसर्पिःपयःसकुम्भः । वनिष्ठ; both in स्मृतिच. (आह्निक) p. 431.

Most of the above rules may more or less be exemplified from the descriptions of the procedure of eating set out in Baud. Dh. S. II. 7, from the Bhojanasūtra of Kātyāyana for the followers of the white Yajurveda, from Hārita quoted in the Gr. R. pp. 316-17 among the ancient writers and from the Smṛtyarthasāra pp. 68-69 among the authors of digests. It is impossible to set out any of them here for want of space, but an extract from the last work is given in the Appendix.¹⁸⁴²

There were certain rules about abstaining from food in the case of eclipses of the sun and the moon. They are set out in the Sm. C. I. pp. 228-229, the Smṛtyarthasāra (p. 69), Matsya-purāṇa chap. 67, Aparārka pp. 151, 427-430. During the period of eclipse one was not to eat anything. Not only so but for 4 *praharas* (i. e. 12 hours) and 3 *praharas* (i. e. 9 hours) before the actual eclipse of the sun and the moon respectively all are to avoid taking food, except children, very old men and persons who are ill. This rule was observed up till very recent times by most people. When the eclipse begins one was to bathe and give gifts, perform tarpana or śrāddha. Then one was to bathe after ¹⁸⁴³the eclipse was over and take food. If the sun sets while still eclipsed, one should bathe the next day on seeing the sun and then take food. If the moon rose eclipsed, one was not to eat anything during the day next to that on which the moon rises eclipsed. That these rules are ancient follows from the fact that some of them occur even in the Viṣṇu Dh. S. An eclipse of the sun is described even in the Rg. V. 40. 5-9 and it was supposed to be brought about by an *asura*. The Asura Svarbhānu is said to have pierced the sun with darkness in the Kāthaka S. XI. 5 and the Tai. S. II. 1. 2. 2; the Śāṅ. Br. 24. 3 and Tāndya Br. (IV. 5. 2, IV. 6. 13) speak of an eclipse. In the Atharva-veda 19. 9. 10 the Sun and Rāhu are brought together. The Chāndogya Up. VIII. 13. 1 states that the knowing self shakes off his body when going to the world of Brahma like a horse shedding his hair or like the moon released from the mouth of Rāhu.

Viṣṇu Dh. S. (68. 4-5) prescribes that a man was not to eat when a cow or a brāhmaṇa met with an accident or when the king was in distress (or dead).

1842. Vide Appendix under No. 1842.

1843. चन्द्राकोपराधे नास्तीति । स्नात्वा मुकपोरस्तीति । अमुकपोरस्तीति । इहा स्नात्वा चार्घ्यं । विष्णुधर्मसूत्र 68. 1-3.

The most elaborate rules are laid down about what food should or should not be eaten and from whom food may or may not be taken. These rules occur in most of the *smṛtis*. It would be impossible to do justice to all of them. The following *smṛtis* deal with this matter at length. Gaut. 17, Āp. Dh. S. I. 5. 16. 17-I. 6. 19; Vas. Dh. S. 14, Manu VI. 207-223, Yāj. I. 167-181. The Śāntiparva chapters 36 and 78, the Kūrmapurāṇa (uttarārḍha chap. 17), Padma (ādikhaṇḍa chap. 56), and several other purāṇas deal with this topic. Among the digests the Sm. C. II. pp. 418-429, the Gr. R. pp. 334-395, the Madanapārijāta pp. 337-343, the Smṛtimuktāphala (āhnikā pp. 433-451), the Āhnikaprakāśa pp. 488-550 contain very exhaustive treatment. An attempt will be made to present the rules in an orderly manner.

Aparārka p. 241 quotes a passage from the Bhaviṣya-purāṇa¹⁸⁴⁴ which states the various reasons for food being forbidden viz. *jāladuṣṭa* or *svabhāvaduṣṭa* (i. e. forbidden on account of its very nature) such as garlic, leek, onion &c.; *kriyāduṣṭa* (forbidden on account of certain actions done with reference to it) such as cooked food served with the bare hand or seen by a *patila* (outcast), *cāṇḍālas*, dogs &c., or because one in a row takes *ācamana* or rises before others; *kāladuṣṭa* (forbidden because of the time that has elapsed or because of the inappropriateness of the time) such as stale food or food eaten in eclipses or the milk of a cow before ten days have elapsed from delivery; *samsargaduṣṭa* (spoil by foul contact) such as what comes in contact with a dog or wine or garlic, or hair or insects &c.; *sahrīlekha* (what causes disgust to the mind) such as faeces &c. To these may be added *rasaduṣṭa* (what has lost its flavour) such as *pāyasa* or *kṣīra* on the same day; *parigrahaduṣṭa* (what is forbidden simply because it belongs to a particular individual such as *patila*). Aparārka (p. 1157) says that condemned food, partaking of which is an *upapātaka* (a minor sin), is of six kinds, viz. due to *svabhāva*, *kāla*, *samsarka* (same as *samsarga*), *kriyā*, *bhāva*, and *parigraha*.¹⁸⁴⁵ An example of *bhāvaduṣṭa* given by Aparārka is sugarcane

1844. भविष्यपुराणम् । जातिदुष्टं कृपादुष्टं कालाभयविदुषितम् । संसर्गाभयदुष्टं च सङ्गोष्ठ्यं स्वभावतः । अपरांकं p. 241. Compare बृहदारण्यक XI. 122-123 भावदुष्टं कृपादुष्टं कालदुष्टं तथैव च । संसर्गदुष्टं च तथा वर्जयेद्यज्ञकर्मणि । The following verses exemplify these.

1845. अन्नस्य च निम्बित्वं स्वभावकाल-संपर्क-कृपाभाव-परिग्रहैः षोडश भवति । अपरांकं p. 1157.

juice which a man may feel to be forbidden to him because he believes it to be wine. According to Gaut. 17. 12 *bhāvaduṣṭa* means food offered with disrespect or which the eater comes to hate or becomes disgusted with. Haradatta on Gaut. 23. 23 mentions five of these varieties (of *Aparārka* p. 1157) except *bhāvaduṣṭa*.¹⁸⁴⁶

Before proceeding further some remarks must be made about flesh-eating. In the Rg. frequent reference is made to the cooking of the flesh of the ox for offering to gods (particularly Indra). For example, in Rg. X. 86. 14 Indra is made to say 'They cook for me 15 plus twenty oxen'; *vide* Rg. X. 27. 2. In Rg. X. 91. 14 it is stated that for Agni were sacrificed horses, bulls, oxen, barren cows and rams. In Rg. VIII. 43. 11¹⁸⁴⁷ Agni is styled 'one whose food is the ox and the barren cow.' In Rg. X. 79. 6 it is suggested that the cow was cut up with a sword or axe. In the Rg. itself the cow is frequently called 'agbnyā' (*vide* Rg. I. 164. 27 and 40, IV. 1. 6, V. 83. 8, VIII. 69. 21, X. 87. 16 &c.). The word 'agbnyā' appears to mean 'one that does not deserve to be killed' and the Nirukta (XI. 43)¹⁸⁴⁸ explains it in that way. It should be noted that that word occurs sometimes in apposition to 'dhanu' (as in Rg. IV. 1. 6, VIII. 69. 2). So it may be argued that in the times of the Rg. only barren cows if at all were killed for sacrifice or meat and cows yielding milk were held to be not fit for being killed. It is only in this way that one can explain the high praise bestowed on the cow in Rg. VI. 28. 1-8 and in Rg. VIII. 101. 15 and 16 where the cow is described to be 'the mother of Rudras, the daughter of Vasus, the sister of Ādityas and the centre of nectar' and the sage winds up by praying to the knowing man 'do not kill the cow, that is innocent and is Aditi herself.'¹⁸⁴⁹ In Rg. VIII. 101. 16. the cow is called 'devi'

1846. Some of these words occur in *वसिष्ठधर्मसूत्र* 14. 28 'अन्नं यदुपितं मासद्वयं सद्योजितं पुनः सिद्धमात्मनो पक्वं च ।'.

1847. *यस्मिन्मन्त्रे कथमास उक्षणी वशमेवा अवसृष्टास आहुताः । कीदृशये सोमवृष्टाय वेधसे इवा मति जनये स्वादमग्रये ॥* ऋ. X. 91. 14; *वशाकाय वशाकाय सोमवृष्टाय वेधसे । स्तोमविधेमाग्रये ॥* ऋ. VIII. 43. 11; *वि पर्वाश्वकर्तं मामिवासिः ॥* ऋ. X. 79. 6.

1848. *अग्न्या अहन्त्या भवति अपग्नौ इति वा । निरुक्त XI. 43.*

1849. *माता वज्राणां इहिता वसूनामिति जपिरासोऽसृजतोऽयुत्तरश्च । आश्व. सू. I. 24. 25. In आश्व. सू. II. 10. 7 the view of some is stated that when cows return to the village from the pasture the hymn Rg. VI. 28 should be recited by the owner.*

(goddess). It appears that the cow was being raised to the status of divinity and there was a great revulsion of feeling about the cow. The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity. In the grhya sūtras (like Āśv. I. 24. 25), Rg. VIII. 101. 15 is prescribed as the mantra when in the Madhuparka ceremony the cow is let loose by the guest. The Artharva-veda (XII. 4) fully recognises the cult of the holiness of the cow. That the cow continued to be offered in sacrifices follows from several Brāhmaṇa passages e. g. Tai. Br. III. 9. 8. In the Śat. Br. III. 1. 2. 21 it is stated that the great sage Yājñavalkya was wont to eat the meat of cows and oxen provided it was 'amśala' ¹⁸⁵⁰ (tender?). The Alt. Br. (6. 8) ¹⁸⁵¹ states that the horse, the ox, the goat and ram are sacrificial animals while the kimpuruṣa, gauramṛga, gavaya, the camel and śarabha (a mythical animal with eight feet) were not sacrificial and their flesh should not be eaten. The Śat. Br. I. 2. 3. 9 contains a similar prohibition. The Śat. Br. XI. 7. 1. 3 declares that 'meat is the best kind of food.' The work of Mr. L. L. Sundara Ram (Madras, 1927) on 'Cow Protection in India' contains an exhaustive treatment of the subject from Vedic times and cites the attitude of other nations and religions towards cow-killing. The veneration for the cow has been so great that *pañcagavya* prepared from the five substances due to the cow viz. her milk, curds and ghee of her milk, her urine and dung mixed with water in which kuśa blades had been placed was looked upon as ¹⁸⁵² purification for many lapses. Yāj. III. 314 mentions the ingredients of *pañcagavya*. The Baud. gr. śeṣa-sūtra (II. 20) contains an elaborate note on the preparation of *pañcagavya*, the quantities of the five ingredients, the Vedic verses to be recited when preparing it. Parāśara XI. 28-34, Devala 62-65, Laghuśātātapa 158-162,

1850. तस्माद्धेनवकुशोर्वाशनीयात् । तद् द्वीपाच्च पाङ्गवत्तपः । अश्वाग्नेवाहर्मसर्तं चैव वसति । शतपथ ब्रा. III. 1. 2. 21.

1851. त एत उत्काममेधा अमेध पशवस्तस्मादेवा वाशनीयात् । ऐ. ब्रा. 6. 8.

1852. गोमूत्रं गोमये क्षीरं दधि सर्पिः कुशोदकम् । निर्वृत्तं पञ्चगव्यं तु पवित्रं पापनाशनम् ॥ पाचयन् वायुं गोमूत्रं गन्धहारीति गोमयम् । आप्यापरयेति च क्षीरं दधि-काशयेति च दधि । तेजोति शुक्रमित्वाद्यर्थं देवस्य स्वा कुशोदकम् ॥ पराशर XI. 28-33. The मन्त्र 267. 5-6 (सावित्र्या वायुं &c.) are almost the same as पराशर XI. These and other verses of Parāśara (in all eleven) are quoted by the Mit. on Yāj. III. 314 and by Aparārka p. 1250.

Matsyapurāṇa 267. 5-6 and other works contain similar rules. Parāśara prescribes that the urine, dung, milk, curds and ghee should be of cows the colours of which are respectively dark, white, copper-red, dark-red and brown or that all ingredients may be of a brown (kapilā) cow. There is some difference of view about colours and also about the quantities. According to Parāśara urine, ghee, and water should be one part each, curds three parts, milk seven parts and cowdung as much as the thumb. According to Atri. 299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with the sacred Gāyatrī, cowdung with 'gandhadvārām' (Taī. Ār. X. 1), milk with 'āpyāyasva' (Rg. I. 91. 16), curds with 'dadhikrāvno' (Rg. IV. 39. 6), ghee with 'tejosi śukram' (Vāj. S. 22. 1) and kuśa water with 'devasya tvā' (Ait. Br. 37. 3, Vāj. S. 22. 1). The pañcagavya thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of 'āpo hi śtṛbā' (Rg. X. 9. 1-3) and then the mantra 'mā nastoke' (Rg. I. 114. 8) is to be repeated over it, it may be then offered into fire with green darbhas not less than seven to the accompaniment of 'Irāvati' (Rg. VII. 99. 3), 'idam Viṣṇu' (Rg. I. 22. 17), 'mā nastoke' (Rg. X. 114. 8), and the śamvati verse (Rg. X. 9. 4) and then the remainder is to be drunk by one who prepares it with the verse noted below.¹⁸⁵³ The vessel in which the pañcagavya is to be prepared must be of copper or gold or of palāśa or lotus leaves (Par. M. II. 1 p. 434 quoting Prajāpati). Viṣṇu Dh. S. 54. 7 and Atri 300 say that a śūdra drinking pañcagavya and a brāhmaṇa drinking *surā* (liquor distilled from flour) are equally sinful and fall in hell. But Devala 61 and Parāśara XI. 3 and 27 allow śūdras (and women) to take pañcagavya but without Vedic mantras. Therefore the digests like Śūdra-kamalākara (p. 42) say that a śūdra can take pañcagavya only as a prāyaścitta (penance) for a sin and not otherwise. Pañcagavya is also called *brahmakūrca*. Atri 301 declares that the dung of a cow that eats unclean things is not to be employed for purification. A smṛti passage declares that he in whose house there is not even one cow with her calf becomes devoid of all maṅgalas (auspicious things) and darkness does not

1853. पञ्चगव्यमन्तं पापं देहे तिष्ठति देहिनाम् । ब्रह्मकूर्चो ब्रह्मसर्वं यदीति स्मिन्-
वेत्यन्तः । वराहधर XI. 37. In the उत्सर्जनमन्त्रे the verse now repeated at the
time of taking pañcagavya is 'पञ्चग...तिष्ठति नामदे । प्राज्ञाने पञ्चगव्यस्य
ब्रह्मसि...त्यन्तः ॥'.

leave him. A cow was said to be holy in all limbs except her mouth (Medhātithi on Manu V. 123 quotes 'gāvo medhyā mukhād-rte') and so Manu V. 124 requires food smelt or licked by a cow to be purified. Manu XI. 79 says that if one sacrifices one's life in defence of brāhmanas and cows one becomes free from the sin of even brāhmana murder. Viṣṇu Dh. S. 16. 18 declares that even an untouchable (bāhya) went to heaven by giving his life in defence of brāhmanas, cows, women and children. Vide Viṣṇu Dh. S. 3. 45 also. In Gaut. IX. 13-14 the cow is referred to as *devatā*. As early as the 2nd century A.D. we have the collocation of the words 'go-brāhmanahita' (the welfare of cows and brāhmanas) in an inscription of Rudradāman (E. I. vol. VIII. p. 44). Vide Gupta inscriptions p. 89 (for 'go-brāhmana-purogābhyah sarvaprajābhyah'). These words also occur frequently in the Rāmāyaṇa (Bālakāṇḍa 26. 5, Aranya 23. 28) and in the Matsyapurāṇa 104. 16. The Kapilā (brown) cow was said to be the most auspicious and meant for providing milk for agnihotra and brāhmanas, and the śūdra who used its milk was deemed to go to hell (vide Vṛddha-Gautama p. 568).

In spite of the prevalence of animal sacrifices, there are already in the times of the Rg. traces of the conception that a devout offering of praise or of a fuel-stick or of cooked food was as good as a more solemn sacrifice (Rg. VIII. 19. 5, VIII. 24. 20) and that oblations of food made to the accompaniment of heart-felt hymns become like bulls, oxen and cows in sacrifice.¹⁸⁵⁴ These verses are quoted by the Āśv. gr. S. (I. 1. 4) and explained (vide p. 677 above). The Śat. Br. XI. 6. 1. 3¹⁸⁵⁵ adumbrates the later doctrine that the ester of meat is eaten in the next birth by the animal killed. The Chāndogya Up. III. 17 regards that *tapas*, charity, straightforwardness, *ahimsā* and speaking the truth are the fee (of the symbolic sacrifice). The same Up. (VIII. 15. 1) emphasizes that the wise man who has attained correct knowledge does not cause any injury to *bhūtas* except in the case of sacred rites and reaches the world of *brahma* and does not return to *saṁsāra*.¹⁸⁵⁶ It appears that the causes that led on to the giving up of flesh at least by some people were

1854. आ ते अग्र जन्वा इविर्द्विदा तव भरानसि । ते ते भवन्तु जगत्प्रसादो यज्ञा उत ॥ ऋ. VI. 16. 47.

1855. ते होतुरिषं वा इमे अस्मानमुष्मिन्तोके असन्त तान्वपमिदमिह पतिसन्तान्मष्ट इति । शतपथ XI. 6. 1. 3.

1856. अद्विस्तन्तर्पयुतान्पन्थ तथिरेव... न च पुनरावर्तते । छान्दोग्य VIII. 15. 1.

many, the foremost being the metaphysical conception that one Supreme Entity pervades the whole universe, that all life was one, and that even the meanest insect was a manifestation of the divine Essence and that philosophical truths would not dawn upon the man who was not restrained, free from crude appetites and had not universal kindness and sympathy. Another motive for the insistence on *ahimsā* was probably the idea of defilement caused by eating flesh (vide note 1810 above about 'āhārasuddhi'). Śaṅkha asks people to give up flesh, wine, onions and garlic because the body is built up on the food eaten.¹⁸⁵⁷ The notion that the eater of flesh would be devoured by the eaten in the next birth had nothing to do with the early stages of the doctrine of *ahimsā*, though by Manu and others that notion was later on exploited to emphasize its importance. Further as the Aryans spread over middle, east and south India animal food became unnecessary owing to the climate and the abundance of corn and vegetables. Though opinions may differ as to the causes, it cannot be gainsaid that the phenomenon of the voluntary giving up of meat by vast populations in the continent of India, when their ancestors had been meat-eaters for ages, is unique in the history of the whole world.¹⁸⁵⁸ We shall find that even when the doctrines of *karma* and transmigration were in full swing, the taking of life for food and in sacrifice was allowed by all the ancient dharmaśāstras. Even the Vedāntasūtra (III. 1. 25) does not admit that the killing of animals in sacrifice is impure. The Br. Up. which contains a full statement of the doctrine of transmigration (VI. 2) recommends (VI. 4. 18) to the man who desires that a learned son be born to him the cooking of a mess of the flesh of a bull or ox or of other flesh with rice and ghee.¹⁸⁵⁹ Not only other animals, but even the cow, was on certain occasions killed according to the grhya and dharma sūtras on several occasions e. g. (1) in śrāddhas (Āp. Dh. S. II. 7. 16. 25), (2) for a distinguished guest in Madhuparka (Āsv. gr. I. 24. 22-26, Vas. Dh. S. IV. 8), (3) in the Astakā śrāddha

1857. सुरालक्ष्मणपलाण्डुद्वयनमोक्षादीन्वभक्षयानि चर्जेयवाहारमयं शरीरम् । इह quoted by हरदत्त on सू. 23. 1.

1858. Vide Hopkins' fine tribute to the doctrine of 'ahimsā' in 'Ethics of India' pp. 227-232. Dr. MacKenzie ('Hindu Ethics' p. 113) thinks, not quite rightly, that the doctrine of *ahimsā* was greatly influenced by the ideas of *karma* and transmigration.

1859. अथ च दृष्टोद्भूतो मे दण्डितो विनीतः ... जायेत ... सर्वमायुरिषदिति मोक्षोदने पञ्चपित्रा सर्विष्मन्तमह्नीयतामीश्वरो जनयित्वा ओलेण चार्चयेत् वा । बृह. उ. VI. 4. 18.

(Hir. gr. II. 15. 1, Baud. gr. II. 11. 51, Vaik. IV. 3), (4) a bull in the Śulagava sacrifice (Āśv. gr. IV. 9. 10).

In the Dharmasūtras numerous rules are given about the flesh of beasts and birds and about fishes. Gaut. 17. 27-31, Āp. Dh. S. I. 5. 17. 35, Vas. Dh. S. 14. 39-40, Yāj. I. 177, Viṣṇu Dh. S. 51., 6, Śaṅkha (quoted by Aparārka p. 1167), Rāmāyana (Kiskindhā 17. 39), Mārkaṇḍeya-purāṇa (35. 2-4) prescribe that one should avoid the flesh of all five-nailed animals except ¹⁸⁶⁰ of porcupine, hare, *śvīṇidh* (a boar or hedgehog), iguana, rhinoceros and tortoise (some of these works omit the rhinoceros). Gautama adds that one should also avoid the flesh of all animals with two rows of teeth in the two jaws, of hairy animals, of hairless animals (like snakes), of village cocks and hogs and of cows and bulls. Āp. Dh. S. I. 5. 17. 29-31 first forbids the flesh of animals with one hoof only, of camels, of *gavaya* (Gayal), of the village hog, of the śarabha and of cows, but adds the exception that the flesh of milch cows and of bulls may be eaten as the Vājasaneyaka declares the flesh of these to be pure. Āp. Dh. S. (II. 2. 5. 15) forbids the use of flesh to a teacher of the Veda in the months from *upāśarma* to *ulśarjana*. This shows that even brāhmanas who alone would ordinarily be teachers could take meat in the other months of the year. Āp. Dh. S. I. 3. 11. 4 declares that a student had not to observe *anadhyāya* if he ate stale food or uncooked flesh. Āp. Dh. S. II. 3. 7. 4 says that if flesh was offered to a guest, the merit was equal to the performance of the Dvādaśāha sacrifice. The Mahābhāṣya of Patañjali (vol. III. p. 320) states that the precept 'a village cock or hog is not fit to be eaten leads to the inference that a town hog also is unfit food as meat.' Vas. Dh. S. XI. 34 ¹⁸⁶¹ goes so far as to say that if an ascetic does not partake of flesh when requested to do so in a śrāddha or in a rite for the gods he falls into hell for numberless years. Gradually, however, a change came over the sentiments of the people. Megasthenes (p. 99) and Strabo (XVI. 1. 59) state that the first caste of philosophers which is divided into two sub-divisions, viz. Brachmanes and Sarmanes (śramanas)

1860. पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण राषयः । इत्येकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः ॥ किष्किन्धाकाण्ड 17. 39. पत्ति 14. 47 notes that there was a difference of opinion about the flesh of the rhinoceros and wild boar 'अत्र तु विचक्षुःपञ्चान्पञ्चकुरे च'. शालि 140. 70 is पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण वै विदः ।

1861. विबुधस्तु पतिः आद्रे वैवे वा मंसिहस्तुमेव । पापन्ति पशुरोमाणि वापक्षरक-मुच्छति ॥ पत्ति XI. 34; compare मनु. V. 35.

abstained from animal food and sexual intercourse (probably as brahmacārins) and that after living in this manner for 37 years they began to live with less restraint and began to eat the flesh of animals, particularly of those that did not assist man in his labour. The Great Emperor Aśoka declares in his first Rock Edict how originally thousands of animals were killed in the royal kitchens, how he then brought down the number to two peacocks and one deer daily and how he had resolved to discontinue the slaughter of even this limited number thereafter. Vide also the 2nd and 4th Rock Edicts. In the fifth pillar edict (Delhi-Topra) the Emperor Aśoka notes that when he had been twenty-six years on the throne he declared numerous animals (such as parrots, *mainas*, *hamsas*, *cakravākas*, tortoises, porcupines, fishes &c.) to be *avadhya* (not to be killed). The general rule as stated¹⁸⁶² by Āp. Dh. S. II. 2. 3. 12 and the Rāmāyaṇa (quoted above on p. 733) was that from that food that was either cooked or got ready for the daily meals of a householder, *homa* and *bali* were to be made. Ancient works spoke of meat offerings to gods and in madhuparka and śrāddha. Therefore some of the smṛtis like those of Manu and Vasistha are in two minds about the use of flesh. Manu (V. 27-44) at first contains a permission to kill animals only in madhuparka, in sacrifices¹⁸⁶³ and in rites for gods and manes and on no other occasion. Manu (V. 27 and 32) further says that no sin is incurred in flesh-eating when one's life is in danger (owing to famine or disease) and when a person partakes of the remnants of the flesh of an animal purchased by him or reared by him or flesh given by another out of what is prepared for offering to gods and manes. Yaj. I. 179 is to the same effect. Manu further clinches his exhortation not to eat animal food by ordaining that he who kills an animal except for the limited purposes stated above is himself killed for as many births as there are hair on the body of the slaughtered animal (Viṣṇu Dh. S. 51. 60 is also the same). Manu then goes on to declare (V. 40 and 44 = Viṣṇu Dh. S. II. 63, 67) that herbs or plants, animals, trees (of which sacrificial posts are made), lower animals, birds, that meet destruction for the sake of performing

1862. सुहमेचिनो वदशनीपरम होमा बलपञ्च स्वर्गपुष्टिसंयुक्ताः । आप. ध. सू. II. 2. 3. 12.

1863. मधुपर्कं च यज्ञे च पितृदेवकर्मणि । अथैव यज्ञो हिंसा मान्यदेवकी-
न्मनुः ॥ मनु V. 41. This is the same as वसिष्ठ IV. 6, Viṣṇu Dh. S. 51. 64,
Sāh. gr. II. 15. 1 (Sāh. gr. reads सोमे for यज्ञे).

sacrifices are born again in better forms (of existence) and that *himsā* (killing of or injury to sentient beings) done according to the dictates of the Veda should be understood as no *himsā*¹⁸⁶⁴ since dharma shines forth from Veda alone. Though Vasiṣṭha Dh. S. (in 14. 39-40) allows the flesh of five five-nailed animals and of animals with one row of teeth (except camels) and also of certain birds and kinds of fish, yet in VI. 5-6 it takes up the same position as that of Manu viz. that *himsā* was allowed only in sacrifices &c. From V. 46-55 Manu takes up the position of total abstention from killing animals even in sacrifices (they are the same as Viṣṇu Dh. S. 51. 69-78). In one verse (V. 48 which is the same as Vas. Dh. S. IV. 7) Manu says that no flesh can be had without killing living beings and killing such beings cannot lead to heaven; therefore one should give up flesh. Verses 53 and 56 are very important as they convey that the merit of him who performs a horse-sacrifice every year for a hundred years and of him who does not partake of flesh (throughout life) is equal and that the word *māṁsa* (flesh) is derived by the wise (from 'mām' and 'saḥ') as meaning ' he whose flesh I eat to day will devour me in the next world or birth.' Yāj. I. 181 is just like Manu V. 53. Manu winds up the whole discussion (in V. 56) by stating that natural appetites lead men on to eat flesh or to drink wine or to indulge in sexual gratification and there is no sin in indulging in these when they are allowed by the *śāstra* in the case of certain persons and on certain occasions; but abstention in these matters (even on occasions when they are permitted by the *śāstras*) leads to great rewards.¹⁸⁶⁵ From these passages in

1864. This position that injury done to animals or plants according to Vedic precepts is no *himsā* is an ancient idea. The Mait. S. III. 9. 3 has the words (when a tree is to be cut off for making a sacrificial post the adhvaryu priest places a blade of darbha on the tree at the spot where it is to be cut and then addresses the axe) ' Oh, axe do not injure this tree; the axe is indeed (like) a thunderbolt; he screens the tree from the thunderbolt by placing the darbha in order to effect *ahimsā* ' ' स्वधिते मेनं हिंसीरिति वज्रो ये स्वधितिर्वज्राद्वाचास्मा एतद्वत्स्वर्वाप्यहिंसारौ ' मै. सं. III. 9. 3. The Nir. I. 16 states that one must understand that there is no *himsā*, as the express words of the Veda convey that idea.

1865. न मांसमखणे दोषो न मद्ये न च मैथुने । पशुलिरेषा घृतानां निवृत्तिस्तु महा-
फलम् ॥ मनु V. 56. This is quoted by the तन्त्रपार्तिक on p. 191. The real
meaning of this is brought out by बृहस्पति ' सौच्यमन्यां तथा मयं कुतौ मत्पुत्रदा-
युतम् । कतौ च मैथुनं धर्मं दुर्बोत्पत्तिनिमित्ततः ॥ स्वर्गं प्राप्नोति नेत्रं तु मत्पुत्रपात्रेण पुत्रयुते ॥'
in सर्वज्ञनारायण on मनु V. 50.

Manu, Viṣṇu and Vas. It is clear that when the extant works attributed to these authors were composed, they themselves were staunch upholders of *ahimsā*, but that there were two classes of people in their days who were not opposed to flesh-eating, one class holding that killing animals only for purposes for which the Veda expressly sanctioned *himsā* was not improper and another class that indulged in flesh-eating without restrictions. That in spite of the individual predilections of the author of the *Manusmṛiti*, general usage was different even in Manu's day is indicated by the fact that in III. 227 Manu says that in *śrāddha* the performer should get ready various kinds of food including flesh of tempting varieties. Yāj. I. 258-260 states how flesh of various animals when served in *śrāddha* to the *brāhmanas* invited tends to cause satisfaction to the Manes for long periods. *Bṛhaspati* quoted by *Sarvajña-Nārāyaṇa* explained Manu V. 27 as a *pariśamkhyā* i. e. Manu does not enjoin flesh-eating on the four occasions stated, but only permits it and forbids it on other occasions.¹⁸⁶⁶ Centuries were required before the views propounded by Manu became predominant. Gradually large sections of the population of India gave up flesh-eating and even those who did not regard it as forbidden to them rarely partook of it or did so in an apologetic way. The spread of Vaisnavism tended to wean people from flesh as required by the *Bhāgavata-purāṇa*¹⁸⁶⁷ (VII. 15. 7-8) which is to the Vaisnavas what the Bible is to the Christians. In medieval and modern times all *brāhmanas* avoid flesh (except some *brāhmanas* in northern and eastern India that hold that fish may be eaten); so also do many *vaiśyas*, particularly those who are Vaisnavas and even among *śūdras* there are many who do not touch flesh and regard abstention from flesh as meritorious. From ancient times the *kṣatriyas* have been meat-eaters. The *Mahābhārata* has in several places to say a great deal on flesh-eating. In the *Vanaparva* 50. 4 it is stated that the *Pāṇḍava* heroes killed with unpoisoned arrows deer and first offered venison to *brāhmanas* and partook of it themselves. In *Sabhā* 4. 1-2 king *Yudhiṣṭhira* on the opening of *Mayasabhā* feasted ten thousand *brāhmanas* with various delicacies including the flesh of wild boars and

1866. 'अथ च भक्षयेदिति न विधीयते किंतु रागपातभक्षणमदूष परिसंरुपायते। यथा मन्त्रयज्ञैर्धर्मो ब्रह्मसंनि-रोगो नियुक्तो विधिना हवे विपुलस्तथा।' मातमयाज्ञतुर्पेता परिसंरुपाय प्रकीर्तिता।' सर्वज्ञनिराकरणे on मनु V. 27 and 56.

1867. 'न दद्याद्वाग्निर्वा भ्रात्रे न चाद्याद्भूमंतुल्यवित्। सुन्दरजैः स्वात्सरा भोजितस्तथा न पशुद्वितया। एतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम्। भागवतपुराणे VII. 15. 7-8.

deer. Vanaparva 208. 11-12¹⁸⁶⁸ offers the consoling thought (that is conveyed by the Rgveda itself) that animals killed in sacrifices to the accompaniment of Vedic mantras went to heaven and it narrates the story of king Rantideva in whose sacrifices two thousand animals and cows were killed every day. Anuśāsana 116. 8 contains the view that there is nothing so nourishing as meat for those who are wounded or weak or worried or who are given up to too much sexual gratification and those exhausted by long travel. Anuśāsana 116. 16-19 allows flesh of animals killed by hunting to ksatriyas. There are some passages where the Mahābhārata contains the same sentiments as those of Manu e. g. Anuśāsana 115 highly praises abstention from meat and a few verses of this chapter (e. g. 115. 44-45, 48) are very similar to Manu's (V. 27, 51). Śaṅkha quoted by Aparārka p. 1167 allows the flesh of buffaloes, goats, rams, *ruru* deer, ordinary deer and spotted deer. Hārta quoted in the Gr. R. p. 375 mentions the flesh of goats, rams, buffaloes, deer of various kinds (*ruru*, *prṣata*, *nyāṅku*, *rkṣa*), rhinoceros, and large forest bears as 'permissible, while Devala quoted by the same forbids the flesh of cows, asses, camels, horses, elephants, lions, tigers, bears, *śarabhas*, snakes, 'boa constrictor, rats and mice, cats, mongoose, village hog, dog, jackal, animals of 'unknown species, *cheetas*, dark-faced apes, monkeys and human beings. Manu V. 51 (= Viṣṇu Dh. S. 51. 74) says that he who gives consent to the killing of an animal (for food), who cuts off the limbs, who kills the animal, who sells or purchases meat, who cooks it, who serves meat and the eater of meat—these are all guilty of killing. Yama (quoted in Ahn. Pr. p. 533) says that the eater is the greatest sinner out of these, as, if there were no eaters of meat, no one would kill animals for food.

Gant. 17. 29 and 34-35, Āp. Dh. S. I. 5. 17. 32-34, Vas. Dh. S. 14. 48, Viṣṇu Dh. S. 51. 29-31, Manu V. 11-14, Yaj. I. 172-175 contain long lists of birds the flesh of which was forbidden and of those the flesh of which was allowed. A few of these may be noted. All birds that subsist on raw flesh (vultures &c.), the *cātaka*, parrot, *hansa*, all birds that dwell in a village (such as pigeons), *baka*, birds that scratch dunghills for food are forbidden; while wild cocks and peacocks were permitted. On Jaimini V. 3. 26-28 Śabara quotes a Vedic text that one who has

1868. सङ्गेषु पशवो बह्वन् वधन्ते सततं द्विविः । संकृताः किल मन्वेधे देवर्षिः स्वर्ग-
मधार्जुन ॥ समर्थ 208. 11-12. This idea is as old as Rg. I. 162. 21. ...

constructed the fire altar (*agnicū*) should not eat the flesh of birds till the sacrifice he has embarked on is finished.

About fish there is no unanimity. Āp. Dh. S. I. 5. 17. 36-37 says 'among fish the *ceṭa* (long-nosed crocodile?) is forbidden, so also are fish with snake-like heads, the *makara*, fish that subsist on dead flesh, fish that have strange forms (such as those that have heads like men, or that look like elephants).' Manu on the other hand regards fish-eating as the worst form of flesh-eating and forbids all fish (V. 14-15), but then makes an exception (V. 16) in favour of fish called *Pāthina* and *Rohita* if used in rites for gods and Manes and fish called *rājīva*, lion-faced fish and fish having scales. Vide Vas. Dh. S. 14. 41-42, Gaut. 17. 36, Yāj. I. 177-178 also.

About milk several rules are stated in the *smṛtis*. Gaut. 17. 22-26, Āp. Dh. S. I. 5. 17. 22-24, Vas. Dh. S. 14. 34-35, Baud. Dh. S. I. 5. 156-158, Manu V. 8-9, Viṣṇu Dh. S. 51. 38-41, Yāj. I. 170 lay down that the milk of a cow that is *sandhini*,¹⁸⁶⁹ the calf of which is dead, that gives birth to twins and that has not passed ten days after delivery, from whose udders milk oozes of itself, is forbidden. The milk of sheep and she-buffaloes also is not to be used until the lapse of ten days after delivery. The milk of ewes, of camels and of all animals with one hoof is altogether forbidden. The Mit. (on Yāj. I. 170) notes that even the curds and other products of such milk as is forbidden are also forbidden, but Viśvarūpa thought that only the milk of a cow whose calf is dead, or who is *sandhini*, or who has not passed ten days after delivery is forbidden and not curds and other products thereof. The milk of even a cow that feeds on impure food should not be used¹⁸⁷⁰ (Viṣṇu Dh. S. 51. 41 and Atri verse 301). In the Vāyupurāṇa even the milk of she buffaloes is forbidden.¹⁸⁷¹ Baud. Dh. S. (I. 5. 159-160) prescribes the penance called *Prājāpatya* for drinking forbidden milk of all animals except the cow and a fast for three days for drink-

1869. The word '*sandhini*' is explained in three ways as 'a cow in heat', 'that gives milk once a day', 'a cow that yields milk on account of another calf being brought to it, its own being dead'. Vide Mit. on Yāj. I. 170.

1870. अजा मासो महिषश्च अमेध्यं मक्षयन्ति याः । दुग्धं हस्ये च क्षये च सोमं न प्लेपयेत् । अत्रि verse 301.

1871. अत्रिहो मार्गनीष्टं च सर्वमेकगर्भं च वत् । मादिहं चामरं चैव पयो वज्रं विजा-
यता ॥ वायुपुराण 78. 17.

ing the milk of a cow when forbidden. Āpastamba-smṛti (in verse) forbids the milk of a *kapilā* cow to all except to brāhmaṇas and the Bhaviṣyapurāṇa says that even a brāhmaṇa is to use only such portion of the milk of such a cow that remains after employing it in rites for gods.¹⁸⁷⁵ The Brahmapurāṇa says 'one should not partake of curds at night even if one is starting on a journey, but in madhuparka it may be used at night. Ill-luck dwells in fried grain by day and in curds and barley by night and in Kovidāra and Kapittha (trees or fruits) at all times' (quoted in Gr. R. p. 370). Manu IV. 75 forbids the eating after sunset of all food in which sesame are mixed.

Several herbs and vegetables have been forbidden from very ancient times. According to Āp. Dh. 8. (I. 5. 17. 25-27) all herbs from which liquors are distilled, *kalañja* (red garlic), *palāṇḍu* (onions), *parārika* (dark garlic) and whatever similar vegetables are not used by respectable people, should not be eaten; and a brāhmaṇa text prescribes that 'kyāku' (mushrooms) are forbidden. Gaut. 17. 32-33 forbids tender leaves (of trees), *kyāku*, *laśuna* and the resins of trees and the red sap flowing from incisions made in the barks of trees. Vas. Dh. 8. 14. 33 forbids the eating of *laśuna*, *palāṇḍu*, *kyāku*, *grājana* (turnip), *śleṣmātaka*, the resins of trees and red sap (as in Gautama). Manu V. 5-6 forbids *laśuna*, *palāṇḍu*, *grājana*, mushrooms (*kavaka*) and all herbs that spring from impure soil and manure, red resins and red sap (as in Gautama) and *śelu* (*śleṣmātaka*) fruit. Yāj. I. 171 and 176 adds *śigru* and prescribes the penance of cāndrāyana for eating forbidden herbs and vegetables. The great difficulty is to find out the modern equivalents of some of the herbs and vegetables. According to a verse quoted in Gr. R. p. 356 from the Smṛtismañjari there are ten varieties of *palāṇḍu* of which *grājana*¹⁸⁷² is one. Aparārka p. 249 quotes passages from the Brahmapurāṇa forbidding various kinds of herbs and vegetables. Vide also Gr. R. pp. 354-356 for quotations from Devala and others about herbs and

1872. क्षविपञ्चैव दृक्षस्थो वैश्यः सुहोच वा पुनः । यः पिबेत्कापिलं क्षीरं न ततोन्द-
स्वपुण्यकृतः ॥ श्लोकायस्तम्न quoted in स्मृतिच. (आह p. 423) and परा. मा. I. 2.
p. 381; कापिलं यः पिबेच्छूद्रो मरके स विपचये । दृक्षस्थं पिबेद् विमो विमः स्वाद्वयथा
पुनः ॥ भविष्यपुराण quoted in स्मृतिच. (आह p. 423) and एह. र. p. 370.

1873. रतोन्नो क्षीरपञ्च पिब्यगन्धो महौदधम् । हिरण्यं पलाण्डुश्च मगजः परा-
रिकाः । सुखं चयनेई च पलाण्डोदका जातयः ॥ इति स्मृतिमञ्जरीकारलिखितवैद्यकश्लोकात् ।
एह. र. p. 356 and आह. य. p. 514.

vegetables that are forbidden. The Mit. on Yāj. III. 290 quotes a sūtra of Sumantu that *lasuna* and other vegetables are not forbidden to those who are ill, if they are prescribed by way of medicine.¹⁸⁷⁴ About *asafoetida* (*hingū*) Haradatta on Gaut. 17. 32 says 'It is doubtful whether it is a resin or is a sap flowing from incisions, but even respectable people partake of it and that camphor not being red nor a resin nor a sap may be eaten.' The Sm. C. (on *śrāddha* p. 413) says that some *smṛtis* forbid the use of *hingū* in *śrāddha*, while the *Ādipurāṇa* allows it and therefore there is an option. The Gr. R. p. 354 shows that the round *alūṇa* (gourd) was forbidden. *Vṛddha-Hārta* VII. 113-119 mentions herbs, vegetables and fruits that are forbidden. *Vide* also the *Smṛtimuktāphala* (*āhnika* pp. 434-435) for quotations as to the names of several roots, fruits and vegetables that were forbidden together with their South Indian names.

Ap. Dh. S. II. 8. 18. 2 forbids the use of dark grains (like *māṣa* beans) in *śrāddha*. The *Mahābhāṣya* says 'when it is declared that *māṣa* beans should not be eaten, they are not to be eaten even when other grains of corn are mixed up with them' (vol. I p. 127).¹⁸⁷⁵ The Gr. R. p. 359 quotes the *Brahmapurāṇa*¹⁸⁷⁶ forbidding the use of certain cereals generally such as *rājamāṣa*, *sthūlamudga* (called 'methi' in Marathi), *masūra* &c. *Śaṅkha-Likhita*¹⁸⁷⁷ quoted in *Āhn. Pr.* p. 394 allows the employment in offering to gods of all cereals, except *kodrava*, *canaka* (gram), *māṣa*, *masūra*, *kulāttha* and *uddālaka*. *Vṛddha-Hārta* VII. 110-111 also mentions the corns that are forbidden.

Gaut. 17. 14-16, Ap. Dh. S. I. 5. 17. 17-19, Vas. Dh. S. 14. 28-29 and 37-38, Manu V. 10, 24-25, Yāj. I. 167 prescribe that cooked food which has become sour by being kept for some time or by being mixed with something else should not be eaten nor should stale (over which the day or night has passed) food be eaten, nor food cooked twice (with interval) except curds and butter-milk and except stale articles like vegetables, cakes, fried grain.

1874. एतान्देव स्वाधितरप निषकृत्क्रियापामपतिविद्धानि भवन्ति । यानि चैषं प्रकाराणि तेष्वपि न दोषः । सुमन्तु in *नित्या* on Yāj. III. 290.

1875. माषा न भोक्तव्या इत्युक्ते मित्रा अपि न मुञ्चन्ते । महाभाष्य vol. 1 p. 127.

1876. राजमाषाः रघुलसुगुणस्थया इत्यपवादको । मधुराः शतगुण्याश्च कुसुम्भः श्रीनिकेतनम् । सप्तमान्येतान्वभक्ष्याणि न च देवानि कर्त्तव्यम् । बह्मपुराणं quoted in सूत्र. र. p. 359, आह्निक. म. p. 516.

1877. आह्निकमन्त्रिरोधेन प्रतिनिपतानामोपधीना कोद्वयवर्गमापमश्नकुलरपो-दातकवर्गं निषेधणीयम् । शङ्खलिखितो in आह्निक. म. 394 and 404.

porridge, pulse cakes, those boiled in oil and rice boiled in milk or when mixed with honey ; and that even stale food flavoured with ghee or curds or the remnant of food offered to the gods may be eaten. Manu V. 25, Vas. Dh. S. 14. 37-38, Āp. Dh. S. I. 5. 17. 19 and Yāj. I. 169 say that articles of wheat and *yava* flour and products of milk though stale and unmixed with ghee may be eaten by all *dvijātis*, provided they have not turned sour.

The above long lists of forbidden vegetables, meat, milk furnish examples of food that is *jātiduṣṭa* or *svabhāvaduṣṭa*. The rules about not eating stale and sour food illustrate food that is *kāladuṣṭa*. Any article of food which is mixed up with forbidden things like *palāṇḍu* or is in contact with unclean substances or food in which hair or an insect is found or in which excreta or the limb or tail of a mouse is found, food touched by a woman in her monthly course or in which a bird (like the crow) has thrust its beak or food touched by a dog or smelt by a cow or food from a house in mourning or from a family in impurity due to birth should be avoided (vide Āp. Dh. S. I. 5. 16. 19-20 and 24-29, Manu IV. 207-209, 213, 217, Yāj. I. 167-168). If a dog or an *apapūtra* sees food which a man is eating or if a person when engaged in taking his meal sees a *cāṇḍāla*, a dog, a crow or a cock or a woman in her course, he should leave the food and get up. Manu (III. 239-240) says that a *cāṇḍāla*, a village hog or a village cock or a dog, a menstruating woman and an impotent person should not be allowed to see *brāhmaṇas* eating, whether in rites for gods or Manes, or at times of gifts. Kātyāyana says that if a *brāhmaṇa* hears the voice of a *cāṇḍāla*, a *patita*, or a woman in her course he should at once leave eating and if he eats even one morsel after hearing their voices he has to observe a fast for one day.¹⁸⁷⁸ The rules about not eating food from a house in mourning illustrate food that is *nimittaduṣṭa* (forbidden by reason of an occasion or chance reason); the other rules about food

1878. कृत्वा वा अपपात्रेण वा हृष्टम् । आप. घ. सू. I. 5. 16. 31 ; इदं कृत्वा मणि चाण्डालादिभ्यः कुतश्च न च । भुञ्जानो यदि पश्येत् तदर्थं तु परिपत्रेत् ॥ म्यास quoted in स्मृतिरु. (आह्निक p. 428), आह्निकम्. p. 482 ; चाण्डालपतितोदकपात्राभ्यां कृत्वा द्विजोत्तमः । भुञ्जीत घ्रासमात्रं चेद्विजमेकमभोजनम् ॥ कात्यायन quoted in आह्निकम्. p. 482. हरदत्त explains अपपात्र as 'चाण्डालादयः' ; on आप. घ. सू. I. 7. 21. 6 and on आप. घ. सू. I. 5. 16. 31 as 'अपमवतः पात्रेभ्यः नहि ते पात्रे भोज्यं लभन्ते' ; on आप. I. 1. 3. 25 'अपपात्राः प्रतिलोमाः रजकादयः । अपगतानि हि तेषां पात्राणि पात्राद्यर्थानि चतुर्भिर्गोः सह' . अपपात्रं says (p. 720) 'पतितत्वाज्ज्ञातिभिर्भक्षितोपपात्रितः'.

forbidden because of contact with unclean things or with garlic &c. exemplify *samsarga-duṣṭa* (forbidden because of contact) and the rules about avoiding food seen by a dog &c. are examples of *kriyā-duṣṭa* (forbidden on account of certain actions). The *smṛti* writers were not devoid of practical common sense. Baud. Dh. S. II. 7. 7 says that if in a heap of cooked food, hair, bits of nails or skin or insects or dung of rats is seen, then a lump from that part where these are seen should be taken out and the rest should have water sprinkled over it and holy ashes should be scattered over it and water should be again sprinkled over it and brāhmaṇas should then loudly declare the food to be all right and it may be then used for serving. Valk. 1879 IX. 15 contains a similar direction. Parāśara VI. 71-74 says that cooked food (rice) amounting in quantity to one *drona* or one *ādhaka*,¹⁸⁸⁰ if licked by a dog or by a crow or smelt by a cow or an ass, should not be thrown away, but should be purified and then used, and that the portion spoilt by touch &c. should be taken away from the whole mass, the rest should be sprinkled over with water in which a golden piece has been dipped and fire should be brought in contact with it (by ignited *darbha*) and brāhmaṇas should recite Vedic texts over it and then it may be served. Vas. Dh. S. 14. 23 and 25-26, Yāj. I. 189 and 191 contain similar rules.¹⁸⁸¹

Food cooked only for oneself and not for offering to gods or guests should not be eaten (Gaut. 17. 19, Manu IV. 213). This is called *samskāra-duṣṭa* (forbidden on account of the absence of purificatory rites) by the *Smṛtyarthasāra* p. 68. The largest number of injunctions are concerned with *parigrahaduṣṭa* (food which may be good in itself but is forbidden because of its coming from the hands of or being owned by certain persons). The following is a fairly comprehensive list of such persons compiled from Āp. Dh. S. I. 6. 18. 16-33 and I. 6. 19. 1, Gaut. 15. 18 and 17. 17-18, Vas. Dh. S. 14. 2-11, Manu IV. 205-220, Yāj.

1879. श्वकाकाशुपश्वते चक्षुः सस्मिन्पुरुषाशनमात्रं तद्वैवेदधृत्य व्यपोष्य पदमानः सुवर्जन इति भस्मजलैः शेषं दुर्भोजकया स्पर्शयित्वा युद्धीयात् । वैशा. स्मार्त IX. 15.

1880. According to पराशर (VI. 70) 2 ग्रह्य are equal to an आहक and 32 ग्रह्य are equal to a द्रोण. Others define differently. According to अपराक p. 305 and हेमाद्रिलक्षणा part 1 p. 57, 2 पल=ग्रह्य, 2 ग्रह्य=कुम्भ, 4 कुम्भ=ग्रह्य, 4 ग्रह्य=आहक, 4 आहक=द्रोण, 2 द्रोण=कुम्भ and 8 कुम्भ=सारी. Vide निता on वा. III. 265 and 274 also.

1881. देवद्रोणां विवाहेषु यज्ञेषु गृह्येषु च । काकैः श्वभिश्च संस्पृष्टमन्नं तत्र पितृज-पेत् । तस्माद्व्यपयोग्यधृत्य शेषं संस्कारमर्थसि । वसिष्ठ 14. 25-26.

I. 160-165, Veda-Vyāsa III. 50-54, Brahmapurāṇa quoted by Aparārka pp. 1177-79 and other works :—one who has not kept the sacred (śrauta and grhya) fires, a miser (who stints even his parents, children, wife through greed), one imprisoned (or fettered), a thief, an impotent person, a wrestler (or one who subsists by going on the stage), a vaiṇa i. e. a worker in bamboo (or naṭa according to Viśvarūpa), a singer, an actor, an *abhiśasta* (one charged with having committed a mahāpātaka), a usurer, a courtesan, a *saṅgha* or a *gaṇa* (group or band of roguish brāhmaṇas or others), one who is initiated for a Vedic sacrifice (till he has not bought soma or has not offered an animal to Agni and Soma; vide Āp. Dh. S. I. 6. 18. 23-26 which quote the Ait. Br.), a physician (who subsists by the practice of medicine), a surgeon, a fowler, a hunter (for selling flesh), one suffering from an incurable disease, one who is irascible or cruel, an unchaste woman, a *matta* (one intoxicated or puffed up by wealth and learning), an enemy, an *ugra* (one ferocious in look or words or a man of that caste), *patita* (an outcast), *vṛātya* (vide pp. 376-379 above), a hypocrite (or swindler), one who eats the remnants of others' food (or of a śūdra), a woman whose husband is not living and who has no son, a goldsmith, a hen-pecked husband, one who serves as a priest to the whole village, a vendor of weapons, a blacksmith, a *niśāda*, a tailor, a *śravṛtti* (one subsisting by keeping dogs, or one who does menial service), a king,¹⁸²² a king's *purohita*, a *rajaka* (a washerman or dyer), an ungrateful person, one who makes his livelihood by killing animals, a distiller or seller of liquors, one who stays in the same house with his wife's paramour, one who sells the soma plant, a back-biter, a liar, an oil-presser, a bard, a son-in-law (as long as he has no son or child),¹⁸²³ a sonless man (Mīt. on Yāj. III. 290 quoting Likhita), one who starts a sacrifice without studying the Veda, a woman sacrificer, a carpenter, one who makes his living by astrology, one whose duty is to ring bells (for reminding the king of the time or awakening him), a *grāma-kūṭa* (a village officer, Aparārka p. 239), a *parivṛtti*, a *parivividāna*, the husband of a śūdra woman or of a remarried widow, the

1822. मनु IV. 218, अङ्गिरस् 117, अत्रि 304, आप. 9. 23 (in verse) say 'राजाश्च तेन आदत्ते'.

1823. स्वधृता अपराध नाशनास्तीपासद्वये पिता । अत्रि 305 ; 'विष्णुं जामातारं मन्वेत्तद्वयं मनुं न कारयेत्' । अपराधायां तु कन्यायां नास्तीपासस्य वै गृहे ॥ आश्विनपुराण quoted by अपरार्क p. 239 ; लघुभाष्य I. 175 'ब्राह्मणो नैव सुतीपार इतिवचं कदाचन ॥' (without qualifications) ; vide लघुभाष्य 15. 80 also.

son of a *punarbhū*, a worker in hides, a potter, a spy, one who becomes an ascetic without following the rules laid down for that *āśrama*, a lunatic, one who has sat down at his debtor's house in *dharmā*. Manu IV. 222 prescribes a fast for three days if a brāhmana partakes of the food of these unknowingly, but the *kṛechra* (Prājāpatya) for knowingly doing so. Baud. Dh. S. II. 3. 10 prescribes the *japa* of Rg. IX. 58 (tarat sa mandī) for eating the food of one from whom it should not have been taken. Manu XI. 253 and Viṣṇu Dh. S. 56. 6 do the same.

The next question is whose food may be taken. Great fluctuations have occurred in the usages during the last two thousand years or more in this matter. Gaut. 17. 1 says 'a brāhmana may eat at the houses of all *dvijātis* (the three higher varnas) who are well-known to be performing the peculiar duties of their *varṇa* or *āśrama*.' Gaut. 2. 41, Baud. Dh. S. I. 2. 18-19, Āp. Dh. S. I. 1. 3. 25 allow a brahmacārin to beg for food at the houses of men of all varnas, except those who are *apapātra* and *abhiṣasta* (suspected of mahāpātakas). Āp. Dh. S. I. 6. 18. 9 first prescribes for a brāhmana who has returned from his teacher's house that he should not eat in the houses of the kṣatriya and other varnas (as a general rule), then he gives the opinion of some that he may take food from members of all varnas except śūdras, provided they abide by the rules for their varna. He also notices that even śūdra's food may be eaten if he serves a *dvijāti* in virtue of his duty to do so. Even Veda-Vyāsa III. 56 expressly declares that all *dvijātis* who know each other's families may partake of food at each other's houses.¹⁸⁸⁴ Āp. Dh. S. I. 6. 19. 2-12 raises the question as to whose food may be eaten and names several sages who differed in their views. Kaṇva said that one may eat the food of only him who wishes to give (and so requests), Kaṇva thought that one may eat the food of him only who is holy (punya); Vātsyāyani said that one may accept from whoever is liberal enough to give; Eka, Kunika, Kāṇva, Kutsa and Puṣkarasādi held that alms (food) offered by a pure man may be eaten; Vātsyāyani said what is offered by any body without asking may be accepted; according to Hārta one should not accept food which is offered after an express previous announcement 'I shall give you such and such a kind of food.' Āpastamba's own view appears to have been (I. 6. 19. 9-11) that one should accept the food of him whose conduct is religious and who

1884. अर्धेनाश्वोन्मोदमाका द्विजास्तु विदितान्वयः । वेदव्यास III. 56.

desires to offer food, that one should not accept the food even of a righteous man if he shows even the slightest unwillingness to give and that whatever is offered unasked may be accepted. These directions are rather vague.

In modern times a person is more lax in taking food prepared with oil or ghee or milk. He may take such food from members of certain castes other than his own. But ordinarily he would not take food cooked in water from any person belonging to another caste or even sub-division of the same caste. In towns and cities there is a strong tendency to considerably relax these restrictions. We saw above that in the times of Gautama and Āpastamba and others a brāhmaṇa was allowed to take food prepared in the houses of kṣatriyas, vaiśyas, and even śūdras. Gradually this latitude came to be restricted and most of the sūtras and early smṛtis restrict the liberty to take food from śūdras by saying that only from the following among śūdras a brāhmaṇa can take cooked food, viz. one who cultivates the brāhmaṇa's field on the system of paying half of the crops to the latter, a family friend, one's cowherd, one's barber, one doing personal service i. e. a *dāsa* (vide Gaut. 17. 6, Manu IV. 253, Viṣṇu Dh. S. 57. 16, Yāj. I. 166, Āngiras 120-121, Veda-Vyāsa III. 55 and Parāśara XI. 21). Manu and Yāj. add that any śūdra who declares to a brāhmaṇa that the former is going to be dependent on the latter and who declares what his actions have been and how he will serve the brāhmaṇa is also *bhojyāṇna* (one whose food may be eaten). The Mīt. quotes a sūtra which includes the potter among these (on Yāj. I. 166) and Devala also does so.¹⁸⁸⁵ It may be stated that Parāśara (XI. 22-24) gives peculiar meanings to the words *dāsa*, *nāpita*, *gopāla* and *ārdhika*. The general rule forbidding the food of śūdras is stated by Vas. Dh. S. 14. 4, Manu IV. 211 and 223, Yāj. I. 160. Āngiras 121 says that he who takes cooked food from śūdras other than the five excepted above has to undergo *cāndrāyana* penance. Atrī (172-173) prescribes the same penance for a dvija eating the food of a washerman, an actor and a worker in bamboos and the penance of *parāka* for taking the food of or residing amongst *antyajas*. Vas. Dh. S.

1885. सुदासो (स्वदासो?) नापितो गोपः कुम्भकारः क्षुपीयलः । बाह्यैरपि भोज्याकाः पच्यते शुद्धयोनयः ॥ देवल in एह. र. p. 337; पराशर XI. 22-24 are शुद्ध-कम्पासमुत्पन्नो बाह्येन तु संस्कृतः । संस्कारानु नवेदासः असंस्कारानु नापितः ॥ क्षत्रि-पाच्छुद्धकम्पासो समुत्पन्नस्तु पः शुतः । स गोपल इति ज्ञेयो भोज्यो विदेर्न संशयः ॥ वैश्य-कम्पासमुत्पन्नो बाह्येन तु संस्कृतः । स क्षापीक इति ज्ञेयो भोज्यो विदेर्न संशयः ॥

VI. 26-29, Āngīras 69-70, Āp. (verse) 8, 9-11 severely condemn a brāhmaṇa partaking of food from śūdras. Āngīras 75, Āp. (verse) VIII. 8-9 declare that a brāhmaṇa who is an *agnihotrin* and yet does not desist from śūdra food loses five viz. his self, his vedic lore and his three (sacred fires). Medhātithi on Manu V. 84 expressly states that the barber is touchable and *bhojyānna* (whose food may be taken). This shows that up to the 9th century A. D. the rules about taking food from even certain śūdras had not become rigid in all provinces of India. Āngīras 77-78, Āp. (verse) 8, 11-13 and Yama (quoted in Gr. R. p. 334) declare that a brāhmaṇa may eat at a brāhmaṇa's at all times, at a kṣatriya's only on *parvans* (on full moon &c.), at a vaiśya's when the latter is initiated for a sacrifice, at a śūdra's never and the food of the four varṇas is respectively like nectar, milk, food and blood.¹⁸⁸⁶ According to Manu IV. 223 a brāhmaṇa could take from a śūdra uncooked food for a night, if he had no other means of subsistence. When exactly brāhmaṇas were forbidden to take food from kṣatriyas or vaiśyas it is difficult to say. In the Kalivarjya section all that is forbidden is taking food from the five śūdras enumerated in Manu IV. 253. Gaut. 17. 1 prescribes that fuel, water, fodder, roots, fruits, honey, protection, what is offered unasked, a bed, seat, shelter, conveyance, milk, curds, roasted grain, *śafarī* (small fish), *priyaṅgu* (millet), a garland, meat of deer, vegetables must not be refused when offered by any one spontaneously. Vas. Dh. S. 14. 12, Manu IV. 50 are to the same effect. Āngīras¹⁸⁸⁷ quoted in Gr. R. p. 337 states that cow's milk, barley flour, oil, oil-cakes, cakes (of flour) may be taken from a śūdra and eaten and whatever else is cooked in milk. Brhat-Parāśara VI. says 'uncooked meat, ghee, honey and oils extracted from fruits, even if they are kept in a *mleccha's* vessel, become pure the moment they are taken out of such vessel; similarly milk, curds, and ghee contained in vessels of ābhīras are blameless and the vessels are pure as long as these articles are contained in them.'¹⁸⁸⁸ Laghu-Sātātapa 128

1886. ब्राह्मणस्य सदा मुक्ते क्षत्रियस्य तु पर्यणि। वैश्यस्य पञ्चदीक्षायां शूद्रस्य न कदाचन ॥ अमुत ब्राह्मणस्यापि क्षत्रियस्य पयः स्मृतम्। वैश्यस्याप्यन्नमेवात्र शूद्रस्य कविर् स्मृतम् ॥ आप. 8, 11-13, = अङ्गिरस 77-78 (सहवैश्यस्य मुक्तिरित्यत्र वैश्य.....दीक्षायां). पयः reads मूत्रेषु च वैश्यस्य and शूद्र. र. p. 334 explains मूत्रेषु गोमूत्रादिषु.

1887. गोरसं चैव सक्तं चैव तैलं पिण्याकमेव च। अपूपान् भक्षयेच्छूद्राद्यजापत्यपसा कृतम् ॥ अङ्गिरस ॥ शूद्र. र. p. 337.

1888. आगमोक्तं तु तैर्लोके ज्ञेयम् कलसम्भवाः। म्लेच्छभाण्डस्थिता येन निष्कान्ताः क्षुब्धाः स्मृताः ॥ आनीरभाण्डस्थानि पयोद्विपूतानि च। बृहत्पाराशर VI. (Jivānanda, part 2 p. 210).

says that corn lying in the field or on the threshing floor, water drawn from wells and milk while still in the cow enclosures may be taken even from one whose food is forbidden. Even such later writers as Haradatta stated that a brāhmaṇa may eat the food of the five śūdras named by Manu IV. 253 in extreme distress only.

Certain articles were not to be eaten at certain stages only. For example, a brāhmacārin was not to partake of honey, meat, and kṣāra-lavana (vide Āp. Dh. S. I. 1. 4. 6, Mānava gr. I. 1. 12). But in danger of life he could eat even these (vide Medhātithi on Manu V. 27). Similarly a forest hermit and an ascetic were forbidden many things (which will be discussed later on). A Śātriya was not to drink soma juice (vide p. 140 above).

There were rules about the persons who might be engaged to cook and serve food. As brāhmaṇas could in very ancient times eat the food of all varṇas including at least some śūdras, no difficulty must have been felt. The Āp. Dh. S. (II. 2. 3. 1-6) prescribes that āryas (i. e. the three varṇas) purified (by a bath) may prepare the food for vaiśvadeva; they should stop speaking, coughing or spitting with their faces turned towards the food that is being prepared and should touch water on touching their hair, limbs or garment; or śūdras supervised by āryas may be the cooks. Āp. Dh. S. further requires that when śūdras are cooks they should shave their hair and beard and pare their nails every day or on the 8th day or *parva* days and they must always bathe with their clothes on. Laghu-Āśv. I. 176 says that food should be cooked by one's wife, daughter-in-law, son, pupil, elderly relative, or one's śeārya or by oneself. Aparārka (p. 500) quotes a verse of Nārāyaṇa that food must be served to a *devījāti* by a wife of the same caste (if he has wives of different castes).

Although numerous rules are laid down about the persons at whose house food may or may not be taken, the ideal placed before householders was that they should not as far as possible eat at the houses of others and should only do so if they are invited by a blameless person (vide Gaut. 17. 8, Manu III. 104, Yaj. I. 112). Manu III. 104 holds out the threat that those who constantly seek to subsist on the food given by others become after death the cattle of those who give them food.

It is necessary to say a few words on drinking liquor (*madyapāna*).

In the Rgveda a distinction is made between *soma* and *surā* (liquor), the former being an intoxicating drink, but reserved for being offered (as a sacred beverage) to gods and to be drunk by the priests, while the latter seems to have been meant as a beverage for common men and not usually offered to gods. In Rg. VII. 86. 6 the sage ¹⁸⁸⁹ Vasistha implores Varuna to recognize that a man does not commit sin by his own urge or power, but that it is due to destiny or *surā*, anger, dice (gambling) or heedlessness. In Rg. VIII. 2. 12 the sage exclaims that draughts of *soma* when quaffed by Indra create in his heart such tumult as those who are heavily intoxicated engage in when *surā* is drunk. Rg. I. 116. 7 mentions among the deeds of Āsvins this that they filled a hundred jars of *surā* from the hoof of their powerful horse which (hoof) was like *kārolara* (a strainer or leather-bag?). Rg. I. 191. 10 refers to the leather-bag (of wine) in the house of a vintner. In belauding *bhojas* (liberal men) Rg. X. 107. 9 says that they won the inner draught of *surā* (from their foes). In Rg. X. 131. ¹⁸⁹⁰ 4 and 5 the Āsvins are praised for having drunk *surāma* (*surā* mixed with *soma*) and helped Indra in his fight with the Asura Namuci. In the Atharvaveda IV. 34. 6 the reward for the performer of sacrifices is said to be heaven in which there are lakes full of ghee and honey, and wherein liquor flows like water. In Atharvaveda 14. 1. 35-36 and 15. 9. 2-3 *surā* is referred to. The Vāj. S. 19. 7 distinguished between *surā* and *soma* 'thou art the powerful *surā* and this is *soma*; don't destroy me when thou enterest thy place'. In the Tai. ¹⁸⁹¹ S. II. 5. 1 ff, the Śat. Br. I. 6. 3 and V. 5. 4 there is a legend of Viśvarūpa, the son of Tvastir, which narrates how he had three heads, one of which was *soma*-drinking, one wine-drinking and a third for eating

1889. न स एवो दशो वदनं भुतिः सा सुरा मनुर्विमीदको अचिन्तिः। अ. VII. 86. 6; इत्यु पीतासो बुधन्ते दुर्मदासो न सुरापाः। अ. VIII. 2. 12; कारोतरा-
च्छापादन्वयं वृष्णः शतं कुम्भासिञ्चते सुरापाः। अ. I. 116. 7; सर्वे विपना सज्जामि वृत्तिं
सुरापासो यदे। अ. I. 191. 10; भोजा जिह्मुरन्तापेर्व सुरापा भोजा जिह्मुरे अहता
पयन्ति। अ. X. 107. 9.

1890. सर्वं सुराममाश्रिता नमुचावाहुरे सखा। विपिपाना शुभस्पती इन्द्रं कर्मस्वाव-
स्य॥ अ. X. 131. 4 quoted in तै. ब्रा. I. 4. 2; पृतह्वा मधुकूटाः सुरोदकाः क्षीरेण पूर्णा
उदकेन दध्ना। ... उप रवा तिष्ठन्तु शुष्करिणीः समन्ताः॥ अथर्व IV. 34. 6. सुरा
स्वमसि शुष्मिणी सोम एव मा मा हिंस्रीः रवा पोनिमापिशन्ती। ब्राह्म. सं. 19. 7; also
तै. ब्रा. I. 4. 2 and ऐ. ब्रा. 37. 4.

1891. निचक्ष्यो वै त्वाग्रः सुरोहितो देवानामासीत्सन्नीयोऽसुराणाम्। तस्य श्रीणि
श्रीर्वापासन् सोमपानं सुरापानमकादधन्। तै. सं. II. 5. 1. 1.; vide वाठकसंहिता
XII. 10 for similar words.

food, how Indra cut off the heads of Viśvarūpa, how Tvastṛ being furious at the slaughter of his son performed a soma sacrifice from which he excluded Indra, how Indra, though not invited, consumed all the soma that was in the tub, how the drinking of too much soma injured Indra and how the gods healed him by the *iṣṭi* called Sautrāmaṇi (for Sutrāman, 'the good protector', Indra). This Sautrāmaṇi sacrifice was performed for a priest who drank too much soma and therefore either began to vomit or had severe purging. Vide Kātyāyana śr. 19. 1. 4. It was also performed by him who had an enemy (Śat. Br. XII 7. 3. 4). In this sacrifice a brāhmaṇa had to be hired for drinking the dregs of surā offered in it and if one was not found willing to do it the dregs were to be poured on an ant-hill.¹⁸⁹² How surā (liquor) was prepared is described in the Śat. Br. XII 7. 3. 5 and in Kātyāyana śr. 19. 1. 20-27 (vide S. B. E. vol. 44, p. 223 n. 2 which summarises the com. on Kātyāyana). In Jaimini III 5. 14-15 there is a discussion about the Sautrāmaṇi sacrifice and Śabara quotes the passage of the Tai. Br. I. 8. 6 about hiring a brāhmaṇa for drinking the dregs of the surā offered in the sacrifice. The Śat. Br. contrasts soma and of surā by saying 'soma is truth, prosperity, light and surā is untruth, misery, darkness' (V. 1. 5. 28). The Śat. Br. V. 5. 4. 21 expresses dread¹⁸⁹³ of mixing up the libations of soma and of surā together. The Kāthaka Samhitā XII 12 contains the following interesting remark. "Therefore an elderly person or a youngster, the daughter-in-law and father-in-law drink liquor and remain babbling together; foolishness (or thoughtlessness) is indeed sin; therefore a brāhmaṇa does not drink surā with the thought 'otherwise (if I drink it) I may be affected by sin'; therefore this is for ksatriya; one should say to a brāhmaṇa that surā, if drunk by a ksatriya, does not harm the latter."¹⁸⁹⁴ This passage makes it clear that at the time of the Kāthaka Samhitā public opinion had come to this stage that brāhmaṇas had generally given up drinking surā. This passage read with the

1892. ब्राह्मणं परिकीर्णपादुच्छेदयन् पातारम् । ब्राह्मणो ह्यहोरात्र उच्छेदयन् पातारम् । यदि ब्राह्मणं न विन्देद्वल्मीकपापामयनयेत् । तै. ब्र. I. 8. 6. Vide शाङ्खायनश्रौत 15. 15. 1-14 where the last सूत्र is ब्राह्मणं सुरापं परिकीर्णपादिति मय उपनीयते ।

1893. द्वापरी उद्धरन्ति । उत्तरवेदविषोत्तरहृद्वे दक्षिणं नेस्तोमाहुतीश्च सुराहुतीश्च सद्य जुहवन्ति तस्माद् द्वापरी उद्धरन्ति । शतपथभा. V. 5. 4. 21.

1894. तस्माज्जवापाश्च कनीयाश्च सुधा श्वशुरश्च सुरो पीत्वा नहं लातयत आसते । पाप्मा वै माल्प्यं तस्माद् ब्राह्मणः सुरो न पिबति पाप्मना नेस्तोमुज्जा इति । तदेतत् क्षत्रियाप्य ब्राह्मणं क्षपाक्षेन सुरो पीत्वा विनसति । काठकसंहिता XII. 12,

Tai. Br. quoted above establishes that it had become difficult to find a brāhmaṇa willing to drink even the remnants of surā left after being offered in a sacred Vedic rite like the Sautrāmaṇi. The above passage from the Kāthaka is quoted by the Tantra-vārtika on Jaimini I. 3. 7 (p. 210) and explained by it as referring to *sīdhu* (rum) and liquor prepared from honey. Śaṅkarācārya in his bhāṣya on the Vedāntasūtra III. 4. 31 quotes¹⁸⁹⁵ this passage expressly from the Kāthaka Samhitā. In the Ait. Br. (37. 4) it is stated that when a king has undergone a solemn coronation ceremony the *purohita* places in his hand a vessel of surā. Āśvapati, king of Kekaya, proudly declares in the Chāndogya Up. V. 11. 5 to the learned brāhmaṇas that came to him for the lore about Vaiśvānara 'in my country there is no thief, no miser, no *madhyapa* (drinker of intoxicants), none who has not kept the sacred fires, none who is not learned, no man of loose character; whence can there be a woman of loose character in my country?' In Chāndogya V. 10. 9 one who drinks surā is enumerated among the five grave sinners.

It is somewhat strange that in some of the grhya sūtras it is stated that in the rites on Anvaṣṭakā day when *piṇḍas* are offered to the male ancestors, *piṇḍas* are offered to the mother, paternal grandmother and paternal great-grandmother and also liquor is offered. For example, the Āśv. gr. II. 5. 5 says that 'to the wives (of the ancestors) are offered surā and the scum of boiled rice in addition' (to the *piṇḍas*).¹⁸⁹⁶ The Pār. gr. (III. 3) states 'also to the female ancestors he makes *piṇḍa* offerings and pours for them liquor and water oblations into pits.' The Kāthaka gr. (65. 7-8) also prescribes that in the Anvaṣṭakā surā was to be sprinkled with a spoon about the *piṇḍas* for women ancestors and the *piṇḍas* were to be eaten by servants or by *nīśādas* or may be thrown in fire or water or brāhmaṇas may eat them. It is difficult to account for this. If a conjecture may be hazarded, it is possible that women drank (perhaps secretly) liquor even when their husbands had given up the practice owing to the force of public opinion or that in those days (before the grhya sūtras) intercaste marriages being allowed, the women ancestors might have been *ksatriya* or

1895. शब्दब्रह्मणश्च प्रतिषेधकः कामकारनिवृत्तिमपोजनः काठकानां संहितायां
श्रुते तस्माद् नाह्वयः सुरां न पिबेत् इति । शांकरभाष्ये on वे. सू. III. 4. 31.

1896. पिण्डपितृयज्ञकालेन । हुत्वा मधुमन्थजनैः पितृभ्यो दद्यात् । स्त्रीभ्यश्च सुरां
चाचाममनिकम् । आश्व. सू. II. 5. 3-5; अग्न्यष्टकासु पिण्डपितृयज्ञपत् स्त्रीभ्यश्चोपसे-
चने च कर्तव्यं सुरया तर्पणेन चाह्वनाहुतेषु सज्जम् । पार. सू. III. 3.

vaiśya women and so were not unfamiliar with drinking. Manu XI. 95 forbids drinking to brāhmaṇas and Kullūka notes that there were commentators who held that the prohibition did not apply to brāhmaṇa women. Whatever the reasons for the above directions in the grhya sūtras may be, they run counter to the prevailing sentiments, not only of the Kāthaka Samh. and the Brāhmaṇa texts, but also to the unanimous prescriptions of the dharmaśāstras and smṛtis.

Gaut. II. 25,¹⁸⁹⁷ Āp. Dh. S. I. 5. 17. 21, Manu XI. 94 forbid all kinds of intoxicants to brāhmaṇas at all stages of life. Āp. Dh. S. I. 7. 21. 8, Vas. Dh. S. I. 20, Viṣṇu Dh. S. 35. 1., Manu XI. 54, Yāj. III. 227 hold that drinking *surā* or *madya* is one of the grave sins (mahāpātakas). In spite of this, the Band. Dh. S. I. 2. 4 notes that among the five peculiar practices of the brāhmaṇas in the north was that of drinking rum and it condemns all the five practices. The verses of Manu (XI. 93-94)¹⁸⁹⁸ are frequently quoted in digests and commentaries 'surā is the filthy refuse of food and sin indeed is called mala (filth); therefore, a brāhmaṇa, a rājanya, and a vaiśya should not drink surā, which is of three kinds, viz. prepared from molasses, from flour (or ground grains) and from flowers of the Madhūka tree; brāhmaṇas should not drink any one of these three.' The interpretations put on these verses by Viśvarūpa on Yāj. (III. 222), the Mit. on Yāj. III. 253, Aparārka p. 1069 and others establish that the word 'surā' primarily applies to *paṣṭi* (liquor prepared from flour) as Vedic usage in the Sautrāmaṇi sacrifice and elsewhere shows, that *paṣṭi* is forbidden to all brāhmaṇas, kṣatriyas and vaiśyas, that it is the drinking of *paṣṭi* alone that constitutes a mahāpātaka, that all intoxicants are forbidden to brāhmaṇas but liquors other than *paṣṭi* such as those prepared from molasses or madhūka flowers are not forbidden to kṣatriyas and vaiśyas. In the Mahābhārata (Udyogaparva 59. 5) both Vāsudeva and Arjuna are described as intoxicated by drinking the liquor prepared from honey and

1897. मद्ये निर्व्वं ब्राह्मणः । शौ. II. 25 ; सर्वे मद्यमपेयम् । आच. ध. सू. I. 5. 17. 21.

1898. सुरा वै मलमन्त्राणां पाप्मा च मलमुत्पद्यते । तस्माद् ब्राह्मणराजन्यो वैश्यश्च न सुरां पिबेत् ॥ शौक्री वैश्वी च माध्वी च विज्ञेया विविधा सुरा । पर्येषिका तथा सर्वा न पातया द्विजोत्तमैः ॥ मनु XI. 93-94. Both are quoted in तन्त्रवार्तिक pp. 209-210 ; मनु XI. 93 is वृद्धहारीत 9. 279 and मनु XI. 94 is the same as सिन्धु 22. 82 and संवर्त 117. सर्वज्ञमाराधय explains माध्वी in three ways 'माध्वी ब्राह्मणसकृतेति केचित् , मधुकुटुम्बेण मधुना वा कृता माध्वी'.

the Tantravārtika tries¹⁸⁹⁹ to establish that there was nothing wrong in this as they were kṣatriyas and as Manu XI. 93-94 and Gaut. II. 25 are to be construed as stated above viz. all intoxicants are forbidden to brāhmaṇas and only paṣṭi to kṣatriyas and vaiśyas. Intoxicants are not forbidden to śūdras, though Vṛddha-Hārta (IX. 277-278) declares that some desire that good śūdras should abstain from surā also and that Manu says that even a śūdra becomes *patila* by falsehood, by partaking of meat and intoxicants and by stealing another's wealth or wife. Another rule was that brahmacārins, of whatever varṇa, had to abstain entirely from every kind of intoxicant (Āp. Dh. 8. I. 1. 2. 23, Manu II. 177, Yāj. I. 33). Viśvarūpa on Yāj. I. 33 refers to a passage from the Caraka-śākhā which states that when Śvetaketu suffered from a skin disease (kilāsa), the Āśvins told him to take madhu (honey or wine) and meat as medicine, and when he asked how being a brahmacārin he could do so, they replied that a person must first save himself (from disease and death) in all ways¹⁹⁰⁰ as a man can say 'I shall perform meritorious acts' only if he lives. Aparārka quotes the Brahmapurāṇa and says that in the Kali age human sacrifice, Āśvamedha sacrifice and intoxicating drinks were forbidden to the three varṇas and to brāhmaṇas in all yugas (ages). But this is opposed to history and tradition.¹⁹⁰¹ The Mahābhārata narrates (Ādi-parva 76-77) the story of Śukra, his daughter Devayāni and pupil Kaca and states that Śukra forbade for the first time brāhmaṇas from drinking intoxicants and declared that, if any brāhmaṇa drank surā thenceforward, he would be guilty of the grave sin of brāhmaṇa-murder.¹⁹⁰² The

1899. यत् बाहुदेवाहर्तुमर्धोमद्यपानमाहुलदुहितृपरिणयनं स्मृतिविरुद्धमुपपन्नं तत्रा-
खनिकारहुरामावस्य वैचर्णिकामां प्रतिवेद्यः । सुरा वै...सुरां पिबेत् इति । मधुसूक्ष्मोस्तु क्षत्रिय-
वैश्ययोर्मैव प्रतिवेद्यः केवलब्राह्मणविवक्षयात् । मयं ब्राह्मणश्च-इति वचनात् । ...तेनोमो मध्या-
सपथीयान्पितृविरुद्धम् । तन्वचार्त्तिका pp. 209-210. उद्योगपर्व 59. 5 is 'उमो...धीमाधुमौ
अमन्दमक्षितौ । अग्नितो वरवह्नी तौ दिव्यावरणमुपेतौ ॥'

1900. तथा च चरकाः पठन्ति-श्वेतकेतुं साधनेयं ब्रह्मचर्यं परन्तु क्लिप्तो जाग्रह ।
तमश्विमातृचतुर्मधुमांसौ किल ते भैषज्यमिति । सद्योवाच ब्रह्मचर्यमानी कथं मध्वनीपामिति ।
तौ क्षौचतः । यदा चाग्निना पुरुषो जीयति अधान्यस्तु कृतं करोमीति, आत्मानं ह्येव सर्वतो
गोपायेत् । विन्यस्य on या. I. 33.

1901. मयं जित्यं ब्राह्मणः । नित्यमिति वचनान्मयं कृतपुरादावपि ब्राह्मणेन वर्ण्यं
क्षत्रियवैश्याम्नां तु कलावेव । यद् ब्रह्मपुराणम् । ... वराहमिहो मयो च कलौ वर्ण्यं
द्विजातिभिः । अपरां p. 63.

1902. यो ब्राह्मणोऽयमध्वरीह काश्चिन्नोहात्पुरां पात्यति मन्दबुद्धिः । अपेतधर्मा
मग्न्या वैव स स्यादस्मिन्लोके बर्हितः स्यात्परे च ॥ आदिपर्व 76. 67 = मत्स्यपुराण 25. 62.

Mausalaparva (1. 29-30) states that Balarāma prohibited the drinking of surā from the day the *musala* (iron pestle) for the destruction of the Yādavas was produced and directed that any breach of his order would be punished with impalement. The Śāntiparva (110. 22) declares that those men who always avoid honey and meat and intoxicants from their birth surmount all difficulties. Śāntiparva (34. 20) prescribes that, if a man drank liquor when in danger of life or through ignorance, he was to undergo upasayana again. Acc. to Viṣṇu Dh. S. 22. 83-85¹⁹⁰³ intoxicants (*madya*) forbidden to brāhmanas are of ten kinds viz. those prepared from madhūka flowers, from sugarcane juice, from taṅka fruit (i. e. kapittha), from kolī (i. e. badara or jujube fruit), from dates, from jack-fruit, from grape juice, from honey, from *maireya* (extracted from the blossoms of a plant) and from cocoa-nut sap. Viṣṇu adds that these ten kinds are not forbidden to ksatriyas and vaiśyas. Pulastya quoted by the Mīt. on Yāj. III. 253 and by Aparārka p. 1075 states that *surā* (distilled from rice flour) is different from the eleven kinds of *madyas* that he enumerates (practically the same as in Viṣṇu). It may be stated that this sentiment against drinking is still very strong among brāhmanas and drinking is still looked down upon by all castes, though, owing to contact with the West, some people (even including a few brāhmanas) have come to regard it as a fashionable indulgence.

Manu IX. 80 and Yāj. I. 73 say that a wife who drinks liquor is to be abandoned (even if she be a śūdra woman married to a brāhmana). The Mīt. on Yāj. I. 73 quotes a text (of Parāśara X. 26 and Vas. Dh. S. 21. 15) that half of the body of him whose wife drinks *surā* is guilty of grave sin¹⁹⁰⁴ (on Yāj. III. 256 it is ascribed to Manu). Vas. Dh. S. (21. 11) says that a brāhmana wife who drinks *surā* is not allowed by the gods to reach the world of her husband (after death) and that she

1903. माधुकैश्वरं दाह्यं कौलं क्षार्जुराग्नये । सुहृत्कारसमाधौके मेरेये नारिकेल-
जम् ॥ अमेर्यानि सुहृत्तानि मद्यानि ब्राह्मणस्य च । राजन्यस्यैव वैश्यस्य सुहृत्तानि न दुष्यन्ति ॥
विष्णुधर्मसूत्र 22. 83-84. These are quoted by अपरार्क p. 926, where the
reading is मादृक् कारमादृक्कम्. अपरार्क p. 1070 quotes these as सुहृदिण्य
(reading मेरे ताळे क्षार्जुरे). पुलस्त्य has two viz. मेरे and आरिष्ट (prepared
from ariṣṭa, a kind of berry) in place of दाह्य.

1904. पतन्यर्षे क्षरीरस्य पश्य भार्या क्षुरा विवेत् । पतितार्धक्षरीरस्य निष्कृतिर्न
विधीयते ॥ यस्मिन् 21. 15 and पराशर X. 26, quoted by विष्णुधर्मसूत्र as स्तुतपन्तर on वा.
III. 250 (पतितोक्तं न सा etc.).

wanders in this world as a leech in water or as an oyster.¹⁹⁰⁵ Yāj. III. 256 says the same and adds that such a wife becomes in her subsequent lives a bitch, a vulture or a pig in this world itself.

Viśvarūpa (on Yāj. I. 140) quotes a text that a vendor of liquors is to have a flagstaff at his shop to indicate that it is a liquor shop, that his shop was to be in the midst of the village and that he was not to sell surā to the *antyajas* except in times of distress (i. e. in diseases &c.).¹⁹⁰⁶

Megasthenes (p. 69) and Strabo (XV. 1. 53) note that Indians did not drink wine except at sacrifices (in the 4th century B. C.). Gautama 23. 1, Manu XL 90-91, Yāj. III. 253 prescribe that if a person knowingly and frequently drinks surā i. e. paṣṭi, he can be purified only by death due to the pouring in his mouth of boiling surā or water or ghee or cow's urine or milk. Yāj. III. 254 prescribes another prāyaścitta (expiation) also. Vas. Dh. S. 20. 19, Manu XL 146 and Yāj. III. 255 prescribe that if any one of the three varṇas drinks surā through ignorance he becomes pure by undergoing the penance of Kṛcchra and by having his upanayana performed again. Aparārka (p. 1070) quotes a smṛti of Kumāra that a child up to five years has to perform no penance for drinking any intoxicant, that after five but before upanayana the child's parents or other relative or friend has to undergo it viz. three kṛcchras.¹⁹⁰⁷

Manu (VII. 47-52) enumerates in the case of kings ten vices springing from love of pleasure and eight vices produced by wrath and then states that among vices due to love of pleasure drinking, dice, women and hunting are the worst and that drinking is the most pernicious of all the vices of kings. Kautilya VIII. 3 agrees with this. Gaut. XII. 38 and Yāj. II. 47 declare that though sons and grandsons are bound to repay their ancestors' debt as a pious duty, they are not bound to pay

1905. वा माद्वली च सुरापी न तं देवाः परिलोकं नयन्तीहैव सा चरति क्षीण-
पुण्यास्तु सुम्भवति मुक्तिका वा । बसिष्ठ 21.11. The words वा माद्वली...नयन्ति occur
in the महाभाष्य (vol. II. p. 99 on par. III. 2. 8).

1906. अजं च कुपान्निहार्थं समया धामं च संयतेत् । न वैपान्तापसादिभ्यः सुरो
व्याद्वन्माद्वि ॥ quoted by विश्वसूय on वा. I. 140.

1907. अतुपेतस्तु यो पादो मयं मोहादिविषेदि । तस्य कुप्यच्चयं कुपान्नाता प्राता तथा
पिता ॥ जातुर्कर्म ॥ अपराधे p. 1062 ; मयमूचदुर्तेषां मयजे भास्ति कञ्चन । दोषस्त्वा
पञ्चमाद्वान्मूर्ति पित्रोः सुदुहोः ॥ कुमार quoted by अपराधे p. 1070.

debts incurred for liquors, gambling &c. Among the articles that a brāhmaṇa is forbidden to sell even when he is forced to take to trade as a means of livelihood is liquor (Manu X. 89 and Yāj. III. 37).

To return to the subject of *bhojana*. After finishing one's midday meal, a person was to chew *tāmbūla* or *mukharōṣa* (described above p. 734) and it appears that in ancient times persons smoked also certain preparations made with fragrant herbs and medicaments (and not tobacco which was then unknown). For example, Bāṇa describes in the *Kādambarī* (para 15) that king Śūdraka after his mid-day meal took in the smoke of fragrant drugs and then chewed *tāmbūla*.¹⁹⁰⁸ In the *Caraka-saṁhitā*, *sūtra-sthāna* chap. 5, there is a description how a reed was to be smeared with pastes of sandalwood, nutmeg, cardamom and several other drugs and spices, how it was to be eight angulas long and as thick as one's thumb, how it was to be dried and the reed removed and then the dried portion was to be smoked. Vide *Indian Antiquary* vol. 40 pp. 37-40 for detailed information.

The *Viṣṇupurāṇa* III. 11. 94 remarks that after taking the mid-day meal one may do acts that would not cause exertion to the body. Dakṣa (II. 68-69) says that after¹⁹⁰⁹ taking dinner one should sit at ease and allow the food to be digested and should read and listen to *itihāsa* and *purāṇas* in the 6th and 7th parts of the day, and in the 8th part of the day the householder should look into his private worldly affairs and then perform the evening adoration (*sandhyā*) outside the house. That the higher and middle classes of society attended in the afternoon the recitation of the *Mahābhārata* (the *itihāsa par excellence*) and the *purāṇas* in the 7th century follows from Bāṇa's statement in the *Kādambarī* (para 54) that even queen Vilāsavati on hearing from the *Mahābhārata* that the sonless do not reach heaven (which was recited in the temple of Mahākālā at Ujjayini) became¹⁹¹⁰ extremely dejected and the fact that Bāṇa

1908. परिपितृभूतभूमवर्तिवपस्वृक्ष च दृष्टीकृतान्मूलः &c. । कादम्बरी para 15.

1909. भुक्तवाप सुखमास्वाप तदर्थं परिणामयेत् । इतिहासपुराणाद्यैः पठनसमकौ भवेत् । अहमे लोकपात्रा तु बहिः सन्ध्या ततः पुनः ॥ इति II. 68-69, quoted by अपराकं p. 157, स्मृतिच. I. p. 225, दृष्ट. र. 386.

1910. अथ तु चतुर्वर्तीति भगवन्तं महाकालमर्चितुमितो यतया तव महाभारते वाच्यमाने सुखमनुवापां किल न सन्ति लोकाः क्षुभाः दुःखान्मो नराणां चापत इति पुन इति । कादम्बरी (पूर्वभाग para 54). Vide आदिपर्व 120. 15-18 where 'न तस्य लोकाः सन्तीति' occurs.

is said in the Harṣacarita (III) to have listened after the midday meal to the recitation of the Vāyupurāṇa by the reader Sudrṣṭi-Yāj. (I. 113-114) directs that the rest of the day (till evening) should be spent in the company of śiṣṭas (learned and respectable people) and of dear relatives and then having performed the evening prayer and offered oblations into the three sacred fires (if he has kept the three Vedic fires) or into grhya fire, the householder should feed guests if they come at night, then he should take his evening meal surrounded by (his children) and servants, should not eat too much in the evening and then go to sleep. Dakṣa (II. 70-71) says that after evening he should perform homa, then take his meal, do other household work, then repeat some part of his Veda and sleep for two watches (six hours) and he should devote some time in the first and last watches of the night to reciting the Veda already learnt.

Numerous rules are laid down in the smṛtis and digests about sleeping, viz. as to the position of the head, what kind of bed to use, where to sleep and what texts to recite and so on. Vide Gaut. II. 13 and IX. 60, Manu IV. 57, 175-176, Yāj. I. 136, Viṣṇupurāṇa III. 11. 107-109 for some of these rules. Among the earliest works to give elaborate rules is the Viṣṇu Dh. S. chap. 70, which is set out here. 'One should not sleep when one's feet are wet with water, nor should one have his head towards the north and west or lower (than the other parts of the body), nor should one sleep naked nor below a beam along its length nor in an uncovered place nor on a bedstead of a palāśa tree nor on one made of five kinds¹⁹¹¹ of wood nor on one made of trees split by an elephant nor on one made of wood burnt by lightning, nor on a broken bedstead nor on one which is scorched, nor on a bed of trees watered with jars, nor in cemeteries nor in an unoccupied house, nor in a temple, nor in the midst of rash (or mischievous) persons, nor in the midst of women, nor above grain, nor in a stable of cows nor on the bedstead of elderly persons nor over a fire or over an idol, nor before washing his hands or lips after meals, nor should one sleep by day nor in the twilight nor on ashes, nor on an unclean spot, nor on a wet spot nor on the top of a mountain.' Vide

1911. The स्मृतिर. (अ. प. 457) says 'पञ्च द्वाकणि तदुत्तरवदाम्बुद्वयसङ्ग-
द्रुमतः'. The सूत्र. र. p. 397 remarks तदुत्तरवदाम्बुद्वयसङ्गं पञ्च द्वाकणिमितं
च पञ्चमरं विभिरामनवद्विकरं चतुर्भिर्मां पञ्चमाहुर्मां पञ्चमनस्यद्विरचिते पञ्चत्वं वाति तत्र
यः केते'. These seem to be verses in the Gṛhi metre.

Smṛtyarthasāra p. 70, Gr. R. pp. 397-399, *Smṛtimuktāphala* (āhnika pp. 456-458), *Āhnika-prakāśa* pp. 556-558 for further details. Some of them may be noted. One should bow to one's favourite deity and keep a bamboo staff near one's bed—says the *Smṛtyarthasāra*. The *Smṛtiratna* says that one should not sleep on the same bed with a person suffering from an eye disease or with one who is an epileptic or with one suffering from fever, leprosy, tuberculosis, asthma and hiccough. The *Ratnāvalī* (quoted in *Sm. M. āhnika* p. 457) requires that one should place a jar full of water at the head of the bedstead, recite Vedic mantras for one's protection and mantras against poison and also the hymn to Night (*Rg. X. 127*), remember the five ancient personages well-known as sound sleepers,¹⁹¹² viz. Agastī, Mādhava, Mucakunda, Kapila and Āstika, salute Viṣṇu and then go to sleep. *Hārīta* (press) quoted in *Āhnikaprakāśa* p. 557 contains similar rules. *Vṛddha-Hārīta* (VIII. 309-310) says that an ascetic, a brahmacāri, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deer-skin or a blanket or with kuśas.

In connection with the subject of going to bed at night, a good deal is stated in the *smṛtis* and digests about sexual intercourse between husband and wife. Some of these rules (viz. about the proper days for intercourse) have already been stated above (pp. 204-205). *Gaut. V. 1-2* and *IX. 28-29*, *Āp. Dh. S. II. 1. 1. 16-23* lay down that a householder is to approach his wife on the proper days or he may do so at any time except on forbidden days or when the wife desires it; he is not to have intercourse during day-time or when the wife is ill, nor when she is in her courses nor should he embrace her during that period. *Āp. Dh. S. II. 1. 1. 19*, *Vas.*¹⁹¹³ *Dh. S. XII. 24* and *Yāj. I. 81* refer to the boon conferred on women by Indra according to a legend narrated in the *Tai. S. II. 5. 1*. When Indra killed Viśvarūpa, son of Tvastṛ, he incurred the sin of brāhmaṇa murder; all beings loudly condemned him as 'brahmahan', and he went about the universe in search of sharers in his sin, of which one third was

1912. रत्नावलीयम् । मन्त्रये पुण्यकुम्भं तु निरुद्धान् निधाय ह । वैदिकैर्वास्तेभ्यो राज्ञो कृत्वा स्वपेक्षिणि ॥ रात्रिभूते जपेत्सुता सर्वाश्च सुखसायिनः । मन्त्रकृत्याम्भये विष्णुं समाधिरुपः स्वपेक्षिणि ॥ सुखसायिनोपि मोहितेन वृक्षिताः । अमस्तिमांश्च येन सुचकुन्दो महावतः । कपिलो मुनिरासीत्कः पञ्चैते सुखसायिनः ॥ स्तुतिः (आह्निक p. 457).

1913. अपि च काठके विज्ञायतेऽपि नः श्वो विजतिरप्यमाणा पतिभिः सप शरीररक्षिणी श्रीणामिन्द्रश्चो न इति । पत्तिः XII. 24.

taken by the earth (which secured the boon that when a pit is dug it becomes filled up in a year), one-third by trees (that got the boon that even when pruned they would grow again and the exudation from trees is the part of *brahmahatyā* that comes out of trees and the red resins exuded are therefore not to be eaten) and one third by women, who got the boon that they would conceive only during their period (of sixteen days) after the recurring occurrence of menses and that they might indulge in intercourse till the time of delivery and in the case of whom the murder is manifested every month.¹⁹¹⁴ Viṣṇu Dh. S. chap. 69 puts all rules together, some of which are: A householder must avoid sexual intercourse after having been invited at a śrāddha or having partaken of dinner at it or after having given a śrāddha dinner or after performing the initiatory ceremony of *sonu* sacrifice; he must not have intercourse in a temple, in a cemetery, in an empty house or at the root of a tree, in the day time¹⁹¹⁵ or at twilight, or with a woman older than himself or with a pregnant woman or with one who has a limb too much or is deficient in a limb. Vide Viṣṇupurāṇa III. 11. 110-123 for similar rules on the same topic. Most of the rules are eugenic or based on hygiene, though a few may be held to be only religious or superstitious. Gaut. IX. 26, Āp. Dh. S. II. 1. 1. 21-23 and II. 1. 2. 1, Manu IV. 4 and V. 144 say that after intercourse the husband and wife should take a bath or at least wash, sip water and sprinkle water over the body and should sleep on separate beds. Other writers stated different views.¹⁹¹⁶

Rajasvalā-dharmāḥ.

From the times of the Tai. S. rules have been laid down about the duties of a rajasvalā (a woman in her monthly illness) and about how her husband and other people are to act

1914. स स्त्रीपसादुप्यासीद्व-अस्ते ऋद्धहृत्पापे तृतीयं यतिवृद्धीतेति । ता अमुकं यत् पूतामहा कलियायवजां विन्दामहे काममा विजिगीतोः संभवामेति । तस्मात्पुत्रित्वात् शिष्यः मर्जा विन्दते । काममा विजिगीतोः संभवति । ...तृतीयं ऋद्धहृत्पापे परपृच्छन् । सा मह्यपासा अभवत् &c. । तै. सं. II. 5. 1. 4-5.

1915. मासे वा एते वस्त्रादन्ति ये दिवा सखा संयुज्यन्ते ऋद्धचर्चमेव तद्यज्ञासौ सखा संयुज्यन्ते । यक्षोपनिषद् I. 13.

1916. अतो तु गर्भेऽङ्गुली स्नानं मैथुनिनः स्मृतम् । अततो तु सदा कुर्वाण्येनै मूषडुर्गिषवम् ॥ द्वापेतावधुची स्यातां दृग्मती जपनं पत्नी । जपनादुत्थिता मारी शुचिः स्यादधुनिः पुनश्च ॥ अङ्गिरस 52-53 and वन 16-17; ascribed to बृहन्नास्तप in अपराध p. 105, बृह. र. p. 400 and to शातातप in स्मृतिच 1. p. 120.

towards her. In the Tai. S. II. 5. 1. it is stated¹²¹⁷ 'One should not address a woman who has unclean clothes (i. e. who is in her course) nor should one sit with her, one should not eat her food for she keeps emitting the colour of brāhmaṇa murder; they say woman's food is unguent, therefore one should not accept unguent from her; but anything else at will may be accepted'. The Tai. Br. III. 7. 1 states 'Indeed half of this sacrifice is destroyed in the case of him whose wife becomes untouchable on the day on which the observances for a sacrifice commence (i. e. on the day previous to the performance); but the sacrificer should segregate her (in a different place or house) and offer the sacrifice; by so doing he worships with a sacrifice that is entire (though the wife is absent)'.¹²¹⁸ The *adhikarana* in Jaimini (III. 4. 18-19) is based on these texts; Śābara's *bhāṣya* quotes the passage of the Tai. S. and of the Tai. Br. and the conclusion established is that these rules, though occurring in the context of the new moon and full moon sacrifices, are not restricted to those sacrifices, but are to be observed by persons generally (i. e. they are *puruṣārtha* and not *kratvartha*). The Tai. S. II. 5. 1 contains thirteen directions about a *rajasvalā* and declares what evil results follow from breaches of them. They are: there is to be no intercourse with her, nor in a forest (after she bathes), nor when she is unwilling (after bath), she should not bathe during the three days, should not bathe with oil in those days, should not arrange her hair with a comb, should not apply collyrium to her eyes, should not brush her teeth, should not pare her nails, should not spin yarn, should not make ropes, should not drink water with a vessel made of *palāśa* leaves or a vessel that is baked in fire (or is broken). The results of the breaches are respectively that the son (born of her) becomes suspected or charged with grave sins, a thief, shy and not bold, destined to die in water, has a skin disease,

1217. सा नमस्वासा अभवत् । तस्मान्नलव्हाससा न भेषवेत् । न सहासीत् । नारपा अजमयात् । ब्रह्महत्यापे द्वेवा पत्नी प्रतिपुत्रास्तेऽपि खट्वाहूः । अम्पजनं वाच त्रिषा अजम् । अम्पजनमेव न प्रतिपुत्रं काममभ्यत् । तै. सं. II. 5. 1. 5-6. Śābara on Jaimini III. 4. 19 says that the words नारपा अजमयात् अम्पजनं वाच त्रिषा अजम् really enjoin the prohibition of approaching her for intercourse and the *Tantravārtika* (p. 952) offers the interesting information that among the *Lūjas* 'abhyāñjana' is a synonym for 'sexual intercourse' तथा हि लाजानामभ्यञ्जनमर्पायान्तरवाच्यपलक्षणमुपपन्नम् प्रतिज्ञम्.

1218. अर्धो वा पुनस्व यज्ञस्य मीयते वरुणं ज्ञापेद्वत् पत्न्यनालम्बुका भवति । ताम् पश्यन् यजेत । शर्वणेन यजेन यजेत । तै. ब्रा. III. 7. 1. The *mita* on pa. III. 45 quotes this.

has a bald head and is feeble, is squint-eyed, has dark teeth, has bad nails, is impotent, is unrestrained (or commits suicide by hanging), becomes a lunatic, or a dwarf. The Tai. S. further directs that she should observe these rules for three nights, should drink water with her hands joined together or with a plate that is not baked in fire. The Br. Up. VI. 4. 13 notes that a married woman in her courses should drink water from a vessel of bronze and should not wash her clothes, a śūdra male or female should not touch her; on the lapse of three nights she should bathe and she should be made to unhusk rice. Many of the sūtras refer to the rules contained in the Tai. S. about the *rajasvalā* (vide Āp. gr. 8. 12,¹⁹¹⁹ Hir. gr. I. 24. 7, Bhār. gr. I. 20, Baud. gr. I. 7. 22-36, Baud. Dh. S. I. 5. 139). Vas. Dh. S. V. 7-9 contains the story of Indra and the boon given to women and also the rules about *rajasvalā* (adding that she should sleep on the ground, should not sleep by day, should not eat flesh, should not look at the planets, should not laugh). When Vas. Dh. S. V. 8. and Viṣṇu Dh. S. 51. 16 forbid the eating of the food of a *rajasvalā*, what is meant is (according to the Gr. R. and other digesta) that the food cooked for her or owned by her should not be eaten. Laghu-Hārīta 38 prescribes that a *rajasvalā* may eat food from her own hand used as a plate; Vṛddha-Hārīta (XI. 210-11) says the same and adds that if she be a widow, then she should not take food for three days and that one whose husband is living should have only one meal a day. *Rajasvalā* women were also not to touch one another. Viṣṇu Dh. S. (22. 73-74) prescribes that if a *rajasvalā* touches another *rajasvalā* of lower varṇa she should observe a fast from that time till the fourth day when she takes the purificatory bath; while if she touches another *rajasvalā* woman of the same varṇa or higher varṇa, she has to bathe and then take her food. More elaborate rules are laid down by Āngīras 48 (who prescribes *pañcagavya*), Atri 279-283, Āp. (verse) VII. 20-22, Brhad-Yama III. 64-68, Parāśara VII. 11-15. If a *rajasvalā* is touched by a *cāṇḍāla* or by any of the *antyajas*, or by a dog or crow, she has to be without food till she bathes on the 4th day (Āngīras 47, Atri 277-279, Āpastamba VII. 5-8). If a woman is suffering from fever and becomes a *rajasvalā* she is not to be bathed

1919. बद्धा मलवहासाः स्वाद्वेनं जाह्नवपतिपिडानि कर्माणि संशालि पां मलवहासमन्त्रिपेवानि । आप. दृ. दृ. 8. 12. The whole of Vas. Dh. S. V. 7-9 is quoted in दृ. र. pp. 406-407 and Vas. Dh. S. V. 7 is quoted by मित्र. on चर. III 20 and अपरार्क p. 105.

on the 4th day to purify her; her purification is to be effected by another healthy woman, who touches her and then herself bathes with her clothes on and this is done ten or twelve times and each time there is sipping of water; then the woman who is ill has her clothes removed and new ones put on and then gifts are made according to ability and she becomes pure (Uśanas quoted in Mit. on Yāj. III. 20). Similar verses occur in *Āngīras* 22-23. The same procedure is followed where a male who is ill is touched by a *rajasvalā* or for some other cause he has to undergo the purification of a bath, viz. a healthy male touches him seven or ten times and bathes after each touch, at the end of which the sickly person is to be declared to be free from the impurity (*Āngīras* 21, *Parāśara* VII. 19-20 quoted in Mit. on Yāj. III. 20). If a *rajasvalā* dies, then the corpse should be bathed with the five products of the cow (*pañcagavya*), she should be covered with another garment and then should be cremated (a verse quoted by the Mit. on Yāj. III. 20), while *Āngīras* (42) said that the corpse should be bathed after three days and then it should be cremated. The Mit. on Yāj. III. 20 notes that, if a woman who usually has monthly periods, menstruates within seventeen days, then she has no impurity; if on the 18th, she becomes clean in one day, if on the 19th in two days and thereafter in three days. Vide *Āngīras* 43, *Āpastamba* (verse) VII. 2, *Parāśara* VII. 16-17.

So far we have described the daily duties of common men, particularly of *brāhmanas*. *Manu* VII. 145-147, 151-154, 216-226, Yāj. I. 327-333 and *Kaut.* I. 19 dilate upon the daily duties of the king. *Kaut.* divides day and night into eight parts each and states that in the first part of the day the king should take measures for his protection and attend to income and expenditure, in the second he should look into the causes (or disputes) of the people of the cities and villages, in the third he should bathe, study or recite the Veda and take his meals, in the fourth he should receive revenue in gold and appoint (or examine) superintendents; in the fifth he should correspond with the council of ministers, and receive the secret news brought by his spies; in the sixth he may engage in whatever amusements or sports he likes or in deliberation (on state matters); in the seventh he should review elephants, horses, chariots and soldiers; in the eighth he should consider with the help of his commander-in-chief plans of campaigns. When the day ends he should observe the evening prayer; in the first part

of the night he should see secret emissaries, in the second part of the night he may bathe, revise his studies and take supper; in the third he should lie down after the burst of trumpets and sleep in the fourth and fifth; in the 6th he should be awakened by the sound of trumpets, he should bring to his mind the dictates of śāstra and the mode of carrying them out; in the seventh he should deliberate and send out secret emissaries; in the eighth he should receive, being accompanied by his sacrificial priests, ācārya and *purohita*, benedictions and should see his physician, chief cook and astrologer and having circumambulated a cow with her calf and a bull he should go to court. Or the king may divide the parts of day time and night time according to his capacity. Other *smṛtikāras* differed here and there. Kātyāyana prescribed¹⁹²⁰ that the king should devote the three parts of the day time (divided into eight) after the first part to judicial work and if he cannot personally do it, he should appoint a judge. Yāj. (I. 327-333) mostly follows (though concisely) the routine sketched by Kauṭ. The Manusmṛti also hardly adds anything of importance to what we find in Kauṭ. It is remarkable that in the Daśakumāra-carita (ucchvāsa VIII) the author closely following the words of Kauṭilya as to the engagements of the king during the eight parts of daytime and of night also puts in the mouth of the voluptuous jester Vihārahhadra a parody of Kauṭilya's solemn dicta.¹⁹²¹

As to the *āhnikas* of vaiśyas and śūdras no special rules are laid down in the *smṛtis*. They had to adjust the duties set out for brāhmaṇas to their own case according to their circumstances. A vaiśya belonged to the twice-born classes and he could do if he chose almost every thing that a brāhmaṇa could (except officiating as a priest or teaching as a profession or receiving gifts). Vide pp. 154-164 for the disabilities and the few privileges of the śūdra.

1920. Vide note 1510 above.

1921. e. g. इतिवृत्तेन च राज्ञा क्षालिताक्षालिते मुखे मुष्टिमर्षमुष्टिं वाग्वन्तरीकृत्य कुन्तमाधप्यजानमद्भुः मधमेऽधमे वा भागे ओतम्यम् । ... द्वितीयेऽप्योत्पविष्यमानानां जगानामाक्रोशाद् दृष्टमानकर्णः कटं जीवति । ... तृतीये स्नातुं भोजनं च लभते । ... चतुर्थे शिरःपत्रप्रतिग्रहाय हस्तं मसारपञ्चोत्तिष्ठति । ... दशकुमारचरिते VIII.

CHAPTER XXIII

UPĀKARMA OR UPĀKARANA AND UTSARJANA OR UTSARGA.

Upākarma or *Upākarana* means 'opening, starting or beginning' (upakrama as the Mit. on Yāj. I, 142 says) and *Utsarjana* or *Utsarga* (in Āśv. gr. III. 5, 13) means 'the cessation of Vedic studies for a certain period in the year.' Āp. gr. VIII. 1 and Āp. Dh. S. I. 3, 11, 2 employ the word 'samāpana' for utsarjana. In former times these two rites were performed on different dates and in different months, but with the decline of vedic studies in medieval times they came to be performed one after another on the same day. In several sūtras the first of these two is spoken of as *adhyāyopākaraṇa* (as in Āśv. gr. III. 5, 1.) or *adhyāyopākarma* (in Pār. gr. II. 10, Vas. Dh. S. 13, 1). In this case *adhyāya* means 'study of the Veda' or it may mean Veda itself because it is studied (pre-eminently). Therefore the rite which signalises the opening of the session for Vedic study in the year is itself called *upākarma*.¹⁹²¹ In Gaut. 16, 1 the rite of *upākarma* is called *vārṣika* either because it took place in *varṣā* (the rainy season) or because it took place once a year (from *varṣa*, a year). The Āśv. gr. III. 5, 19 also states that this rite is called *vārṣika*.

The time for *upākarma* is variously stated in the sūtras. The Āśv. gr. III. 5, 2-3 states 'when the herbs appear, when the moon is in conjunction with the constellation of Śrāvana, in the month of Śrāvana or on the 5th (tithi) of Śrāvana when the moon is in the Hasta nakṣatra.'¹⁹²² The

1922. अध्वपनसम्प्रापत्तस्त्वोपाकरणं प्रारम्भो येन कर्तव्यं तद्व्याघोपाकरणम् नारायण on आश्व. सू. III. 5, 1; 'अधीयन्ते इत्यध्याया वेदास्तेषामुपाकर्म उपजननी यधीर्ना माहुर्महि' मिता. on वा. I. 142.

1923. ओषधीर्ना माहुर्महि अयमेव आचणस्य । पञ्चम्यां हस्तेन वा । आश्व. सू. III. 5, 1-2; ओषधीर्ना माहुर्महि अयमेव आचणस्य दीर्घमासस्यो आचणस्य पञ्चमीं हस्तेन वा । पार. सू. II. 10; यौहवर्षीं हस्तेनाध्यायास्तुपाहुर्षीः । आचणस्यमिन्वेदे । आदिरह. III. 2, 14-15; यौहवर्षीं हस्तेनोपाकरणम् । ...अचणमेक उपालुत्प्रेतमा सावित्रालालं काङ्क्षन्ते । गोभिलसू. III. 3, 1 and 13; अथातः स्वाध्यायोपाकर्म आचणस्य दीर्घमासस्य यौहवर्षस्य वा । वसिष्ठ 13, 1; हुताहुकृतिदपाकर्म । आचणस्य दीर्घमासस्य कियेवापि वा आषाढ्याम् । वी. सू. III. 1, 1-2; आचणपक्षे ओषधीषु ज्ञाताहु हस्तेन दीर्घमासस्य व्याघोपाकर्म । विश्व. सू. II. 18, 2.

Pār. gr. II. 10 says 'when the herbs appear, when the moon is in conjunction with Śrāvana on the full moon day in the month of Śrāvana or on the fifth of the month of Śrāvana when the moon is in Hasta.' Gaut. 16. 1 and Vas. Dh. S. 13. 1 require that it should be performed on the full moon day of Śrāvana or Bhādrapada. The Khādīra gr. (III. 2. 14-15) and Gobhila III. 3. 1 and 13 ordain that Upākarma should be performed on the full moon day of Bhādrapada or under the constellation of Hasta in that month or according to some on the full moon day of Śrāvana. The Band. gr. III. 1. 2 prescribes that Upākarma may be done on the full moon day of Śrāvana or Āśāḍha. The Hir. gr. (II. 18. 2, S. B. E. vol. 30 p. 241) says 'during the fortnight (at the end of which) the full moon of Śrāvana occurs, when the herbs have sprouted forth, the ceremony for the opening of the annual Veda study (should be performed) under the Hasta constellation or on the full moon day'. The Āp. Dh. S. I. 3. 9. 1 speaks only of the full moon day of Śrāvana as the time for the performance of the Upākarma rite. Manu. IV. 95 prescribes the full moon of Śrāvana or Bhādrapada as the time for upākarma. Yāj. I. 142 provides three times viz. on the full moon day of Śrāvana or on a day (in Śrāvana) when the moon is in conjunction with the Śrāvana nakṣatra or on the 5th tithi of Śrāvana if the moon is in conjunction with Hasta. The Kūrmapurāṇa (Uttarārdha 14. 60-61) holds that Upākarma should be performed on the full moon day of either Śrāvana, Āśāḍha or Bhādrapada. In this rather bewildering variety of opinions commentators like the Mīt. prescribed that one should follow one's grhyasūtra.¹⁹²⁴ This means (as stated by Medhātithi on Manu IV. 95) that the full moon of Bhādrapada being mentioned by Gobhila gr. and Khādīra gr. *Chandogya* (students of the Sāmaveda) should perform upākarma on that day; but as Āp. Dh. S. speaks only of the full moon of Śrāvana, the followers of the Kṛṣṇa Yajurveda should perform upākarma only that day. When there is no rain and so no herbs appear in Śrāvana or when that day is inauspicious owing to an eclipse or the like, Upākarma may be performed on the full moon day of Bhādrapada by those whose grhya sūtra allows

1924. अत्र स्वस्वगृह्यानुसारेण व्यवस्येति साधारणनिर्णयः । तत्रापि ऋतुःश्रावणिनां यौगन्ध्यायाम् । तत्रापि तैत्तिरीयाणामौदिके पर्वणि इत्येतेषां तु पूर्वा-
पिच्छे पर्वणि सामयानां तु हस्ते । अथ च निर्णयः अथवादिताग्रान्यनिर्दोषावृत्त्ये । अस्मि
ग्रहसंक्रान्त्यादिस्वपतिवन्द्ये आचम्ये मास्ये च । मदनपारिजात p. 86.

the option of two months or on the fifth of the bright half of Śrāvaṇa. But if both days of the full moon in the two months are inauspicious, then Upākarma should be performed on the full moon of Śrāvaṇa. As the Baud. gr. refers to the full moon of Āśāḍha, the followers of the Black Yājurveda may perform upākarma on Āśāḍha full moon, if the full moon of Śrāvaṇa is not available. But the students of the Rgveda cannot do so, since no sūtra of the Rgveda speaks of Āśāḍha as an optional month. Rgvedins have to prefer Śrāvaṇa nakṣatra (so that they may perform upākarma on the 14th or 15th of the bright half of Śrāvaṇa); the followers of the Yajurveda (Śukla) must perform it on the full moon day of Śrāvaṇa when the moon is in Śrāvaṇa nakṣatra, but if the moon is not so, then they have to prefer the full moon day. The students of the Taittirīya śākhā also have to follow this last course. The followers of the Sāmaveda should prefer Hasta. Vide Sam. Pr. pp. 497-498, Sm. M. pp. 32-33, Nirṇ. pp. 114-120. Some interpreted Yāj. I. 142 in such a way as to yield four times for upākarma, viz. the full moon of Śrāvaṇa, the day in Śrāvaṇa on which the moon is in conjunction with Śrāvaṇa nakṣatra (this may sometimes be the 14th tithi of the bright half), or on the 15th of the bright half of Śrāvaṇa or on that day in Śrāvaṇa when the moon is in Hasta. Why so much importance was attached to the month of Śrāvaṇa and to the constellation of Śrāvaṇa as the season for starting Veda study is obscure. It is possible that that month was originally chosen as owing to showers of rain it is pleasantly cool, there is more leisure and staying inside the house in that month for brāhmaṇas than in other months of the year and then Nature is at its best. The month of Śrāvaṇa being fixed upon, the best day therein would be the full moon (Soma in another sense being the king of brāhmaṇas). If any other day in Śrāvaṇa was to be chosen then the day on which the moon was in Hasta would be the best, which would ordinarily be the 5th of the bright half (of Śrāvaṇa). As the Paurṇamāsī of that month was called Śrāvani owing to the moon's conjunction with the Śrāvaṇa nakṣatra (which conjunction usually takes place on that day) the Śrāvaṇa nakṣatra came to be associated with the starting of the annual session of Vedic studies. But that the Śrāvaṇa nakṣatra by itself had no direct connection with upākarma is clear from the fact that several sūtras do not mention it at all. The Gobhila and Khādīra gr. do not accept the full moon day of Śrāvaṇa (but of Bhādrapada and the Hasta nakṣatra) as the proper time for upākarma.

Oldenberg in his note on Śān. gr. IV. 5. 2 'when the herbs appear, under the nakṣatra Hasta or Śravana' (S. B. E. vol. 29, p. 112) remarks 'the nakṣatra Śravana is evidently considered as particularly fit for this occasion because of its name containing an allusion to *śruti*'. But this conjecture has no plausibility. Hardly any ancient writer makes the suggestion that Śravana and Śruti are brought together on account of the root 'eru'. The presiding deity of Hasta is Savitr. Owing to the supreme importance given to the Gāyatri verse (of which Savitr is the deity) and to the fact that Veda study begins with the recitation of the Gāyatri, the nakṣatra Hasta would be closely connected with the starting of Veda study. As a matter of fact the Śān. gr. IV. 5. 2 mentions Hasta first and then Śravana; the Hir. gr. does not name the Śravana nakṣatra at all, but names Hasta in this connection; while the Āśv. gr., Pār. gr. and several others mention both Śravana and Hasta.

Upākarma is to be done in the morning. If for part of the day, the moon is in conjunction with Uttarāśādhā and then with Śravana that day is not to be chosen for upākarma, but the next day is to be chosen on which the moon is in conjunction with Śravana and Dhanīṣṭhā. Later writers introduced further complications about the zodiacal sign (*rāśi*) in which the Sun would be at the time. Garga required that upākarma must be performed during the days when the Sun was in the sign of Leo by the followers of the Sāmaveda and by those who are to the north of the Narmadā river. There is no upākarma in the intercalary month of Śravana and Bhādrapada except for the followers of the Sāmaveda who must perform it in the intercalary month. When upākarma is to be done for the first time after a boy's upanayana, the planets Jupiter and Venus must not be in the position of *asta* (i. e. invisibility owing to their being too near the sun).

Upākarma is to be done by brahmacārins, by householders and also by vānaprasthas (forest hermits). The teacher does it in the company of his pupils whether they be brahmacārins or not and performs the homa in his own grhya fire, as the Pār. gr. II. 10 says. Karka the com. of Pār. gr. states that if the ācārya has no pupils then he has no *adhikāra* (right or eligibility) to perform the upākarma in the grhya fire, while Harihara says that the practice of performing upākarma in the ordinary

domestic fire in the company of a Veda student is based on no authority, but is a mere usage.¹⁹²⁵

The procedure of upākarma is set out as follows¹⁹²⁶ in the Āśv. gr. (III. 5. 4-12): 'having sacrificed the two *ājyabhāgas*¹⁹²⁷ (portions of clarified butter), he should offer oblations of *ājya* to the following deities, viz. Sāvitrī, Brahmā, Śraddhā, Medhā, Prajñā, Dhārāṇā (memory), Sadasaspati, Anumati, Chandases (metres) and Rsis (sages). Then he sacrifices saktu (barley flour) mixed with curds to the accompaniment of the following mantras; the one verse 'I praise Agni, the purohita' (Rg. I. 1. 1),¹⁹²⁸ and 'the Kuṣumbhaka has said it' (Rg. I. 191. 16), 'O bird, when crying announce welfare to us' (Rg. II. 43. 3), 'Sung by Jamadagni' (Rg. III. 62. 18), 'In thy abode the whole world rests' (Rg. IV. 58. 11), 'you (Maruts) that deserve sacrifice, come to our sacrifice' (Rg. V. 87. 9), 'whosoever whether ours or a stranger (Rg. VI. 75. 19), 'look towards us, look in various directions' (Rg. VII. 104. 25), 'Come here, O Agni, the friend of the Maruts' (Rg. VIII. 103. 14), 'O king, the oblation that is cooked for thee' (Rg. IX. 114. 4),—each time two verses; the one verse 'one is our intention' (Rg. X. 191. 4); the one verse 'we choose that blessing and boon.' When he is about to study the Veda he should, while the pupils (i. e. those who are to be taught the Veda) join him (lit. take hold of him), sacrifice

1925. सर्वेऽनुष्ठेयः । ... स पावनं यन्निच्छेत्तावत्सिलानाकर्षकलकेन जुहुयाद् । पार. सू. II. 10; अग्रे स्वाध्यायार्थं दत्ते वा आचरणाय तु । नो चेद्वाहपदे वापि जुषांश्चि-
त्तैर्द्वेभ्यः सह ॥ लृङ्वाच. 12. 1; इदं च निश्चयानुयाययत् आचमयेद्गौ, अनयाययतो
नाधिकार इति कर्तव्यः । निर्णय, p. 119; अतो अस्याययतो निरग्नेः साग्नोरपि अनयाययतो
नाधिकारः । पशु लोके बह्व्याचारिणे पुरस्कृत्य उपार्कमे प्रवर्तते लौकिकाग्नौ अस्याचारं विहाय
न गृह्यते । हस्तिर on पार. सू. II. 10.

1926. Vide Appendix for the text.

1927. The *ājyabhāgas* have been explained at Āśv. gr. I. 10, 13-15. Vide *f. n.* 483 above.

1928. It will be noticed that the first and the last verses of each of the ten *mandalas* of the Rgveda are repeated in making these oblations of barley mixed with curds. The verse 'tacchamyor-avryimabe' is the last verse of the Bṛāhmana recension of the Rgveda. Those who studied the Bṛāhmana śākhā were to recite this last verse instead of Rg. I. 191. 4. Both Nārāyaṇa and Haradatta point this out and the former remarks 'शाकलसामान्नाययत् शाकलसामान्नाययत् चेदनेन सूत्रं दत्तं चेत्यपेक्षुमसिद्धम्'. The Bṛāhmanaśākhā contained 3 hymns more than the Śākhāśākhā.

to those deities,¹⁹²⁹ then offer an oblation to Agni Sviṣṭakṛt and partake of the barley mixed with curds and then follows cleaning.¹⁹³⁰ Sitting down to the west of the fire on darbha grass, the ends of which are turned towards the east, he should dip darbha blades into a water pot, he (the ācārya) should join his hands in the brahmāñjali¹⁹³¹ form and then recite (together with his pupils, if any) the following: the three vyāhrtis preceded by *om*, these and the Sāvitrī verse (Rg. III. 62. 10) he should repeat thrice and then the beginning of the Rgveda (either one hymn or an anuvāka).

In the other grhya sūtras there is a good deal of divergence as to the mantras, the deities and the materials offered as oblations. Pār. gr. II. 10 says that the two ājya portions are offered and then oblations of ājya are to be made to the earth and fire if the Rgveda is to be studied, to the Airy region and to Vāyu if the Yajurveda, to the Heaven and the Sun if the Sāmaveda, to the quarters and the moon if the Atharvaveda and oblations are also offered to Brahmā, to the Chandases (metres) in all cases, and to Prajāpati, to the gods, to the Rsis, to Śraddhā, to Medhā, to Sadasaspati, to Anumati. Then Pār. gr. (II. 10) proceeds "with the verse 'Sadaspatim' (Vāj. S. 32. 13=Rg. I. 18. 6) the teacher three times sacrifices fried grains. All (pupils) should repeat the verse after him. After each oblation they should each time put on the fire three pieces of udumbara wood that are fresh branches with leaves, anointed with ghee, reciting the Sāvitrī. And the pupils should put on samidhs in the manner stated above (Pār. gr. II. 4). With the verse 'Sam no bhavantu' (Vāj. S. 9. 16) they should gulp down the fried grains without chewing them under the teeth. With the verse 'dadhikrāvno' (Vāj. S. 23. 32) they should eat curds. Whatever number of pupils he wishes to obtain so many sesame

1929. 'Those deities'—Nārāyaṇa explains that these words refer to the deities (Sāvitrī and others) enumerated above and the 20 deities of the 20 verses (at the beginning and end of the ten maṇḍalas of the Rgveda).

1930. 'Cleaning' (mārjana) is explained in Āśv. Sr. I. 8. 2. बारा-
पण quotes 'परितृप्तैरक्षद्विज्जत्तर्वापाप आसेचयते तन्मार्जनम्' (आश्व. श्री. I. 8. 2)—
when he holds between his joined hands the kusa grass spread round the
fire altar and has water sprinkled over himself, that is mārjana.

1931. 'Brahmāñjali'—is defined by Manu II. 71 as संहर्य हस्तावपेयं
स हि ब्रह्माञ्जलिः स्युत—(i. e. joining the hands together, so that they look
like a bud.)

grains should the ācārya sacrifice by means of a dice board ¹⁹³² with the Sāvitrī or with the *amṛtāka* (Vāj. S. 17. 80-86). After they (the pupils) have eaten (the remainder) the teacher should pronounce the word *om* and then repeat the Sāvitrī three times and the beginnings of the adhyāyas to the students who are seated facing the east. All repeat "may it be ours in common; may it bless us in common; may this Brahman be powerful with us together. Indra knows that through which and in which no hatred may spring up among us."

The Āp. gr. (VIII. 1-2) is very brief and states that at the opening and concluding rites of Vedic study that Rsi who is indicated as the Rsi of the Kāṇḍa (section of the Tai. S.) to be studied is the deity to whom the rite belongs and in the second place Sadasaspati is the deity. Sudarśanācārya explains ¹⁹³³ these two sūtras at great length. Briefly what he means is: the commencement (upākarma) of the study of the whole Veda (Black Yajurveda) is to be done on the full moon day of Śrāvapa, tarpana is to be done for nine Rsis and nine oblations of *ājya* are to be offered to these nine, the ninth being offered with the verse 'sadasaspatim' (Rg. I. 18. 6 = Āp. M. P. I. 9. 8). But when a Kāṇḍa is to be begun that is another upākarma and a homa is to be performed in respect of it also.

Gradually many accretions were made to the simple upākarma rite given in the Āśv. gr. and other grhya sūtras. In modern times upākarma is a most elaborate matter. That of Rgvedins may be briefly described here: After ācamana, prāṇāyāma and reference to time and place, a *śaṅkalpa* is made

1932. जयराम and हरिहर explain आकर्षकलकेन as 'औदुम्बरेण वाहुनाग्रं संपाकृतिना'.

1933. The तर्पण of nine Rsis according to सुदर्शनार्चाय in the अष्टावोपाकरण would be यजापतिं काण्डकपिं तर्पयामि। सोमं काण्डकपिं तर्पयामि। अग्निं... तर्पयामि। विश्वेदेवान्काण्डकपिं तर्पयामि। साहित्यीदेवता उपनिषदुत्तर्पयामि। वाजिकीदेवता उपनिषदुत्तर्पयामि। वादणीदेवता उपनिषदुत्तर्पयामि। ब्रह्मणं स्वर्गमुत्तर्पयामि। सदसस्पतिं तर्पयामि। and the nine śilutis will be offered to these as यजापतये काण्डकपये स्वाहा। सोमाय... स्वाहा। अग्नये... स्वाहा। विश्वेभ्यो देवेभ्यः काण्डकपिभ्यः स्वाहा। साहित्यीभ्यो देवताभ्य उपनिषदुभ्यः स्वाहा। वाजिकीभ्यो... स्वाहा। वादणीभ्यो... स्वाहा। ब्रह्मणे स्वर्गमुत्तर्पयामि। सदसस्पतये स्वाहा। यजापति, सोम, अग्नि and विश्वेदेवाः are the principal देवताः and the other four are subordinate, so in काण्डोपाकरण oblations are offered to the first four, then to the devatā of the particular kāṇḍa begun (either साहित्यी or वाजिकी or वादणी or ब्रह्म) and lastly to Sadasaspati. In उपाकरण, सदसस्पति takes the place of स्वदक्षु according to Sudarśana.

as stated ¹²²⁴ below, then follow worship of Gaṇapati, the preparation of the altar and fire (as described before for *homa* in general); then nine āhutis of clarified butter are made to the nine deities Sāvitrī (as in Āśv. gr. above), then offerings of barley flour mixed with curds are made to twenty deities with the first ¹²²⁵ and last verses of each of the ten mandalas of the Rgveda viz. to Agni, Apitr̥ṣasūrya (plural), Agni, Śakunta, Agni, Mitrāvaruṇa (dual), Agni, Āpaḥ (waters), Agni, Maruts, Agni, Viśve Devas, Agni, Indrāsoma (dual), Indra, Agnāmarutaḥ, Pavamānasoma, Pavamānasoma, Agni, Samjñāna. Then the remains of barley and curds are offered to Agni Sviṣṭakṛt. Then the persons engaged in upākarma should partake of the remains of barley mixed with curds after repeating the verse 'dadhikrāvno' (Rg. IV. 39. 6). Then ācamana and mārjana are performed, then *homa* of a yajñopavīta in fire, then giving of yajñopavīta and dakṣiṇās to brāhmanas and wearing new yajñopavīta oneself (which consists in its abhimantrana with the three verses 'āpo hi sthā' Rg. X. 9. 1-3 and several mantras beginning with 'hiraṇyavarṇāḥ', Tai. S. V. 6. 1. 1-2 and Tai. Br. I. 4. 8), after symbolical nyāsa (deposit) of omkāra, Agni, Nāgas, Soma, Pitr̥ṣ, Prajāpati, Vāyu, Sūrya and Viśve Devas on the nine *tanus* (strands) of the yajñopavīta, then *japa* of ten Gāyatrī verses for each of the yajñopavītas intended to be worn, then presenting the yajñopavīta to the Sun with the three verses 'udyan-nadys' (Rg. I. 50. 11-13), clapping the hands thrice, then repeating the mantra 'yajñopavītam paramam &c.' (vide *f. n.* 662 above) and then putting on the yajñopavīta, then ācamana, casting away the old yajñopavīta in water, prāṇāyāma, then repeating three verses 'pṛthivī tvayā &c.', then repeating the words 'Vidyudasi vidya me pāpmānam-rtāt-satyam-upaimi' (Tai. Br. III. 10. 9), then placing one's folded hands with darbha blades between on one's right knee, to repeat

1224. ममाद्याप्यानां चाधीतानामभ्येषदमाणां च छन्दसां यत्तयामतानिरासेनाप्या-
पनद्वारा श्रीपरमेश्वरप्रीत्यर्थमभिर्वाह्यैः सहोपाकर्माख्यं कर्म करिष्ये । In modern उत्सर्जन
there is a similar सङ्कल्प (omitting अर्घ्यदमाणानां) 'ममा तानां छन्द-
आदीनां बाह्यैः सहोपाकर्तुमुत्सर्जनार्थं कर्म करिष्ये'.

1225. The method of offering these oblations is first to mention the sage, the deity and metre of the verse and then to state the purpose of its employment in the rite, then to repeat the whole verse preceded by om and followed by evāḥ and then to put the oblation on to fire, e.g. अग्निमीळे वैश्वामित्रो मयुच्छन्दा अग्निर्वायवी । उपाकर्ममथानद्विस्तकुहोमे विनि-
र्पोषः । ओं अग्निमीळे इतोहिते यज्ञस्य देवदुत्विजम् । होतारं दत्तधातमम् । स्वाहा । अथ य इदं
म मम ।

and make others repeat 'om', vyāhrtis and Gāyatrī thrice, then brahmayajña and then saying 'upākṛtā vai vedāḥ' (the study of the Vedas has been begun), then the ācārya finishes the rest of the rite such as prāyaścitta, then all resolve to feed brāhmaṇas and give dakṣiṇā according to ability. The ācārya takes leave of the fire, bows to Viṣṇu and sips water twice.

The gr̥hyasūtras prescribe a holiday (anadhyaṃya) after the performance of upākarma, though the duration varies. Pār. gr. II. 10 prescribes that he should not study the Veda for three days and nights and should not clip his nails or shave for that period and points out that some said that he should not clip nails or hair till the date of utsarjana (i. e. for 5 months and a half). Śān. gr. IV. 5. 17 (=Manu IV. 119) prescribes an *anadhyaṃya* (holiday) for three nights on upākarma and utsarga. Gobhila gr. (III. 3. 9 and 11) says that there is no study on the upākarma day performed on Hasta nakṣatra and that according to some teachers for three days before it and after it. The Bhār. gr. III. 8 enjoins that after upākarma there should be a holiday of three days or one day and for one month thereafter one should not study the Veda in the evening (i. e. the first watch after sunset).

Utsarjana:—About the time of *utsarjana* also there was divergence of view. The Baud. gr. (I. 5. 153) prescribes that it may be performed on the full moon day of Pauṣa or Māgha. Āśv. gr. (III. 5. 14) requires Veda study after upākarma for six months and so if the upākarma was performed on the new moon of Śrāvaṇa the utsarjana according to it would be on the full moon of Māgha (vide III. 5. 20 also). The Pār. gr. II. 11 states that after having studied the Veda for five months and a half or for six months and a half they (teacher and pupils) should perform utsarga (i. e. the rite of closing the course of Vedic study). These periods are only approximate, since Pār. gr. II. 12 further on says that utsarjana should be performed in the month of Pauṣa when the moon is in the Rohiṇī nakṣatra (i. e. about the eleventh of the bright half) or in middle Aṣṭakā (i. e. 8th of the dark half of Pauṣa). The Gobhila gr. III. 3. 14 says that utsarga is performed on the full moon of Tāiṣa (i. e. Pauṣa), while the Khādīra gr. III. 2. 24 says that having studied the Veda for four months and a half they close the session on the full moon day of Pauṣa. The Śān. gr. IV. 6. 1 holds that utsarjana should be performed on the first day of the bright half of Māgha; Yāj. I. 143 follows Pār. gr. II. 12 by saying that

utsarga takes place in Pauṣa on the Rohiṇī nakṣatra or on the 8th of the dark half, while Manu (IV. 95-96) says that after studying Veda for four months and a half from upākarma, utsarga should take place when the moon is in the Puṣya nakṣatra thereafter or on the first day of the bright half of Māgha. The Mānava gr. I. 4. 7 says that Veda study is stopped $4\frac{1}{2}$ or 5 or $5\frac{1}{2}$ months after upākarma. These several periods ($4\frac{1}{2}$ months, or $5\frac{1}{2}$ months or $6\frac{1}{2}$ months) and the various dates of utsarga in Pauṣa or Māgha were due to the fact that upākarma may take place on the full moon day of Śrāvaṇa or Bhādrapada (or even Āśāḍha) or on the 5th of the bright half of Śrāvaṇa or on Hasta in Bhādrapada or Śrāvaṇa.

The Āsv. gr. III. 5. 13 extends the procedure of upākarma to utsarga and adds (III. 5. 20-22) that offerings of boiled rice are made to the same deities instead of clarified butter, then they take a bath and perform tarpana of those very deities and of Ācāryas, ṛsis and pitṛs (as in brahmayajña). Nārāyaṇa states that in utsarjana there is no eating (of barley¹⁹³⁶ with curds) as there is in upākarma nor mārjana. Pār. gr. II. 12 gives the procedure of utsarjana as follows : " They (teacher and pupils) should go to the brink of water (a river &c.) and offer oblations of water (i. e. tarpana) to the gods, to the metres, to the Vedas, ṛsis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, the Pitṛs, Ācāryas, their (deceased) relatives. After having rapidly recited the Sāvitrī four times, they should utter loudly ' we have stopped (Vedic study). ' There is anudhyāya in utsarjana for the same period as on upākarma and they should then continue the repetition (of the Veda) as before ". The Gobhila gr. III. 3. 15 says about utsarjana ' they go out of the village turning their faces to the east or north, they should approach water that is deeper than their waist, should bathe therein and should offer tarpana to the vedas, ṛsis and ācāryas. ' A holiday was observed on the day of utsarjana for a day and half (pakṣiṇī) or three days after it (Manu IV. 97, Yāj. I. 144).

1936. तद्योत्सर्गे । दध्मासानधीपीत । ... मध्मासाहकायानेताम्यो देवतान्धीऽस्त्रेन हुताग्नेऽग्नयवन्ति एता एव देवतास्तर्पयन्ति । आचार्यास्तृतीयं पितृन् । एतद्दुर्लभम् । आश्व. दृ. III. 5. 13-14, 20-22 ; पौषरव रोहिणी मध्मासायां काष्ठकायामध्यायादुत्सर्गेरनुद्वकान् मत्वाग्निर्देवान्छन्दानि वेदादुत्पीठ्य हुताग्नाचार्यान् मन्थयानितराचार्यान् संवत्सरं च सावयवै पितृनाचार्यान् स्तब्ध अपरेष्टुः सावित्री चतुस्त्रयुत्प विरताः स्म इति मन्वृषुः अपर्णं मध्मन् च पूर्ववत् । पार. दृ. II. 12.

To give up Veda study for several months altogether was probably found undesirable. Therefore Manu IV. 98, Vas. Dh. S. 13. 6-7, Ausanasa (p. 515) and others prescribe that after utsarjana the Vedas should be studied till the next upākarma during the bright fortnights of the remaining months and the Vedāṅgas at one's will or in the dark fortnights. The Gobhila smṛti III. 134 says that after Dakṣiṇyāna (sun's passage in the southern celestial hemisphere) for six months one should not study the Upaniṣads and Rāhasya texts. It appears that gradually the rite of utsarga in Pausa or Māgha came to be discontinued. Aṣṭāvakra¹⁹³⁷ on Mānavagṛhya I. 5. 1 deploras that in his day hardly any one was found to celebrate utsarga on the day specified by the sūtrakāra, that he was powerless to do anything or to upbraid any one but that he would only describe what the śāstra prescribed. Similarly the Smṛtyarthasāra, after describing the procedure of utsarjana, remarks (p. 11) 'after studying the Veda for a year utsarjana may be performed on the day of upākarma or may not be so performed'. Gobhila-Smṛti (III. 128-129, quoted in Sm. C. I p. 55) says 'when *daśas* perform every year upākarma together with utsarjana according to the prescribed procedure, that results in the growth of the Vedas (Vedic study). Whatever act is performed even in sport by brāhmaṇas whose vedas have not grown stale, that act becomes successful.' Vide Śān. gr. IV. 5. 16 to the same effect. It is on account of this idea that in the *śākalpa* the expression 'yāta-yāmatānirāsena' (by removing staleness) occurs. In modern times utsarjana is performed on the same day as upākarma, but precedes the latter. These two together being generally performed in Śrāvana either on the full moon or on Śrāvana nakṣatra or on the 5th of the bright half of Śrāvana are designated by the word Śrāvāṇi.

The modern utsarjana of Rgvedins may be briefly described here: after ācamana, putting on a pavitra (a loop or ring) of darbhas (on the finger called anāmikā), prāṇāyāma, mentioning the time and place, a saṅkalpa (as set out above) is made; then pañcagavya is taken in by all; then the worship of Gaṇapati, then preparation of an altar for utsarjana homa is made, fire is invited with the verses 'jagto damūnā' (Rg. V. 4. 5) and 'ehyagna' (Rg. I.

1937. यदा तु वसिष्ठाकाले न केचनोत्सर्जनमुचिष्ठन्तो ब्रुवन्ते तदा किं कुर्वन्तः कस्यचन-
नेन हि । आचार्येणैव यथासामानिर्दिष्टः । अथावत्र ॐ नानुब्रुवन् I. 5. 1: '...सह
सिन्धैर्वाग्नाहविर्जानन् उत्सर्जनं कार्यं तर्पणं च । एवं चाधीरोपाकर्मादिन उत्सर्जनं कार्यं न
वा । तर्पणं कार्यमेव । स्पृष्टवर्षसार p. 11.

76. 2), then the fire called *balavardhana* is established on the *sthandila*, then contemplation of fire with the verse 'catvāri ṛṅgā' (Rg. IV. 58. 3) and several *paurāṇika* verses; then two *samidha* are placed over the fire, then oblations of clarified butter are offered to the deities, *Sāvitrī* &c. (specified in *upākarma* above) and of boiled rice to 20 deities, *Agni* &c. (vide p. 814 above), then the rest is offered to *Agni Svistakṛt*, then *ācamana*, *prāṇāyāma*, then *brahmayajña* is performed, then he should say 'vr̥ṣṭir-asī vr̥ṣca me pāpmānam-riāt-satyam-upāgām' (Tai. Br. III. 10. 9); then all should say 'utarṣṭā vai vedāḥ' (the study of veda has been stopped); then clarified butter is offered into fire by way of *prāyaścitta* with the verses 'ayāścāgne' (Ap. M. P. I. 5. 18), 'ato devā' (Rg. I. 22. 16), 'idam viṣṇur' (Rg. I. 22. 17); then offering to *Agni*, *Vāyu*, *Sūrya*, *Prajāpati* respectively with the *vyāhṛtis* separately and together, then offering with the verses 'anājñātām' (Tai. Br. III. 7. 11), 'puruṣa-sammīto' (Tai. Br. III. 7. 11), 'yatpākatrā' (Rg. X. 2. 5), 'yad vo devā' (Tai. Br. III. 7. 11); then follows *sarva-prāyaścitta* with om and the *vyāhṛtis*; then *mārjana* (purification) with the verses 'āpo asmān mātaraḥ' (Rg. X. 17. 10), 'idamāpaḥ pravahata' (Rg. I. 23. 22), 'sumitrā na āpa' (Tai. S. I. 4. 45. 2-3); then he should think of the Ganges and other holy rivers; then he should honour *Agni* with the four verses 'Agne tvam no' (Rg. V. 24. 1-4) and offer the *upacūras* of sandal-wood paste, flowers &c.; then he should take holy ashes from the *homa* fire with the mantra 'mānastoke' (Rg. I. 114. 8) and apply the ashes to his forehead, throat, navel, right and left arms and head; then pray *Agni* to bestow *śraddhā* (faith), *medhā* (intelligence) &c. and then wind up the *utsarjana* with the words quoted below.¹¹¹⁹

1119. अग्नेन उत्सर्जनहोमाकृतेन कर्मणा भगवान् श्रीवरमेश्वरः प्रीयतां न मनः । ओ
तस्तद् ब्रह्मार्पणमस्तु ।

CHAPTER XXIV

MINOR GRHYA AND OTHER RITES

The grhyasūtras speak of certain other rites performed on certain fixed days in the year. Most of them have ceased to be performed in modern times, though vestiges of some of them appear even now. Gautama (VIII. 19) enumerates the seven pakayajñasamsthās among his forty samskāras. Out of these seven pakayajñas, aṣṭakā, pārvana and śrāddha will be dealt with under śrāddha later on. The seven haviryajñas and the seven somasamsthās will be treated of in the note on Śrauta. A few of the other rites are briefly described below.

Pārvana sthālipāka:—Among the seven pakayajñasamsthās mentioned by Gaut. (VIII. 19) is the pārvana sthālipāka. When a person is married and returns to his house after marriage he causes the newly married bride to sacrifice a mess of cooked food. The wife husks the rice grains of which that sthālipāka is prepared. She cooks the mess, sprinkles *ājya* on it, takes it from the fire. Then he sacrifices to the deities of the Vedic Darśa-Pūrnamāsa and then to Agni Svistakṛt. With the remnants of the cooked food he feeds a learned brāhmaṇa and makes the present of a bull to that brāhmaṇa. From that time the householder constantly sacrifices on the days of the full moon and of the new moon a similar mess of cooked food sacred to Agni. In the case of one who has not kindled the three Vedic fires, the sthālipāka is meant for Agni (it is Āgneya). In the case of an householder who keeps the three Vedic fires the sthālipāka at Full moon is Agniṣomiya and Aindra or Māhendra or Aindrāgna on the New moon day (Khādira gr. II. 2. 1-3, Āsv. Śr. I. 3. 8-12). Both the householder and his wife fast on the days of the full and new moon or they eat only once in the morning on those days (Āp. Dh. S. II. 1. 1. 4-5, Āsv. gr. I. 10. 2). This is briefly the pārvana sthālipāka. It is begun on the first full moon day after marriage and is continued throughout the lives of the husband and wife. In the sthālipākas performed throughout life on the full moon and new moon there is no dakṣiṇā (of a bull).¹²² Vide for details

Āsv. gr. I. 10 and Āp. gr. 7. 1-19 (among the sūtras) and Samskāra-kaustubha pp. 823 ff and Samskāraprakāsa pp. 904-906 among later digests.

Caitrī.—According to Haradatta on Gaut. VIII. 19 the *caitrī* rite is the same as *sūlagava*, known as *Īśānabali* to the students of the Āpastamba sūtra (Āp. gr. 19, 13 ff.) and this rite called *Caitrī* was performed on the full moon day of the month of Caitra. In the Sān. gr. IV. 19 it is said that this rite takes place on the full moon day of Caitra and there is a brief description of it which is rather obscure (vide S. B. E. vol. 29, p. 132). The Vaik. IV. 8 describes it as follows: On the full moon day of Caitra the house is cleaned and decorated; the husband and wife deck themselves in new garments (lower and upper) and with flowers etc.; after two āghāras¹⁹⁴⁰ are made in fire and rice is cooked in a vessel for the deities, offerings are made of clarified butter, with the mantras 'grismo hemanta' (Tai. S. V. 7. 2. 4) 'ūrnam me pūryatām,' 'śriye jatah' (Rg. IX. 94. 4), 'Vaiṣṇavam' (Tai. S. I. 2, 13. 3) and having offered oblations of boiled rice mixed with ghee to Madhu,¹⁹⁴¹ Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Īśa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, to the deities of Rtu, to herbs, to the lords of herbs, to Śrī (goddess of wealth), to the lord of Śrī, to Viṣṇu; having worshipped to the west of the fire the goddess Śrī and the god Śrīpati whose face is turned eastwards, he announces the *havis* (sacrificial food) and having served to the recitation of the hymn to *anna* (food) the brāhmaṇas with cooked *caitrya* food he should himself eat in the company of his sapindas.

Sitāyajña (sacrifice to ploughed land).—In the Gobhila gr. IV. 4. 27 there¹⁹⁴² is a brief description of the sacrifice performed at the time of ploughing by one who kept the smārta or aupāsana fire: 'on an auspicious constellation he should cook a mess of sacrificial food and should offer oblations to the following deities, viz. Indra, Maruta, Parjanya (rains), Āśani (thunderbolt), Bhaga. And he should also offer (clarified butter) to Sitā, Āśā, Aradhā, Anaghā.' In Pār. gr. II. 17 this rite is des-

1940. For āghāras see note 489 above.

1941. Madhu to Tapasya are the ancient twelve names of the months of the year mentioned in Tai. S. I. 4. 14. 1, Vāj. S. VII. 30.

1942. अपातो हलाभिषेधः। दृष्टे मन्त्रे स्थलीयाको अपदिल्लेताम्बो देवताम्बो उहृपादिन्नाप मन्त्रम्। पर्यन्वापातम्बे मन्त्रः। सीतामाशानरहामन्त्रा च पठेत। गोभिलसूत्र IV. 4. 27-29.

cribed in greater detail. But for want of space it is not set out here. The Pār. gr. in IL 13 speaks of a different rite to be performed at the time of taking out the plough and using it for ploughing.

Śrāvāṇī or Śrāvāṇākarma and Sarpabali:—Āsv. gr. II. 1.1-15, Pār. gr. II. 14, Gobhila gr. III. 7. 1-23, Śān. gr. IV. 15, Bhār. gr. II. 1, Āp. gr. 18. 5-12 and others describe these two rites which are performed on the full moon day of Śrāvāṇa, whether the moon be in conjunction with the constellation of Śrāvāṇa or not. Āsv. gr. describes it as follows:¹²⁴² "Having filled a new jar with the flour of unbroken grains of barley he places it on a new śikya (an arrangement of strings for holding pots etc.) along with a spoon for making offerings (*bali*). Having got ready fried barley grains he smears¹²⁴³ half of them with clarified butter. At sunset he prepares a mess of cooked food and a cake on one potsherd and offers oblations (of cooked food) with the four verses 'O Agni! lead us to wealth by a good path &c.' (Rg. I. 189. 1-4) verse by verse and offers with one hand the cake prepared on one potsherd with the mantra 'to the constant one, the Earth demon, svāhā.' The cake should have been completely submerged in clarified butter or its top may be visible; with the verse 'Agni, do not hand us over to evil' (Rg. I. 189. 5) he sacrifices over the entire cake the clarified butter in which the cake had been submerged. Reciting the verse 'may the steeds bring bliss to us in our invocations' (Rg. VII. 38. 7) he sacrifices into the fire the fried grains with his joined hands.¹²⁴⁴ He should give the other (not smeared with clarified butter) fried grains to his people (sons &c.). Out of the jar he fills the spoon with barley flour, goes out of the house with his face towards the east, pours down water on a pure spot and offers sacrifice with the mantra 'to the divine¹²⁴⁵ hosts of snakes,

1242. Vide appendix for the text.

1243. 'smears'—Nārāyaṇa explains that this should be done in the day and what follows is to be done after sunset.

1244. 'joined hands'—When the sacrificer joins his hands the applying of butter (*upastaraya*) and the putting of butter over the *havis* are done by another person.

1245. The words *सर्पदेवजनेभ्यः स्वाहा* may mean 'the serpents and the divine hosts.' In the Sat. Br. (S. B. E. vol. 44, pp. 367-368) 'Sarpavidyā and Devajanavidyā' are separate subjects of study. But as the rite is for propitiating the serpents, it is better to take the words to mean 'serpents that are a divine host.'

svāhā' and makes an obeisance to them with joined hands in the words 'the serpents that are terrestrial',¹⁹⁴⁷ that are aerial, that are celestial, that dwell in the several directions—to them I have brought this *bali*; to them I make ready this *bali*. Having gone round the *bali* with the right hand turned towards it, he sits down to the west of the *bali* (and recites the mantra) 'thou art a serpent; thou art the lord of serpents that creep; by food thou protectest men and by a cake the serpents, by sacrifice the gods, me who am in thee (i.e. who seek thy favour and protection) may not the serpents who also are in thee do any harm; I give over the Dhruvā (spoon) to thee.' Then with the words 'O firm one, I give over this one, this one to thee' he gives his people (son, unmarried daughter, wife) one by one. With the words 'O firm one, I give myself over to thee' he gives himself over at the end. Let no one pass between the sacrificer (and the *bali*) up till the rite of giving in charge (*paridāna*).¹⁹⁴⁸ 'To the divine hosts of serpents *svāhā*'—with these words let him offer a *bali* in the evening and in the morning till *Pratyavarohana*. Some count the days till *Pratyavarohana*¹⁹⁴⁹ (from *Śrāvana* full moon) and offer the same number of *balis* on that very day (on which the *śravanā* rite takes place). The *Śān. gr. IV. 15* has a similar ceremony called *Śravanākarma*; however it practically contains nothing beyond rules about the *bali* to serpents and it is worthy of note that some of the 16 *upacāras* associated with honouring a guest and with *devapūjā* are employed (in it and in *Āp. gr. &c.*) for honouring the serpents viz. offering a comb, unguents, flowers, thread (*vastra*), collyrium, mirror. The *Pār. gr. II. 14* is more elaborate as to *śarpabali* and the deities to whom the oblations of cooked food are offered are 'Viṣṇu, *Śravana* (*nakṣatra*), the Full moon day of *Śrāvana* and the rainy season.' In *Pār. gr.* also, a comb, ointment, collyrium, garlands are offered to the serpents. *Āp. gr. 18. 5-12*, *Hir. gr. II. 16* (*S. B. E. vol. 30, pp. 237-239*), *Gobhila gr. III. 7. 1-23*,

1947. 'The serpents that are terrestrial'. Note नमोस्तु सर्वेभ्यो ये केचन पृथिव्यामस्तु । देवतारिणे ये द्विषि तेभ्यः सर्वेभ्यो नमः । ये वासी राक्षसे दिवो ये सूर्यस्य रश्मिस्तु । येवान्पुस्तु सद्यः कुलं तेभ्यः सर्वेभ्यो नमः । या इषयो पातुषामासां ये वा वनस्पतीस्तु । देवाऽपदेव्यु ओरते तेभ्यः सर्वेभ्यो नमः ॥ वै. सं. IV. 2. 8. 3, काठकस्त. 16. 15, वाज. सं. 13. 6-8 (same verses in all in almost the same words).

1948. Each son, daughter and wife are to be separately named and to be given in charge (of the serpent deity)—says Nārāyaṇa. Dhruva is the lord of serpents (*Sudarśana*).

1949. For *Pratyavarohana*, vide below.

Bhār. gr. II. 1, Baud. gr. III. 10, Mānava gr. II. 16 and others contain similar elaborate rules about sarpabali, the Hir. gr. and Āp. gr. requiring that the flowers used should be of the *kīnśuka* tree. It appears that when the husband was absent the wife was to offer the bali during the four months. The Mānava gr. II. 16. 6 adds that even the *śūdra* wife of a *brāhmaṇa* should silently offer the bali after washing her hands. Vide Śāṇ. gr. IV. 15. 20 also for the wife doing it silently.

Serpent worship arose from the fears entertained about the deadly effects of snake-bites. The serpent cult is very ancient as the quotation from the Tai. S. cited above shows. Vide also Atharvaveda VIII. 7. 23 and XI. 9. 16 and 24. In the Atharvaveda (VIII. 14. 14-16) the well known names of some mythical serpents viz. Taksaka, Dhrtarāstra and Airāvata occur. The dangers from snakes must have intensified in the rainy season when serpents sought shelter in human habitations owing to vast areas being flooded and in search of their prey, viz. mice and frogs &c. Therefore the rite of offering a bali to serpents was performed on the full moon day of Śrāvana and a bali was offered every day to serpents for four months till the full moon of Mārgaśīrṣa on which day took place the Pratyavarohana (re-descent) i. e. discarding the use of cots for sleeping on and using the ground for that purpose. Fergusson in his famous work 'Tree and Serpent worship' (1868) traces serpent worship in the nations of antiquity, such as in Egypt, Judea, Greece &c. In the Mahābhārata *nāgas* figure very frequently. Vide Ādi. 35 and 123. 71, Udyoga 103. 9-16; Anuśāsana 150. 41 (where the names of seven *nāgas* that support the earth such as Vāsuki, Ananta &c. are specified). In Anuśāsana 14. 55 Śiva is said to have snakes on his body like *yajñopavīta*. The purāṇas are full of the stories of *nāgas*. Serpent worship continues to this day particularly in South India, but now serpents are worshipped on the 5th of the bright half of Śrāvana instead of on the full moon day of Śrāvana as in the times of the sūtras. This day is now called *Nāgapanīcamī* and some account of it will be given later on under *vratas*. India possesses more varieties of serpents than any single country in the world and the toll of life taken by snake bites is very heavy as compared with any other country.

In certain medieval digests like the *Samakāra-kaustubha* (p. 122) a rite called *Nāgabali* is described. It is performed on *Sinivālī* (a day on which the moon is seen, but there is *amāvāsyā*

thereafter) or full moon day or on the 5th or on the 9th when the moon is in Āśleṣā (of which serpents are the presiding deity). Its object is two-fold viz. to expiate the sin of having killed a snake or snakes and to remove the obstacle to progeny (supposed to arise from the wrath of serpents killed by a person). In this a figure of a serpent is made of the flour of rice or wheat or sesame which is then placed in a śūrpa (winnowing basket), then it is worshipped with the 16 upacāras (described above) and a ball of pāyasa (rice-milk) is offered to it; then after washing the hands and feet and sipping water a homa is performed with ordinary fire (but there is no avistakṛt offering); an oblation of clarified butter is offered with *om* and all the three vyāhrtis into the mouth of the serpent figure and the rest of the *ājya* is sprinkled on its body, the serpent is praised with the mantras quoted above from Tai. S. IV. 2. 8. 3 and certain Purāṇa verses are repeated and the figure is thrown into the fire; then impurity (āsaucha) is observed by the sacrificer and his wife for three days or one day; then eight brāhmaṇas are invited, they are supposed to stand in the place of the burnt effigy and upacāras are offered to them, they are fed and gifts are given to them; then a golden image of a serpent is put into the *kalāśa* (water-pot) and prayer is offered to it, and the golden image or its value or a cow is gifted to a brāhmaṇa.

The Pār. gr. (II. 15) describes a rite called Indrayajña on the full moon day of Prosthapada (i.e. Bhādrapada). It is briefly as follows: Having cooked pāyasa (rice cooked in milk) for Indra¹⁹⁵⁰ and cakes and having placed (four) cakes round the fire, and having offered the two ājyabhāgas he offers the milk rice to Indra; he offers the *ājya* oblations to Indra, Indrāni (Indra's wife), Aja Ekapād, Ahirbudhnya and to the Prosthapadās; he offers milk-rice to Indra; after he has eaten (a portion of the sacrificial food) he offers a bali to the Maruts; for Śruti says (Śat. Br. IV. 5. 2. 16) 'the maruts are the eaters of ahuta';¹⁹⁵¹ the ball (to Maruts) is offered on leaves of the

1950. कर्क says 'देन्द्रयज्ञादिन्नाय स्वाहेति होमो लभ्यते.' आज्यादुरपले इन्द्राय स्वाहेति पाचयेत् होमः । ततः स्निग्धकृदादि'. The स्निग्धकृत् is to be performed with the remains of पायस.

1951. The श्राद्धपाचनयुक्त्य I.10 has the verse तुलोप्रिदोषहोमेनाहुतो बलिकर्मणा, महुतः पितृकर्मणा माशिलो बह्वर्णे हुतः ॥ ; vide Manu III. 74 quoted above. बलि is अहुत and as Maruts are called अहुतादः. The श्राद्धपाचन passages are 'अहुतादो वै देवानां मरुतः' (IV. 5. 2. 16), 'मरुतो वा दुर्यन्धरोऽप्यजस्रस्तस्यः शत्रो वा इन्द्रो विभो मरुतः' (IV. 3. 3. 6).

Aśvattha tree, because there is a Vedic passage (Śat. Br. IV. 3. 3. 6) 'the Maruts stayed in the Aśvattha tree.' He offers the bali with the passage 'Śukra-jyotir' (Vāj. S. 17. 80-85) mantra by mantra and with the mantra called *vimukha* which latter is to be revolved in the mind only (and not to be uttered loudly), for the śruti says 'these are their names'¹⁹⁵² (Śat. Br. IX. 3. 1. 26). He repeats the mantra 'Indram daivir' (Vāj. S. 17. 86); then follows the feeding of a brāhmaṇa.

The Kauśika sūtra (140) describes the procedure of a festival in honour of Indra for kings. It is begun on the eighth day in the bright half of Bhādrapada or Āśvina in which a banner is raised on Śravaṇa nakṣatra. Yāj. I. 147 declares a holiday for one day on the day on which the banner in honour of Indra is raised and when it is taken down. Aparārka (p. 190) quotes Garga to the effect that the banner is raised by the king on the 12th of the bright half of Bhādrapada when the moon is in conjunction either with Uttarāśādhā, Śravaṇa or Dhanīsthā and adds that it is taken down on the Bharanī nakṣatra after the full moon day of Bhādrapada. The Kṛtya-ratnākara (pp. 292-93) adds that during the days of the festival worship is offered to figures of Indra and his wife Śacī and son Jayanta made from pieces of sugarcane stalks and that it is not raised on Saturday or Tuesday or in periods of impurity due to birth or mourning or in portents like an earth-quake. From Ādiparva 63. 1-29 it appears¹⁹⁵² that the festival (called

1952. In Vāj. S. 17. 80-85 there are names of Maruts. They are said (in 17. 86) to be the divine hosts that follow Indra. The śat. Br. (IX. 3. 1. 26) says शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च उपोतिष्मन्त्येति नामान्येषामेवानि. All the commentators of Pār. gr. say that विष्णु is the mantra 'उमश्च भीमश्च ध्यान्तश्च पुनिश्च सप्तर्षिर्वाभिर्दुग्धा च विक्षिपः स्वाहा ॥' which is Vāj. S. 39. 7. But Oldenberg (in SBE vol. 29. p. 332) says in a note that the first part of Vāj. S. XVII. 86 is called 'Vimukha'.

1953. चर्चि च वैजर्षी तस्मै वृद्धौ वृद्धनिर्मुक्तः । इष्टवयानमुद्दिश्य सिद्धानां प्रतिपालि-
नीम् ॥ तस्याः शाक्यस्य पुत्रार्थं भूमौ धूमिपतिस्तदा । यथेष्टं कारयामास मते संवत्सरे तदा ॥ ततः
प्रभृतिं याद्यानि पदेः क्षितिपसत्तमैः । यथेष्टाः क्षिपते राजस्वधा तेन प्रवर्तितः ॥ समवा-
न्मूयते चात्र ईसक्येण चैव्यः ॥ स्वयमेव गृह्णीतेन वसते । यत्पिणं महात्मनः । आदिपर्व
63. 17-19, 21-22. श्रीलक्ष्मण notices in the last verse another reading स्वयं
यासयः, while the or. ed. of the महाभारत prefers शाक्यस्येण शाक्यः
(chap. 57. 21).

Indramaha) was started by Uparicara Vasu. It is stated therein that when that king was prevailed upon by Indra to desist from being a hermit in a forest and to rule over the country called Cedi, Indra gave him a bamboo staff as an affectionate gift and in honour of Indra the king planted it in the earth and since that time when the year ended a bamboo staff was raised by kings (and also other humbler persons) and next day it was decked with baskets full of fragrant substances and ornaments, and garlands were suspended from it. It is possible that the raising of a bamboo staff on the first day of Caitra every year in the Deccan and other places is reminiscent of this ancient festival in honour of Indra. The *Bṛhatsaṃhitā* (chap. 43) describes the origin of the Indramaha festival and devotes over sixty verses to the elucidation of the method of celebrating it. Viṣṇu gave to Indra a flag-staff to frighten asuras; in verse 8 it refers to Uparicara Vasu as the originator of the Indra festival, states on what auspicious conjunctions a carpenter and an astrologer should go to a forest and gives directions as to the tree to be selected (Arjuna tree being the best); then the tree is to be felled the next day and brought to the capital by the king on the eighth of the bright half of Bhādrapada with a retinue of citizens, ministers and brāhmaṇas; the city should be decorated with fine *palākas* (flags) and *torāṇas* (festival arches); on the 11th there was to be a vigil, the trunk of the tree should be pared and chiselled and it should be placed on a *yantra* (a mechanical contrivance to raise it up), *homa* is to be offered; then it is to be raised up erect on the 12th of the bright half of Bhādrapada when the moon is in Śravana nakṣatra or even without that being so; five or seven wooden figures (called *śakrakumārīs*) are also to be placed near it (to enhance the charm of the staff) and two smaller staffs (one $\frac{1}{2}$ and the other $\frac{1}{3}$ of the length of the principal staff) are also to be raised called Nanda and Upananda; another staff also is to be raised as Indra's mother; the staff was to be decked with several ornaments, baskets were to be hung round the staff, each one above the other and smaller in size, on the 4th day (from 12th तिथि) verses in praise are to be recited and on the 5th day (from the 12th i. e. on 1st of the dark half) the staff is to be bidden farewell to.

Āśvayujī—Gaut. VIII. 19 mentions Āśvayujī among the seven Pākayajñas as included in his 40 samskāras.

The Āśv. gr. II. 2. 1-3 describes¹⁹⁵⁴ the rite as follows: 'on the full moon day of Āśvayuja (I e. Āśvina) the Āśvayujī rite (is performed). Having adorned the house, having bathed and put on clean (white) garments, they should take out a mess of cooked food for Paśupati and should offer it with the formula 'to Paśupati, to Śiva, to Śamkara, to Prṣātaka, svāhā.' He should sacrifice with his joined hands a mixture of milk and clarified butter with the formula 'may what is deficient in me be made complete (or full); may what is complete not deteriorate in me. To Prṣātaka, svāhā.'

The Śān. gr. (IV. 16) requires that in this rite oblations of clarified butter should be offered to Āśvina, to the two stars of Āśvayuj nakṣatra, to the full moon of Āśvina; to Śarad (autumn) and to Paśupati and the mixture of milk and ājya is offered with the hymn Rg. VI. 23 (a gavo agman) and that on that night the calves are allowed to join their mothers. Pār. gr. II. 16 calls this rite Prṣātakāḥ, but it prescribes the cooking of *pāyasa* (milk-rice) for Indra and offerings of that mixture with curds, honey and ghee are made to Indra, Indrāṇi, the Āśvina, to the full moon of Āśvina and Śarad (autumn). The Gobhila gr. III. 8. 1 also calls this rite Prṣātaka and it adds the tying to the arms &c. of amulets made of *lac* together with all sorts of herbs for the sake of prosperity. Vide also Khādīra gr. III. 3. 1-5, Vaik. IV. 9 for this rite.

In most of the gṛhyasūtras another rite called Āgrayapa is described immediately after Āśvayujī. Haradatta on Gaut. VIII. 19 explains that in the Āśvayujī rite mentioned by Gaut. both the Āśvayujī described above from Āśv. gr. and Āgrayapa are included. Āgrayapa is also called 'Navayajña' in Gobhila-smṛti (in verse III. 103) and Navasasyeṣṭi in Manu IV. 27.

1954. आश्वयुज्यामाश्वयुजीकर्म। निवेदानमस्तुत्य स्वाता सुविधानमः दध्नुषवे स्वादीनाम् निरूप्य जुहुवुः दध्नुषवे शिवाय सङ्क्राय दुधात्काय स्वाहेति। दुधात्कामजालेना जुहुवात्, जने ने पुषेता दूते ने सोमसङ्क्राय दुधात्काय स्वाहेति। आश्व. गृ. II. 2. 1-3. Nārāyaṇa explains that 'they' mean the sacrificer and his sons and other male descendants (who touch him). The word 'ni-rūpya' means that on the mess of cooked food, the two operations of nirūpya (taking out a portion from the whole with the mantra दध्नुषवे स्वा जुहो निवेदामि) and prokṣaṇa are to be performed and that the rest of the mess is to be eaten by the sacrificer and his family. दुधात्काय means 'milk mixed with clarified butter'. This is taken out with the *grasa* ladle. There is an offering to Sviṣṭakṛt Agni of the mess and of prṣātaka. कादिरपुष्ट III. 3. 8 says दध्नुषवेनेदुषवे तदुधात्काय; vide also सोमिहस्वृति (in verse) III. 106.

Āgrayana īṣṭi is prescribed in the Āśv. śrauta sūtra II. 9 and other śrauta sūtras for those who have consecrated the three vedic fires (i. e. āhitāgni). According to Nārāyaṇa an āhitāgni is to perform this āgrayana sacrifice of fresh corn according to the śrauta sūtra, but in case of difficulties he may do so in accordance with Āśv. gr. II. 2, 4 in the Tretā fires and that one who has not consecrated the three fires may offer the sacrifice in the *tālā* (i. e. aupāsana) fire. This āgrayana rite is required even by the śrauta sūtra as to crops of rice, barley and śyāmāka¹⁹⁵⁵ only and no one was to make use of fresh corn of these three kinds without offering this sacrifice, but there was no restriction as to the use of other kinds of corn or as to vegetables &c. The word Āgrayana is explained as¹⁹⁵⁶ 'that rite in which fresh fruits are first offered to gods' or 'that rite in which fresh corn is first offered or eaten'. The deities of the śrauta Āgrayana are three, viz. Indrāgni (or AgniIndra), Viśvedevas, Dyāvāprthivī (heaven and earth), but in the grhya Āgrayana, Agni Svīṣṭakṛt is added as the fourth (Śāṅ. gr. III. 8. 1, Āp. gr. 19. 7). Āśv. gr. (II. 2. 4-5) gives a very brief description 'united¹⁹⁵⁷ with the seasons, united with the manners, united with Indra and Agni, svāhā; united...with Viśvedevas, svāhā; united...with Heaven and earth, svāhā'—with these formulas a mess of cooked food is offered at the Āgrayana by one who has set up the śrauta fires; also by one who has not set up the śrauta fires, (the same offerings are made) in the domestic (grhya) fire. Āp. gr. 19. (6-7) also is

1955. आश्व. श्रौ. II. 9. 1 expressly says 'आद्यपणं ब्रीहिर्यामाकपशनाम्' and अपराम् on पारस्करबृहत् quotes बृहत्संहकार 'नवपञ्चाभिकारस्थाः द्यामाका ब्रीहयो यथाः । नाहर्षापाचानहुत्वैवमग्नेष्वनिधमः स्मृतः' . The मानवबृहत् II. 3. 9 has नानिष्टाद्यपणेन नवसपर्यादनीयात् .

1956. सुदर्शन on आप. सू. 19. 6 says 'येन कर्मणा अर्घं नवद्रव्यं देवान्वापयतीति यत्कर्म कृत्वा वाद्यपणं प्रथमायनं नवाभ्युपगमयतिर्भवतीति' ; हरदत्त on the same says एतिरत्र यागनार्थः .

1957. सज्जर्तुभिः सज्ज्विधामिः सज्जरेन्द्राग्निभ्यां स्वाहा । सज्जर्तुभिः... सज्ज्विधेभ्यो देवेभ्यः स्वाहा । सज्ज...सज्ज्यावापुषिषीभ्यां स्वाहेत्याहिताग्नेराद्यपणः स्वालीपाकः । अनाहिताग्नेरपि क्षालाग्नौ । आश्व. सू. II. 2. 4-5 ; अनाहिताग्नेराद्यपणम् । नवानां स्वालीपाकं अपचित्वाद्यपणदेवताभ्यः स्विष्टकृच्चतुर्षाभ्यो हुत्वा तण्डुलानां मुखं पूरयित्वा गीर्वाचभ्योऽनपिण्डं संहृत्योत्तरेण बल्लुवागारस्तूप उद्विष्येत् । आप. सू. 19. 6-7. The नम्र is परमेष्ठयसि वरनां मा भिर्यं वमव (आप. न. पा. II. 18. 1). Sudarśana notes that some held that uncooked grains of fresh rice were to be swallowed while others held that one was to partake of a portion of the boiled rice cooked for sacrificing.

concise '(Now follows the description of) Āgrayana for one who has not set up the śrauta fires. Having prepared a mess of cooked food with fresh corn, he offers oblations to the deities of the (Śrauta) Āgrayana with Sviṣṭakṛt (Agni) as the fourth, he fills his mouth with grains of rice, swallows them, takes ścamana and having rolled up a lump of rice (from the mess of cooked rice) he throws it up on to the top of the dwelling with the next *yajus* (Ap. M. P. II. 18. 1).'

This rite is also described in Śān. gr. III. 8, Pār. gr. III. 1, Gobhila gr. III. 8. 9-24, Khādīra gr. III. 3. 6-15, Vaik. IV. 2, Mānava gr. II. 3. 9-14 &c.

There is one peculiarity in Vaik. viz. that it connects the Pitr̥s also with this rite. According to Mānava gr. the Āgrayana is performed on a parva day in Vāsanta (spring) with fresh barley that is (then) harvested and with rice in śarad (autumn).

Vaik. VI. 19 prescribes the prāyaścitta of pādakrochra or a fast for using first fruits without performing Āgrayana rite.

In modern times some vestige of this *Navayajña* (sacrifice of first fruits) still remains. The full moon day of Āśvina is still called in the Deccan 'navyācī paurṇimā' and a few ears of growing crops are picked up, are woven with flowers and tastefully arranged and the whole is suspended from the entrance door or its lintel.

Āgrahāyaṇī:—This is one of the seven pakayajñas mentioned by Gautama (VIII. 19) among his forty saṁskāras.

The full moon day of Mārgaśīrṣa is called Āgrahāyaṇī; the rite¹⁹⁵⁸ performed on that day is also called by the same name on account of association with it. *Pratyavarohana* is a rite performed to signalise the giving up of the use of cots and high couches, recommended from the full moon of Śrāvaṇa for fear of snakes (as in Śān. gr. IV. 15. 22). Some describe two rites separately, one on the full moon day of Mārgaśīrṣa and another called *Pratyavarohana* on the first night of Hemanta (vide Āp. gr. 19. 3-5 and 8-12). There is some divergence as to the time and the exact procedure of this rite. Some (like Āśv. gr. II. 3. 1-2) hold that it may be performed on the 14th day of the bright

1958. अग्रहायणी मार्गशीर्षी पौर्णमासी तस्यां वा किंवा सप्त तद्योगाद्वाग्रहायणी-
र्युज्यते । प्रत्यवरोहणीति वा अस्या नामधेयम् । मातृदत्त on हिरण्य. सू. II. 17. 1. Vide
Tilak's 'Orion' (1893) pp. 73-90 for a learned and penetrating dis-
course on the word 'Āgrahāyaṇī'.

half or the full moon day of Mārgaśīrṣa. Others restrict it to the full moon day. Very elaborate descriptions are given in Pār. gr. III. 2, Gobhila gr. III. 9, 1-23. As this rite has entirely gone out of vogue a brief description from the Āśv. gr. alone is appended¹⁹⁵⁹ here. "Having again (after Āśvayujī) renovated the house with plaster (of paint or cow-dung) and by levelling (the floor), they should offer after sunset oblations of pāyasa (milk-rice) with the mantras 'strike aside,'¹⁹⁶⁰ O white one, with thy foot, with the front and back portions of the foot these seven women (daughters) of Varuṇa and all (females) that belong to the tribes of the king (of serpents). Inside the house of the white one the serpent did not kill any thing, adoration to the white one, the son of Vidārva, svāhā.' Here no oblation is offered to (Agni) Sviṣṭakṛt. While gazing fixedly at the fire he repeats in a low voice 'may there be no harm to us from the progeny'¹⁹⁶¹ of Prajāpati.' He should think in his mind of Hemanta (winter) saying 'be auspicious and well-disposed towards us.' To the west of the fire a well-spread layer of grass should be prepared; he should sit down on it and having recited in a low voice 'Be blissful, O Earth' (Rg. I. 22. 15) he should lie down on that layer with his people (sons &c.) with the head towards the east and face turned towards the north. The others may lie down according as space permits or each should lie down one after another, the elder one before the one next to him in years. Those (of the sacrificer's sons &c.) who know the mantras should murmur them (Rg. I. 22. 15 and the mantras referred to in sūtra 12 below). Getting up from the layer they should three times recite the mantra 'from that place may the gods protect us' (Rg. I. 22. 16); the same verse (they should repeat) a fourth time turning their faces to the south, to the west and the north.¹⁹⁶² Having gathered together they should

1959. Vide appendix for text.

1960. The two mantras *सु खेत्तयदा जहि* and *न वै श्वेतपाः* occur in अथ. न. व. II. 17. 26-27, Pār. gr. II. 14 (in Śravaṇ-karma), Śāh. gr. IV. 18. 1, Mānava gr. II. 7. 1 (in all with variations).

1961. Serpents are said to be the progeny of Kāśyapa, a Prajāpati; vide *समवे* 11. 18-19 where Kāśyapa is stated to be one of the Prajāpatīs and *Ādiparva* 16, where it is said that from Kadrū one of the wives of Kāśyapa the snakes were born.

1962. Rg. I. 22. 16 is to be repeated thrice while facing the east and then each pāda of that verse is to be repeated while the face is turned to the south, the west and the north (the verse has only three pādas, being in the Gāyatrī metre).

repeat in a low tone the mantras sacred to the sun and the Svastyayana¹⁹⁶³ mantras, cook food and feed the brāhmaṇas and make the latter pronounce auspicious words." In the Pāli work called *Āṅguttara-nikāya* there is a section called *Paccorohanivagga* in which the *Pratyavarohana* observed by brāhmaṇas is described. Vide *Āṅguttara* vol. V. (ed. by Hardy) p. 233 CXIX. and Z. D. M. G. vol. 52 pp. 149-151.

Āgrahāyaṇi has been described also in *Khādīra* gr. III. 3. 1-26, *Gobhila* gr. III. 9, *Mānava* gr. II. 7. 1-5, *Bhār.* gr. II. 2, *Āp.* gr. 19. 3-5, *Kāṭhaka* gr. 60. 1 ff., *Kauśika sūtra* 24. 24-36, *Hir.* gr. II. 17. 1 (where *Māṛḍatta* says that *Āgrahāyaṇi* is also styled *Pratyavarohana*). *Baud.* gr. II. 10 speaks of a rite called *Pratyavarohana* to be performed at the beginning of each of the six ṛtus (seasons) and the intercalary month (if any). This is a different rite.

Sūlagava or *Īśānabali*:—This was originally an offering of the flesh of an ox to Śiva. There was some difference of opinion as to the time. *Āśv.* gr. IV. 9. 2 states that it was to be performed in *Śarad* (autumn) or in *Vasanta* (spring) under the constellation of *Ārdrā*. The *Baud.* gr. II. 7. 1-3 says that every year it was to be performed on the full moon day of *Mārgaśīrṣa* or on the *Ārdrā nakṣatra*¹⁹⁶⁴ in that month or whenever cattle suffer from some pest or disease. The *Kāṭhaka* gr. (52. 2-3) declares that the *Sūlagava* may be performed from various desires in *śarad* or *vasanta* and that according to some *ācāryas* there is no restriction as to season. The *Bhār.* gr. II. 8 and *Hir.* gr. II. 8. 2 say that it may be performed in the bright half of a month and on an auspicious *nakṣatra*.

Various explanations are given why this rite was called *Sūlagava*. *Nārāyaṇa*¹⁹⁶⁵ says *Sūla* here means one who has a

1963. According to *Nārāyaṇa* Rg. X. 158., Rg. I. 50. 1-9, I. 115. 1, and X. 37. 1 are called *Saurya verses*; while *स्वस्त्वयानि* are the verses that contain the word *svasti* or a benediction, viz. Rg. I. 89. 1, V. 51. 11, X. 63. 1. *Nārāyaṇa* follows *Āśv. Śr. Sūtra* VI. 5. 13 as to *Saurya hymns*; but it is doubtful whether he is right as to the *svastyayana verses*. According to the *Bṛhad-devatā* VIII. 77, Rg. X. 178 is a *svastyayana hymn*.

1964. *Rudra* is the presiding deity of *Ārdrā*. Vide note 563 above.

1965. *सुलोत्पत्तीति सुलोः अर्जुनादिभ्योऽल्* । *सुलोत्पत्तिः* । *सुलोत्पत्तिं इत्याप सोप-सुना वागः स सुलवः* । *नारायण* on *आन्व.* य. IV. 9. 1; *सुलोत्पत्तिं गौः सुलवः वधोमात्कर्मणि वृत्तिः* । *हरदत्त* on same.

spit (or pointed rod) i. e. Śiva who is called Śūlin and that this sacrifice is offered to Rudra Śūlin with the ox as a sacrificial animal. Haradatta explains that here the ox is marked with the rod (of Śiva).

This rite is most elaborately described in Āśv. gr. IV. 9, Baud. gr. II. 7, Hir. gr. II. 8-9, Bhār. gr. II. 8-10, Pār. gr. III. 8. It appears that even in the times of the grhya sūtras there were many who did not like the rite of ox-flash. The Baud. gr. (II. 7. 26-27) says¹⁹⁶⁶ that if a person cannot secure an ox he may sacrifice with a goat or ram or he may cook a mess of cooked food for Īśāna and with that he does everything that is to be done by means of an ox. The commentator Devapāla on Kāthaka¹⁹⁶⁷ gr. 52. 1 says that only a goat is offered and the bull is let off as the people are opposed to the idea of the sacrifice of an ox.

As this rite has totally gone out of practice only a brief description of it from the Mānava grhya¹⁹⁶⁸ (which is the briefest of all on this rite) is given here. 'Śūlagava is to be performed in Śarad for (propitiating) Rudra. In the north-east of the village and not near it (it is to be performed) at night and there is to be a sacrificial post, not chiselled (into an octagonal shape as in other sacrifices), in the midst of oxen. Before the (final offering) to Agni Svistakṛt (i. e. after performing the usual homa with boiled rice up to this point) he should fill eight vessels made of leaves with blood and offer them in the principal quarters and the intermediate quarters with the eight *anuvākas* (Tai. S. IV. 5. 1 ff. and Vāj. S. 16th adhyāya) beginning with 'adoration to thee, O Rudra, who are Manyu (wrath).' He should not bring the uncooked offerings into the village. He should bury into the ground the rest (of the animal offered) and its skin also. Some ācāryas say that in the pākayajñas in which animals are sacrificed there is no sacrificial post.'

1966. अथ यदि गां न लभते मेघमर्जे बालभते । ईशानाय स्थाटीपाके वा अथयति तस्मादेतत्सर्वं करोति पशुषा कार्पण्यं । यौ. सू. II. 7. 26-27.

1967. अवदानहोमान्तर्ग्वं च छागपञ्च एव । योः पुनस्तर्ग्वं एव लोकविरोधात् । देवपाल ०८ काठकपृष्ठ 52. 1.

1968. रौद्रः शरदि शुलगवाः । मातृद्वीप्यां दिशि ग्रामस्यातकासे निशि गवां मध्येऽ-
सौरे दूषः । पाकं स्विच्छतोऽसौ शोणितदूषात् पूरयित्वा गमस्ते बद्धं मन्थव इति यधुतिभिरह-
भिरनुवाकैर्दिवन्तर्दिष्टु औपहरेत् । मातृत्वं ग्राममाहरेत् । जेषं भूमौ निक्षेपेदपि चर्म । अदू-
षाणेकं पाकपञ्चपशुनाहुः ॥ मानवपृष्ठ II. 5. 1-6.

Vāstu-pratiṣṭhā :—(construction and occupation of a new house).

The Āsv. gr. II. 7-9, Śn. gr. III. 2-4, Pār. gr. III. 4, Āp. gr. 17. 1-13, Khādira gr. IV. 2. 6-22 and other gṛhya works deal with the matter of building a new house. Āsv. gr. (II. 7) says that one who intends to build a house should first examine the ground, which must be non-salinous, which should have herbs and trees, much kuśa and *śiraya* grass growing on it; that one should dig out thorny plants and plants having milky juice with their roots and remove them and also certain other plants like apāmārga, tilvaka, etc. He should select a spot where the waters coming together from all sides to the centre of it flow round the resting place having the latter on their right side and then are discharged off to the east without noise. Such a spot possesses all auspicious qualities. He should (Āsv. gr. II. 8) also dig a pit knee-deep in the ground to be examined and then fill the pit again with the earth taken out. If the earth taken out fills the entire pit and some earth remains, then the plot is excellent for building a house on; if all the earth dug out just fills the pit, it is of middle quality; if the earth is not enough to fill the pit the plot is to be rejected. Another method is to fill the pit with water and leave it there through the night. If in the morning there is water in the pit the ground is excellent; if it is moist only, the ground is of middle quality; if it is found dry in the morning the plot is to be rejected. The three *divjātis* should respectively select white, red and yellow ground as a site for their house. The plot should be square or rectangular and the owner should draw a thousand furrows on it. 'With a śamī or udumbara branch he sprinkles the ground with water, going thrice round it with his right hand towards it and recites the Śāntīya hymn.¹⁹⁶⁹ He does this thrice pouring out water without interruption with the three verses 'āpo hī ṣṭhā' (Rg. X. 9. 1-3). Under the divisions of the bamboo which rests on the chief posts he should have the single rooms constructed. Into the pits in which the posts are to stand he should have an *avakā* and the water plant called *śīpalā* put down. Having put the plant into the pit in which the middle post is to stand he should spread on it east-ward pointed and north-ward pointed kuśa grass and should sprinkle

1969. This is Rg. VII. 25. 1-15 in which all verses (except 14 and 15) commence with the word 'śam' and also have the same word several times.

on the kuśas water into which rice and barley have been thrown with the words 'to the steady one, the earth demon, svāhā.' He should when the middle post is being erected repeat over it the two verses 'stand here &c.' and 'to thee the young child may come &c.' Over the bamboo staff when it is placed on the middle post he recites the hemistich 'rightly ascend the post &c.' On four stones on which dūrvā grass has been spread he should establish the water barrel with the words 'arise on the earth' or with the verse 'the arangara sounds &c.' He then should pour water into it with the verse 'hither may king Varuṇa come &c.' He then appeases it as follows: he puts gold into water in which rice and barley have been put and with that water he sprinkles it three times, going round it with his right turned towards it with the Śantātīya hymn. This he does three times pouring water without interruption with the three verses 'āpo hi śāhā' (Rg. X. 9. 1-3). In the middle of the house he should cook a mess of food, sacrifice from it with the four verses 'Vāstospate prati' (Rg. VII. 54. 1-3 and VII. 55. 1) verse by verse,¹⁹⁷⁰ should cook food which should be given to the brāhmanas to eat, whom he should cause to say 'lucky is the ground.'

The Matsyapurāṇa (chap. 252-257) deals at length with Vāstusāstra, the construction of a house of various dimensions, its posts, the timber to be employed, the rites to be performed when laying the foundation and at later stages, the rite for Vāstusānti (propitiatory rite for averting evil).

The Matsyapurāṇa¹⁹⁷¹ (256. 10-11) states that a vāstuyajña has to be performed five times in relation to a house, viz. when laying down the foundation (lit. using the measuring line), when fixing the first post, when raising the first door frame, when entering the house (grhapraveśa) and when vāstusānti is to be performed (for averting evil or on seeing portents). It briefly describes Vāstuyajña as follows (chap. 256. 5-9): On an auspicious day and moment, the stone should be laid over jewels and all seeds; similarly the post is to be worshipped at the hands of four brāhmanas; the priest who should wear

1970. The hymn Rg. VII. 54 has only three verses but four oblations are directed. Therefore the 4th oblation is to be offered with Rg. VII. 55. 1 which also is addressed to Vāstospati.

1971. शुचपते तथा कार्पमेवं सम्मोदये धृगः । इतरपञ्चोऽप्युपे तद्वत् मन्त्रेण समये तथा ॥ वास्तुपशन्ने तद्वद्वास्तुपशन्तु पञ्चधा । ईशाने शुचपातः स्थावाग्निने सम्भरीपणम् ॥ मत्स्य, 256. 10-11.

white garments should be master of the Veda and should be accompanied by the artisans, should fix the post that is washed with water mixed with all herbs (or herbs called *sarvaśadhī*) and covered with many whole rice and decked with clothes and ornaments to the accompaniment of Vedic mantras and the tunes of auspicious music; he should perform a *homa* with honey and clarified butter and should repeat the mantra 'vāstospate prati' (Rg. VII. 54. 1); then the owner should feed brāhmanas with a dish of rice-milk. The *Matyapurāṇa* notes that the foundation should be laid in the north-east corner and the first post fixed in the south-east. The *Matsyapurāṇa* (chap. 268) describes the procedure of *Vāstusānti* and remarks (verses 33-35) that it should be performed when beginning the construction of a temple or a house or a public park or when entering a town or one's house for the first time for averting all evil and it should also be performed every year in one's house. In that rite he should make the brāhmanas repeat the *Rāksoghna* hymn and a hymn to *Pavamāna Soma* (one from Rg. IX. or IX. 1).

In modern times the ceremony of entering a newly built house is an important one, is an extensive affair and marked by great *éclat*. A very auspicious day is required for this ceremony and numerous astrological considerations enter into the choosing of a proper day. The ceremony of an entrance is preceded on the same day or on the previous day by a *vāstusānti* (propitiatory rite) of which *grahamakha* (a rite for propitiating the planets) forms a part and the usual rites of worship of *Gaṇeśa* and the like (mentioned at pp. 213-218) have also to be performed. A few salient features are mentioned here. A *maṇḍala* is drawn divided into 81 squares, 62 *devatās* are invoked to be present in the *maṇḍala*, then a *homa* is offered to the nine planets with 28 oblations of fuel sticks, sesame and *ājya* to each planet and oblations are offered to other deities, the performer and his wife have holy water sprinkled over their heads from auspicious jars, the house is surrounded thrice with thread beginning from the east to the accompaniment of *Rāksoghna* (Rg. IV. 4. 1-15 or X. 87. 1-25) and *Pavamāna* (Rg. IX. 1. 1-10) mantras and round the house water is continuously poured in a stream from a jar with the same two hymns. A pit is dug in the south-east corner of the house which is cowdunged, worshipped with flowers and sandalwood paste and a baked brick box containing seven kinds of corn, moss, flowers &c. is lowered into it and the pit is filled up. Then the house is entered to the accompaniment

of music by the owner who is accompanied by his wife, sons and brāhmaṇas and who holds in his folded hands an auspicious jar filled with water and having fresh sprouts, dūrvā grass thereon and marked with sandalwood paste and flowers and covered with cloth. The avastī hymn (vide note 1963 above) and the hymn beginning with 'kranikradat' (Rg. II. 42. 1-3) are recited and the auspicious jar is put down on a heap of corn. Then the brāhmaṇas perform puṇyāhavācana (vide note 503 above), they are honoured and utter 'may the house be lucky', dinner is given to the brāhmaṇas who pronounce benedictions, and the owner then takes his meal with his friends. ¹⁹⁷²

1972. The सङ्कल्प is 'अथ कर्माचारसामुद्रिकधर्मो नाम सपरिवारव्यवस्थित्यन्तर्गतौ चिर-
कालमुत्तमनिवासपूर्वमेवितरोपविष्टात्तुशान्तिसम्पत्तौ गृह्यपुत्रपौत्रधनधान्यादिसमृद्धिश्चिरजीव-
नस्वनिधानसिद्धिद्वारा श्रीपरमेश्वरपीतृवर्धनस्य वास्तोः शुभतासिद्ध्यर्थं समष्टमन्त्रा वास्तुशान्ति-
कारिण्ये'.

CHAPTER XXV

DANA (Gifts)

Manu (I. 86) and others state that in the four *yugas* (ages) viz. *Kṛta*, *Tretā*, *Dvāpara* and *Kali*, the principal aspects of religious life were respectively *tapas*, metaphysical knowledge, sacrifices,¹⁹⁷³ and gifts. Manu (III. 78) eulogises the stage of householder as the most worthy because all men in the other *āśramas* are cherished and fed with (Vedic) knowledge (as a teacher of Vedic students) and with food by him. Yama specifies the characteristic features of the four *āśramas* as follows: 'quiescence is the dharma of ascetics, cessation from taking ordinary food that of forest hermits, *dāna* (making gifts) that of householders and obedience (or service) that of *brahmacārins*.' Vide *Dakṣa* 1. 12-13 also for the peculiar outward characteristics of the four *āśramas*. Therefore the subject of *dāna* (gifts or charity) will now engage our attention.

Gifts of various kinds and donors have been highly eulogised in the *Rgveda*. There are *dānastutis* (eulogies of gifts) in *Rg.* I. 125 (where the gifts made by king *Svanaya* son of *Bhāvayavya* to *Kakṣivat* are praised and *dāna* in general is eulogised in verses 5-7), I. 126. 1-5 (where the same praise is continued), V. 61 (where *Syāvāśva* praises the donors *Taranta*, *Parumīlha* and *Rathavīti*), VI. 47. 22-25 (praise of the donor *Prastoka Sārājaya*), VII. 18. 22-25 (praise of the gifts made by *Sudās Pajjavana*), VIII. 5. 37-39 (praise of *Kaśu Caidya*), VIII. 6. 46-48 (praise of *Tirindira Pārāśvya*), VIII. 46. 21-24 (praise of *Kānta*), VIII. 68. 14-19, X. 62. 8-11 (praise of *Sāvarṇi*). Among the objects gifted the most prominent are cows. In *Rg.* I. 126. 3 *Kakṣivat* represents¹⁹⁷⁴ that he received sixty thousand cows

1973. तपः परं कृतयुगे वैतापः ज्ञानसुखपदे । इत्यरे चक्रमेवाहर्द्वौमर्के कलौ युगे ॥ मनु I. 86 = ज्ञानमिदं 232, 28 = पराहार I. 23 = वायुपुराण 8. 65-66. चलीनां तु शमो धर्मस्त्वनाहारो वनौकसात् । दानमेव गृहस्थानां क्षुब्धस्य ब्रह्मचारिणाम् ॥ वन quoted in हेमाद्रि (दानः p. 6).

1974. उप मां श्वावाः स्वतप्तेन दत्ता वधुमन्तो दत्त रथास्तो अस्तुः । पतिः सहस्रमसु सप्तसप्तशतान् कर्त्तारो अभिपितृषे अङ्गाम् ॥ *Rg.* I. 126. 3. *Sāyaṇa* explains पटपटि-कसद्वत् सर्वां समूहोऽसु भागात्.

from Svanaya, along with ten chariots to each of which four bay horses were yoked and in which young girls were seated. In Rg. VIII. 5. 37 reference is made¹⁹⁷⁵ to the gifts of ten thousand cows and of 100 camels by Kaśu Caidya. In Rg. V. 30. 12 a gift of 4000 cows to Babhru by the men of king Rṇāncaya is mentioned. Horses are also often described as objects of gift, e. g. Rg. V. 18. 5 (gift of 50 horses), VII. 16. 10, VIII. 46. 22 (gifts of 60000 horses, 2000 camels, 1000 bay mares and 10000 cows); VIII. 68. 17. For gifts of camels vide Rg. VIII. 5. 37, VIII. 46. 22. For gifts of young damsels vide Rg. I. 126. 3, VI. 27. 8, VII. 18. 22, VIII. 19. 36, VIII. 68. 17. The word 'vadhū' used in all these passages cannot mean that the young girls were meant to be the wives of the donees, since in some of them the 'vadhūs' gifted are as many as 10, 20 or even 50.¹⁹⁷⁶ So they were maid servants or female slaves. Rg. X. 117 contains an eulogy of the gift of food, the 6th verse of which is the basis of the later teaching of Manu III. 118, Viṣṇu Dh. 8. 67. 43, Bhagavad-gītā 3. 13 and is as follows: 'the foolish man'¹⁹⁷⁷ (who does not share with others) obtains food to no purpose; I say the truth that it is really his destruction; he does not offer food to Aryaman (i. e. to the gods) nor to his friend (or guest); one who takes food alone (without giving to others) partakes simply of sin.' This injunction was most assiduously followed at all times in India. In the Chān. Up. IV. 1-2 it is stated that Jānaśruti Pantrāyana, a man of faith and very charitable, had erected everywhere shelters in order to feed at all times all people that came from all quarters. Rg. X. 107 (of 11 verses) is an apotheosis of dakṣiṇā (gift or sacrificial fee which generally consisted of a cow or cows), which word is repeated several times in almost every verse. Verses 2, 7 and 8 are very interesting 'Those who make gifts of dakṣiṇā (cows or fee) stand high in heaven, those who make gifts of horses stand in the world of the Sun, donors of gold secure immortality (become gods), those who give garments increase the duration of their life. Gifts endow (the donor) with horses, cows, the

1975. यथा विद्यैषः कच्छः शतसुह्रानां दधुस्तस्यैवा दधु गोनाम् । ऋ. VIII. 5. 37; वरिं सहस्रत्स्यस्ययुतासनसुह्रानां विंशतिं जना । दधु इषापीनां जना दधु अयश्वीणां दधु नवां सहसा ॥ ऋ. VIII. 46. 22.

1976. अद्यान्ते पौष्टकुलवः पञ्चाशतं वसद्वसुधुर्धनम् । महिष्ठो अर्धः सत्यतिः ॥ ऋ. VIII. 19. 36.

1977. मोक्षसर्वं विन्दते अमर्त्यताः सर्वं नृपिनि यद्य ह्यस तस्य । नार्थमर्थं पुनरिति गो सत्वारं केचलाद्यो नृपति केचलादी ॥ ऋ. X. 117. 6. The last quarter is quoted by Kulluka on Manu III. 118. The verse occurs in तै. ब्रा. II. 8. 8.

moon (silver?), gold, food which is the life of us and the knowing (donor) makes gifts of his armour. Donors do not die (they reach immortality in heaven), they do not go down to a low goal, they are not harmed, nor do they suffer pain; dakṣiṇā renders unto these donors this whole world and also heaven'. Rg. VI. 47. 23 mentions that from Divodāsa gifts of ten horses, ten boxes (i. e. chariots or boxes of gold), ten garments, in addition to dinners and ten lumps of gold were received.¹⁹⁷⁸

It appears that although in the Rg. gifts of horses are spoken of as next in importance to gifts of cows, popular sentiment changed very early. In the Paundarika sacrifices the fee was a thousand horses and in the Jyotistoma one cow and one horse (Sabara on Jaimini III. 4. 28). The Tai. S. II. 3. 12. 1 says¹⁹⁷⁹ 'Varuṇa indeed seizes him (i. e. he suffers from dropsy) who accepts the gift of a horse and that one should offer to Varuṇa as many offerings prepared on four potsherds as the horses accepted.' Jaimini (III. 4. 28-31) establishes two propositions in connection with this that the *iṣṭi* to Varuṇa is to be performed when the gift of a horse or horses is accepted in a Vedic sacrifice and that the *iṣṭi* is to be performed by the donor (and not by the acceptor). The Kāthaka Sam. XII. 6 also recommends that the horse should not be accepted as a gift, as it has two rows of teeth. In the Tai. Br. II. 2. 5 reference is made to the gift of gold, clothes, a cow, a horse, a human being, a bedstead and several other objects and their presiding deities are said to be Agni, Soma, Indra, Varuṇa, Prajāpati &c. The Tai. S. II. 2. 6. 3 says 'he who accepts an animal with two rows of teeth, such as a horse or a human being, (thereby) secures (to himself) a portion of *ātman* (self); he should offer a mess cooked on twelve potsherds to Vaiśvānara.' Manu X. 89 forbids the sale of the horse and other animals with uncloven hoofs; but the Pehoa inscription from Garibnath temple shows that brāhmanas engaged in the sale of horses and that a tax agreed to be levied from vendors and purchasers was made into a permanent fund for temples and priests (vide E. I. vol. I. p. 186). Gaut. 19. 16 mentions the horse among objects that are gifted by way of

1978. दशान्वद्वा कोडावद्वा वज्राधिभोजना । दशो हिरण्यदिष्वादिद्वौ दशान्वद्वा निषद् ॥ ऋ. VI. 47. 23.

1979. वध्नो वा दत्तं दृष्ट्वाति दोऽन्धं यत्ते दृष्ट्वाति वाक्कोऽन्धान् पतिकृषीवाह् ताक्को वाक्कोऽन्धस्तु कृषापादाजिर्वपेद् । तै. सं. II. 3. 12. 1.

penance for sins. The Śān. Br. (25. 14) says¹⁸⁸⁰ that he who after promising to gift all, does not give all, is reduced to falling into a deep pit or is killed. The Ait. Br. (30. 9) enjoins¹⁸⁸¹ that one should not accept a gift rejected by the priests and if one accepts it it should be given over to one's enemy.

The Śat. Br. (II. 2. 10. 6) says 'there are two kinds of devas, the gods (heavenly) and the human gods viz. brāhmaṇas who have studied the Veda and mastered it; sacrifice is divided between these two, i. e. oblations go to the gods and the fee to the learned brāhmaṇas who are the human gods. These two kinds of gods when gratified place him (the sacrificer) in nectar (or in the celestial world).'¹⁸⁸² The Tai. S. VI. 1. 6. 3 states that 'it is indeed *āpas* when¹⁸⁸³ a man makes a gift of what he owns.' We saw above (note 11) how the Br. Up. V. 2. 3 inculcates the three virtues of self-restraint, charity (*dāna*) and compassion. In the Ait. Br. 39. 6¹⁸⁸⁴ it is stated that the king when anointed should make gifts of gold, fields and cattle. But it appears from the story of Viśvakarman Bhauvana narrated in the Ait. Br. (39. 7) and also in the Śat. Br. (XIII. 7. 1. 13-15) that when he desired to make a gift of the earth to his priest Kaśyapa as sacrificial fee the earth appeared and sang a verse 'no mortal must give me away as a gift; O Viśvakarman Bhauvana, you desired to give me away; I shall plunge into the midst of water, so that this your promise to Kaśyapa is fruitless.' It seems however that gifts of villages had come to be made very early. The Chān. Up. IV. 2. 4-5 narrates how Jānaśruti desirous of learning the saṁvarga lore

1880. सो ह वै न सर्वं ददाति सर्वं ददातीति जुषन् गर्तपत्यमेव तर्हीयते न वा मीयत इति ह स्माह सहरं वै नमवदन्त्य इति ह स्माह कौपीतकिः । श्रौ. ब्रा. 25. 14.

1881. तस्मादाहुर्न निवृत्तदक्षिणां प्रतिवृद्धीपाकेनमा शुचा चिद्धा शुचा विध्यादिति । यत्किं त्वेनां प्रतिवृद्धीपादप्रियायेनां प्रातुष्पाय दद्यात्परा देव भवति । ऐ. ब्रा. 30. 9; the Śatap. III. 5. 1. 25 also has the words तस्मान्निवृत्त...वृद्धीपात् and it adds सिद्धी धनं शुचा क्षिणोति.

1882. Vide S. B. E. vol. 12, pp. 309-310 and also vol. 26, p. 341 (where the same passage occurs).

1883. एतस्मिन् वाय तप इत्येवाहुर्नः स्वं ददातीति । तै. सं. VI. 1. 6. 3.

1884. भूमिर्ह जगादित्युदाहरन्ति । न मा मर्यः कथनं दातुमर्हति विन्यक्तमर्गमौघन मां दिदासिध । निमेषेणं सलिलस्य मध्ये मोयस्त एष काश्यपापास सहरः । इति । ऐ. ब्रा. 39. 7; in the (Śatap. XIII. 7. 1. 15) the words are तदपि भूमिः श्लोकं जगौ । न मा ... भौवनं सन्धु ज्ञासिध । उपवेक्ष्यति रवा सलिलस्य मध्ये दृष्ट्वैव ते सहरः काश्यपाय । इति ।

from Raikva offered a thousand cows, a golden chain, a chariot to which mules were yoked, his own daughter (as a wife) and certain villages to Raikva, which came to be known as Raikvaparna villages in the country of Mahāvṛsa, where Raikva lived.

The literature on *dāna* is of enormous extent. Apart from casual references in the other *parvans* of the Mahābhārata, the major portion of the Anuśāsana parva is devoted to the various aspects of *dāna*. The Purāṇas, particularly Agni (chap. 208-215 & 217), Matsya (chap. 82-91 and 274-289) and Varāha (chap. 99-111), contain numerous verses on *dāna*. There are digests specially devoted to the topic of *dāna*, the most extensive and important being Hemādri's Dānakhaṇḍa (of the Caturvarga-cintāmaṇi), Dānakriyākaumudī of Govindānanda, the Dānamayūkha of Nilakanṭha, the Dānavākyaṭī of Vidyāpati, the Dānasāgara of Ballālasena and the Dānaprakāśa of Mītramisra. Only a brief summary of the topics dealt with in all these is attempted below.

What constitutes gift (*dāna*) according to the śāstra has been discussed from very ancient times. There is a distinction between *yāga*, *homa* and *dāna*. The first is constituted by abandoning something that belongs to one, intending it for a deity and accompanying it with Vedic mantras; *homa* is throwing into fire something belonging to oneself over which one abandons one's ownership and which (thing) is intended for a deity; *dāna* consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical; vide Śābara on Jaimini IV. 2. 28 (quoted above in note 1703), VII. 1. 5, IX. 4. 32 and the Mit. on Yāj. II. 27.¹⁹⁸⁵ The Mit. explains that physical acceptance may be effected in various ways such as by actually receiving the thing in one's hand, by simply touching it and quotes a *smṛti* which illustrates this 'one should give (and the donee may accept) a deer skin (by touching it) on the hairy side, a cow by its tail, an elephant by

1985. एष च यजिः यद् दत्तं देवतामुद्दिश्य मन्यवेन स्वयमेव । शबर on जै. VII. 1. 5; स्वस्ववानिदृजिः परस्वस्वपादानं च दानम् । परस्वस्वपादानं च परे यदि स्वीकरोति तदा संपद्यते मान्यपा । स्वीकारश्च त्रिविधः । मानसो वाचिकः कायिकश्चेति । ...वाचिकः दूतवपादानाभिमर्शनादिकरीऽनेकाधिकः । तत्र च नियमः स्मर्यते । दूताल्लुप्याजिनं दूते मां दृष्ट्वा करिणं करे । केशरेषु तथैवास्वं दासीं शिरसि दास्येत् । इति...तेजोवादी पुनः कलोपभोग्यातिरेकेण कायिकस्वीकारसम्भवात् स्वल्पेनाप्युपभोगेन भवितव्यम् । निता. on चाङ्ग. II. 27.

its trunk, a horse by its mane, a female slave by (touching) her head'. The *Mit.* adds that as it is impossible to accept a field physically (except by enjoying its fruits) its acceptance is effected by some enjoyment, however small, of its produce. The *Viṣṇudharmottara* quoted in *Dānakriyākaumudī* p. 7 gives more examples of the method of acceptance. Vide *Bṛhat-Parāśara* (chap. VIII. p. 242) for copious illustrations of the way in which a gift is to be accepted according to the nature of the thing given. The word 'pratigraha' has a technical meaning in *Dharmasāstra*. *Medhātithi* on *Manu* IV. 5 says ¹⁹⁸⁶ 'merely taking a thing (from another) does not constitute pratigraha (as understood in *Dharmasāstra*). The latter word is applicable only to a particular kind of acceptance viz. when a person accepts what is given by the donor with the idea that he (the donor) will derive from that act some unseen spiritual result (*adṛṣṭa* or *punya*) and when in making the gift a vedic mantra is repeated. When one gives alms, no mantra (such as 'devasya tvā') is repeated and hence that is not the *dāna* spoken of by *śāstra*, nor does any one apply the word *pratigraha* to the acceptance of an article given through affection to a friend or a servant.' When such a word as *vidyādāna* (gift of learning to a pupil) is used, the word *dāna* is employed there in a figurative sense only; otherwise the teacher will have to give a *dakṣiṇā* to the pupil, whereas it is the pupil who may give a *dakṣiṇā* to the teacher. When some gift is made to an image, the word *dāna* in that case is also used in a secondary sense, as the image cannot accept the gift. Therefore *Devala* defines *dāna* (of the *śāstric* kind) ¹⁹⁸⁷ as 'that is described as *dāna* when wealth is given according to *śāstric* rites so as to reach a receiver who is a fit recipient as defined in the *śāstra*. What is given to a worthy person without an eye to any particular object (to be achieved by such gift) but solely with the idea of doing one's duty, that is called *dharmadāna*'. The *Dāna-mayūkha* p. 3 explains that the definition of *dāna* given by

1986. नैव ग्रहणमात्रं यत्प्रियः । विज्ञित एव स्वीकारे यत्पुर्वं शुद्धातिथेः । अमुल-
ङ्गत्वा दीयमानं मन्त्रपूर्वं शुद्धतः प्रत्यक्षो भवति । न च भेदे देवरूप स्वादिमन्त्रोच्चारणमस्ति ।
न च स्त्रीत्यादिना दानग्रहणे । न च तत्र यत्प्रियग्रहणपहारः । मेधा- ०५ मनु. IV. 5.

1987. अर्थानामुचिते पात्रे यथावत्प्रतिपादनम् । दानमित्यभिर्निर्दिष्टं व्याख्यानं तस्य
वश्यते ॥ देवल quoted by अमरात् p. 287, दानाक्षिपाकौमुदी p. 2, हेमाद्रि (दानसङ्घ
p. 13), दानवाक्यपावलि (D. C. Ms. No. 368 of 1891-95) folio 2 b. The last
reads अङ्गत्वा दीयमानं मन्त्रपूर्वं शुद्धतः प्रत्यक्षो भवति । न च भेदे देवरूप स्वादिमन्त्रोच्चारणमस्ति ।
यत्प्रियग्रहणे । न च तत्र यत्प्रियग्रहणपहारः । मेधा- ०५ मनु. IV. 5.

Devala applies to the best kind of dāna (called sāttvika) and not to dāna in general. If a gift is sent to a person, but it is lost while on its way or it is stolen and never reaches the donee, then there is no acceptance and so no complete dāna and the donor cannot reap the reward of dāna in such a case.

There are six āṅgas (constituent elements) of dāna, as stated by Devala,¹⁹⁸⁸ viz. the donor, the donee, śraddhā (charitable attitude), the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place. The first four are clearly indicated in Manu IV. 226-227. These six will have to be dealt with one after another.

One important word that deserves consideration in the subject of dāna is *istāpūrta*. That word has a high antiquity. It occurs in the Rgveda and the sense seems to be 'the cumulative spiritual result or merit due to a man's performance of sacrifices and charitable acts'. Rg. X. 14. 8 is addressed to one recently¹⁹⁸⁹ dead 'may you join the pitrs, may you be united with Yama, and with your *istāpūrta* in the highest heaven'. The word, though employed in the singular (probably as a samāhāra-dvandva compound), consists of two parts, *ista* (what is sacrificed) and *pūrta* (what is filled). In the Atharvaveda also the word occurs 'may the *istāpūrta* of our ancestors save us (from our enemy); I seize yonder (man or enemy) with divine wrath' (II. 12. 4). Vide also Atharvaveda III. 29. 1. Sometimes the two components are employed separately or in the dual when compounded. The Tai. S. V. 7. 7. 1-3 has the interesting observation¹⁹⁹⁰ 'when he comes by the Devayāna paths, then make ye his *istāpūrta* manifest to him; whatever sacrifice was offered, whatever was handed over, whatever was given and the dakṣiṇā offered, may Agni present in all actions place all that in heaven among the gods for us.' The Tai. Br. II. 5. 5 says¹⁹⁹¹ 'may *Ista* and *pūrta* last for endless

1988. दाता प्रतिग्रहीता च अङ्गा देवं च धर्मयुक् । देसजालौ च दानानामङ्गमप्येतानि यद् विदुः ॥ देवत ॥ दानवाक्या= folio 3 a, हेमाद्रि (दान p. 14).

1989. सङ्गच्छस्व पितुभिः सं यमेन इष्टापूरते परमे स्थाम् । ऋ. X. 14. 8; इष्टापूरतमयुः सः पितृणामर्थं ददे हरता देव्येन ॥ अथर्ववेद II. 12. 4.

1990. यदानच्छात्यधिभिर्देवयानैरिष्टापूर्ते ऋणतादागिरस्मै । ... यद्विदे स्वपरादानं यत्तत् या च दक्षिणा । यदग्निर्वैश्वकर्मेणः सुयज्ञैवेदु मो दयत् । तै. सं V. 7. 7. 1-3; उज्ज्वल-स्वाद्ये प्रतिज्ञादग्निं त्वमिष्टापूर्ते संयुजेधामयं च । यज्ञ. सं. XV. 54 and XVIII. 51.

1991. इष्टं पूर्ये जाम्बवीनां समानां जाम्बतेन हविर्विद्वानमन्तं लोकं परमाकरोह । तै. ब्रा. II. 5. 5; इत्यद्वदा इत्यपजधा इत्यपच इति आह्वानो नायेत् । इष्टापूर्ते वै आह्वानस्य । इष्टा-पूर्येवेवैव स समर्पयति । तै. ब्रा. III. 9. 14.

years; having sacrificed with an offering that is ever-lasting, a man ascended to the highest and ever-lasting world' and Tai. Br. III. 9, 14 remarks "the brāhmaṇa should sing 'you made gifts, you performed sacrifices, you cooked food (for serving to others).' Indeed iṣṭāpūrta belongs to a brāhmaṇa; he makes him (the king) prosper by iṣṭāpūrta." The Vāj. S. XV, 54 says 'O fire, may you be awake (or kindled), may you be watchful for us; join with iṣṭāpūrta (the sacrificer) and him with his iṣṭāpūrta.' The Kathopanishad I. 1. 8 states that when a brāhmaṇa guest is allowed to stay in a house without being served with food he destroys the iṣṭāpūrta, the issues and the cattle of the householder. The Mupdaka Up. I. 2. 10 condemns those who regard iṣṭāpūrta as the highest and do not hold that there is anything higher than that and states that they have to come down to this world or to a lower world again after enjoying the blessings of Heaven.

Aparārka (p. 290) quotes the Mahābhārata for defining iṣṭa and pūrta¹⁹⁹² 'whatever is offered in the single fire (i. e. grhya fire) and what is offered in the three śrauta fires and the gifts made inside the vedi (in śrauta sacrifices) are called iṣṭa; while dedication of deep wells, oblong large wells and tanks, temples, distribution of food, and maintaining public gardens—these are called pūrta.' Aparārka quotes Nārada also 'Honouring a guest and performance of vaiśvadeva constitute iṣṭa while the dedication of tanks, wells, temples, places for public distribution of food and gardens is called pūrta and also gifts made at the time of eclipses, or on the sun's passage in a zodiacal sign or on the 12th day of a month.' Hemadri (Dāna p. 20) quotes Śaṅkha that nursing of those who are ill constitutes pūrta. Manu (IV. 226-227) ordains 'one should always assiduously perform iṣṭa and pūrta, which when done with śraddhā and with wealth justly acquired become inexhaustible. One should ever resort to dānadharma (that mode of dharma which consists in gifts) which is either iṣṭa or pūrta, according

1992. महाभारतम् । एकाग्रिकर्म दत्तं वेत्ताया यज्ञ इत्यने । अन्तर्वेद्यां च यदानामिह-
निरवनिधीयते ॥ वापीकूपतडागानि देवतापतनानि च । अजयदानमारामः पूर्वनिरवनिधीयते ।
अपरांक p. 290 (vide note 370 for वापी &c.); the 2nd verse is अग्नि 44, while
अग्नि 43 defines इष्ट as अग्निर्वाचं तपः सरयं वेदानां चैव पालनम् । आदिष्टं देवदेवस्य
इष्टनिरवनिधीयते ॥ लिखित 5 is the same as अग्नि 43. Vide हेमाद्रि (दान
p. 20) where एकाग्रि and अग्निहोत्र are ascribed to शङ्ख; also यम 68-70
and अग्निपुराण 209, 2-3 which define इष्ट and पूर्त almost in the same words
as अग्नि.

to one's means, after meeting a worthy person (as recipient) and with a pleased attitude of mind.*

Any one including women and *sūdras* could make gifts. So much emphasis was laid on the duty to make gifts that Aparārka quotes a verse¹⁹⁹² 'two persons should be drowned in water after tying round their neck a large stone, viz. a rich man not making gifts and a poor man who is not a *tapasvīn* (who undergoes austerities or who is restrained).' It is stated in Atri 46, Likhita 6 and other *smṛtis* that¹⁹⁹⁴ 'Iṣṭa and *pūrta* are *dharma* common to all twice-born classes; the *sūdra* has authority to perform *pūrta dharma*, but not the *Vaidika dharma* (sacrifices etc.).' According to Devala the donor should be free from incurable or disgusting diseases, be religious, charitably inclined, free from vices, pure and following a blameless profession for livelihood. Several *smṛtis* note that it is a rare sight to see a man giving away in charity wealth earned by him. *Veda-vyāsa*¹⁹⁹⁵ (IV. 60) says 'amongst a hundred men, one may be found to be brave, among thousands a learned man, among hundreds of thousands an orator, but a donor may or may not be found.'

A good deal has already been said above (pp. 113-114) about the persons fit to be donees (*pūtra*) and an unfit one. A few more words may be added here. Dakṣa III. 17-18 states 'a gift made to one's parents, guru, friend, to a well conducted man, to one who has laid the donor under obligation, to the poor, the helpless, those endowed with special excellence, leads to rewards, while gifts made to rogues, to bards, to wrestlers, to those who devote time to bad lores, to gamblers and deceitful persons, to *cāṭas*, to *cāranas* and thieves brings no

1993. द्वावेवाप्यु मवेदन्थौ गले बध्ना महाशिलाय । धनवन्तमदातारं दुर्दिष्टं चातपस्वि-
नम् ॥ quoted by अपरार्क p. 199, दानवाचस्पतिलि folio 2 a. This is उद्योगपर्व
33, 60 (which reads द्वावम्भलि निवेदन्थौ).

1994. इद्यादूर्ता दिजातीनां धर्मः सामान्य इत्यथे । अधिकारी मवेच्छुद्धौ पूर्वं धर्मे न
वेदितो ॥ अत्रि 46, लिखित 6 and quoted by Aparārka p. 24 as जातुकर्ण्य's. अपा-
रोमी धर्मात्मा दिस्तुरग्यसनः श्रुचिः । अनिन्द्याजीवकर्म च यद्विद्वतां प्रशस्यते ॥ देवल
quoted by अपरार्क p. 288, हेमाद्रि (दान p. 14). पापरोष are said to be
eight such as Tuberculosis etc.

1995. शत्रेभ्य जायते शूरः सद्भ्येभ्य च पण्डितः । वक्ता सतसद्भ्येभ्य दाता भवति वा न
वा ॥ वेदव्यास IV. 60.

fruit (or merit).¹⁹⁹⁶ Manu 4. 193-200 (= Viṣṇu Dh. 8. 93. 7-13) contains a list of persons to whom gifts should not be made, such as a brāhmaṇa who is like a cat or hypocrite or who does not know the veda. Bṛhad-Yama III. 34-38 enumerates those brāhmaṇas who are unfit to be invited at a śrāddha or to be donees such as lepers, those who suffer from incurable diseases, those who officiate at sacrifices for sūdras, a devalaka and seller of Veda (teaching it with a prior stipulation for money) and in IV. 55-56 says that gifts made to brāhmaṇas that are addicted to bad actions, that are covetous, devoid of Veda study and sandhyā performance, who have swerved from the vows proper (for brāhmaṇas), who are wicked and who are immersed in pleasures of sense become fruitless. Vansparva (200. 5-9) enumerates 16 futile gifts such as to one who left off the order of *śaṁmyāsa* or of wealth acquired by unjust means &c. Almost the same verses occur in Bṛhat-Parāśara (VIII. pp. 241-242), which are quoted in Par. M. I, part 1, p. 188. Vide also Vṛddha-Gautama (III chap. pp. 508-509) for numerous futile gifts. It is one's duty to give food at the end of Vaiśvadeva to all (vide note 1779 above) and the Viṣṇudharmottara directs that as to gifts of food and clothing the only consideration is whether the donor is hungry or in need of clothes and not caste nor qualities.^{1996a} When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the suppliant), that is said to be śrāddha, according to Devala.¹⁹⁹⁷ Manu IV. 235 says that he who gives a gift with honour and he who accepts it with honour both go to heaven, but if the reverse is the case they go to hell.

Numerous rules are laid down about the things that can be the subject of gifts (i. e. about *deya*). Whatever is in this

1996. मातापित्रोर्हृते निवे निमिते चोपकारिणि । दीनानाथविशिष्टेषु दत्तं च सफलं भवेत् ॥ पूर्वं वन्निवि गते च कुर्वीते कितवे शते । चाटचारणचोरैषु दत्तं भवति निष्फलम् ॥
दृष्ट III. 17-18, the 2nd verse being quoted by अपरार्क p. 286. About the meaning of *ekṣa* that occurs in many grants there is no unanimity. The Mit. on Yaj. I. 336 (चाटवस्तर &c.) explains चाटाः प्रतारकाः विश्वास्य ये परधनमपहरन्ति. Vide E. I. vol. IX p. 284 n. 10, p. 294, XI. p. 176, XIV. p. 156 for discussion of the meaning.

1996a. अजायन्तादुनवानेषु पार्श्वे नैव विचारयेत् । अजस्य कुपितं पात्रं निषङ्गो वसन्तस्य चेति । विष्णुधर्मोक्तेः । द्वागमसूत्र p. 5.

1997. सौहृदपापमिसंवीलिरधिनां दुर्गते भवा । सन्तुष्टिश्चानुदया च तदा भवेति कीर्तयेत् ॥
दृष्ट quoted by अपरार्क p. 288.

world a most desirable thing and what one prizes most in one's house may be given to a man endowed with good qualities by a donor who desires inexhaustible (merit) from it—*Annāsāna parva* 59. 7.¹⁹⁹⁸ According to Devaia, that is a proper subject for a gift, which has been acquired by the donor himself without causing pain or loss to another or without worry or trouble to himself, whether it be small or valuable (or much).¹⁹⁹⁹ It is not the extent of the gift that causes greater or lesser merit. Merit (*punya*) of gifts depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man²⁰⁰⁰ were to give even the whole earth acquired by unjust means, or if he makes a gift without *śraddhā* (as defined) or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand by making a gift of even a handful of vegetables with a heart full of *śraddhā* and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of 100 or one having ten makes a gift of one and another gives only water according to his ability, they all reap an equal reward.

Among *deya* things, some are the best, some middling, some inferior. Food,²⁰⁰¹ curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia (like cots), medicine—these four are said to be middling; shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and whatever is old and worn out and all other unspecified objects are inferior. *Yāj.* (I. 210–211) appears to have this difference in view when he says that a man, making a gift of land (capable

1998. यद्यद्विद्यमानं लोके यद्यापि दयितं युते । तत्तद्वृणक्तं देवं तदेवाक्षयमिच्छता ॥
अनुशासनपर्व 59. 7 = मार्कण्डेय 35. 52–53 = मत्स्य 72. 39. This is विष्णुपुर. सू. 92. 32.

1999. अपराधाधमक्रेमं स्वयं वेनाजितं धनम् । स्वल्पं वा विदुलं वापि देयमित्यभिधी-
यते ॥ देवल quoted in अपराकं p. 288.

2000. अग्रायाधियां दत्ता सकलां पुमिरीनापि । अज्ञावर्जमपाचाप न काचिद् भूमि-
मानुषान् ॥ प्रदाय शाकमुष्टिं वा अज्ञाभक्तिमुद्यमात् । महते पात्रभूताय सर्वान्गुदयमानु-
षान् ॥ देवल quoted by अपराकं p. 290 ; सहस्रशक्तिश्च शतं शतशक्तिर्दशापि च । दद्या-
दुपचयः शक्यो सर्वं तुल्यकलाः स्मृताः ॥ आश्वमेधिकपर्व 90. 96–97 ; एकां वा दशहर्षदाय-
द्वं दद्याच्च भोजनं । शतं सहस्रमुर्वदास्तत्र तुल्यकला वि ते ॥ अग्निपुराण 211. 1.

2001. अन्नं दधि मधु ज्ञानं मोक्षदन्माश्चरितनः । दानान्मुक्तमदानानि उत्तमद्रव्य-
दानतः ॥ विद्या चाच्छादनावासरिभोजनानि च । दानानि सर्वमानोति तत्तमद्रव्यदानतः ।
उपानत्येक्ष्यमानानि छत्रपात्रासनानि च । द्रौपकाटकलादीनि चरमं बहुपार्विकम् ॥ बहुत्वादर्थ-
जातानां संख्या श्रेयसु मेवमेतैः । अधमान्यवशिष्टानि सर्वदानान्यप्येते विदुः ॥ देवल quoted by
अपराकं pp. 289–90, हेमाद्रि (दान० pp. 16.)

of yielding a crop or fruits), lamp, wood, garment, water (water-reservoir), sesame, ghee, house for travellers, money for settling a person as a married man (or bringing about his marriage by finding a girl for him), gold, draught ox, is honoured in the heavenly world, while one who makes a gift of a house, corn (of various kinds), protection from danger, shoes, umbrella, flowers, unguents, conveyance (chariot &c.), tree, a desired thing, a cot secures endless happiness. Gifts of three things are said to be superior to the gift of anything else and are styled²⁰⁰² *atidāna*, viz. of cows, land and Sarasvati (*vidyā*) according to Vas. Dh. S. 29. 19 and Brhaspati 18. Vas. Dh. S. 29. 19, Manu 4. 233, Atri, 340, Yāj. I. 212 say that the gift of *vidyā* is the best of all gifts such as those of water, food, cows, land, garments, sesame, gold and clarified butter. On the other hand Anuśāsana-parva (62. 2) and the Viṣṇudharmottara (quoted by Aparārka p. 369) say that the gift of land surpasses all other gifts. The Viṣṇu Dh. S. 92. 1 says that the gift of protection from danger (*abhaya-dāna*) is the highest. The gifts of certain objects were called *mahādānas*. These and a few other *dānas* will be dealt with in some detail later on.

Dānas are divided into *nitya*²⁰⁰³ (called *ājasrika* by Devala), *naimittika* and *kāmya*. Whatever is given everyday (such as food after Vaiśvadeva &c.) is *nitya*, what is given at certain specified times (such as on eclipses) or on account of doing certain acts (such as penance for lapses) is called *naimittika*, what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called *kāmya* (as it springs from a desire). Dedication of a garden or of a well &c. is called *dhruvadāna* (permanent gift) by Devala; while the Kūrma-purāṇa adds to the well-known three a fourth division called *vimala* (pure) defined by it as 'what is given to those who know brahma for securing the grace of God with a mind full of devotion.' Vas. Dh. S. 29. 1-15, Viṣṇu Dh. S. 92 and Manu IV. 229-232 (which are repeated in Vṛddha-Gautama, chap. XI. p. 586) and many of the purāṇas are eloquent over what

2002. त्रीण्यहोरात्रिदानानि मायः पृथ्वी सरस्वती । अतिदानं हि दानानां विद्यादानं
सौधिकम् । बसिष्ठ 29. 19; अति दानानि सर्वाणि पृथिवीदानमुच्यते । अनुशासन 62. 2.

2003. यथारामतडागादि सर्वकामफलं भूयत् । तदाऽऽस्तिकमिरयाहुर्दीयते यदिने दिने ॥
अपराजितैश्वर्यस्त्रीवाहार्थं यद्विषयः । इच्छासंख्यं तु तदानं कामवन्निधमिधीयते ॥ कात्यायने
क्रियापेक्षमर्थाविति सूच्यत् । विद्या नैमित्तिके योक्तं सर्वान् होमवर्जितम् ॥ देवल quoted
by अपरार्क p. 289 and हेमाद्रि (दानः p. 16); यदीश्वरापीण्यार्थं ब्रह्मविष्णु यदीयते ।
प्रेतसा भक्तिपुनस्त दानं तद्धिमलं शिवम् ॥ कूर्मपुराण quoted by हेमाद्रि (दान. p. 17).

rewards a man reaps by making gifts of water, food, sesame &c. The Bhagavad-gītā (17, 20-22) divides dānas into sātṭvika, rājasa and tāmasa and defines them as follows: When a gift is made because one feels it one's duty to make it and at a proper time and place and to a worthy person who will not return it, it is called sātṭvika; when it is made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and is given grudgingly, it is rājasa; when a gift is made at an improper time or place and to an unworthy person and without showing honour to the recipient and with disrespect (or contempt), it is declared to be tāmasa.

Many texts emphasize a rule similar to that in the Bible 'But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret'-Matthew VI. 3-4. Yogi-Yājñavalkya says²⁰⁰⁴ that the reward of making gifts secretly, possessing knowledge without being puffed up and engaging in *japa* without others seeing it is infinite. Devala says 'sacrifice, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore one should not without good reason (such as protecting a gift &c.) proclaim one's meritorious act.'

Certain things when offered voluntarily by a person with his own hand must be accepted and not spurned even by one who does not ordinarily accept gifts. Manu IV. 247-250, Yāj. I. 314-215, Āp. Dh. S. I. 6. 19, 13-14, Viṣṇu Dh. S. 57. 11 declare that kuśas, vegetables (raw), milk, fish, fragrant substances, flowers, curds, clay, flesh, a bedstead, a seat, fried barley, water, precious stones, fuel-sticks, fruits and roots, honey, food offered without being asked (except of the impotent, of prostitutes and of *patita*) must not be spurned, but must be accepted.

Certain objects could not be donated either because one had no ownership over them or because the sages forbade such gifts. Jaimini (VI. 7. 1-7) establishes several propositions, viz. that one can make a gift only of what one owns, that one cannot make

2004. मन्त्रकानि च दानानि ज्ञानं च निर्विकृतम् । जप्यानि च सुश्रुतानि एषां फल-
मनन्तकम् ॥ योगिपाञ्चवल्क्य quoted in सुह. र. p. 243 ; लघुशास्त्रतत्त्व 149 in मन्त्रकानि
(1) च दानानि ... तपानि ... अनन्तकम् ॥ इदं दानमधीते वा विनश्यत्पुत्रीतनात् ।
श्रुत्याल्लोचनार्था च भद्रतेजो विपद्यते । तस्माद्दानकृत् दुष्ये न इष्या परिकीर्तयेत् । देवल
quoted by अपराक्ष p. 290, हेमाद्रि (दान. p. 17).

a gift of one's relatives (parents, sons and others) in the Viśvajit, that a sovereign cannot make a gift of the whole of his kingdom, that horses cannot be gifted in that sacrifice as śruti forbids such a gift in that sacrifice, that a śūdra who serves the sacrificer merely as a duty cannot be given away and that whatever is of the full ownership of a person at the time of giving the dakṣiṇā can alone be gifted in the Viśvajit sacrifice. Nārada²⁰⁰⁵ (dattapradānika 4-5) forbids eight kinds of gifts viz. of what is handed over to a creditor by a debtor for delivery to a third person, what is borrowed for use (such as an ornament on a festive occasion), a pledge, property jointly owned with others, a deposit, son and wife, one's entire property when one has children, what has been already promised to another man. Dakṣa III. 19-20 enumerates nine things as not proper subjects of gifts (adding to Nārada's list 'a friend's wealth and gift through fear' and omitting 'what is already promised to another'). Yāj. II. 175 is of similar import. Aparārka p. 779 quotes verses of Bṛhaspati and Kātyāyana to the same effect. Vide above (pp. 507-508) as to a man's power over his children.

The texts took care to set limits to a man's generosity. After emphasizing in very eloquent language the obligation to share one's possessions, however meagre, with others, Veda-Vyāsa²⁰⁰⁶ (IV. 30-31) inculcates the doctrine that charity begins at home. Āp. Dh. S. II. 4. 9, 10-12, Baud. Dh. S. II. 3. 19 ordain that one should not stint one's dependents (whom one is bound to maintain), one's servants and slaves for distributing food to guests and others. Yāj. II. 175 prescribes that one should make gifts in such a way as not to cause detriment to one's family. Bṛhaspati²⁰⁰⁷ explains this by saying that one may give away

2005. अन्वाहितं वाचितकमाभिः साधारणं च यत् । निक्षेपः पुत्रदारांश्च सर्वस्वं चान्वये सति । आपत्स्थपि हि कदाह्य वर्तमानेन देहिना । अदेयान्पातुराचार्या यज्ञान्प्रत्ये यतिस्तुतम् ॥ नारदं (दत्ताप्रदानिक 4-5) ; सामान्यं वाचितं न्यास आधिद्वाराः सुहृद्जनम् । भयार्जितं च निक्षेपः सर्वस्वं चान्वये सति । आपत्स्थपि न देयानि नव यत्तुनि सर्वदा । यो वृद्धाति स मृदात्मा प्राचक्षिचीपते नरः ॥ दक्ष III. 19-20.

2006. यद्वृत्तिरिति शिष्टेभ्यो यज्ञाश्नासि दिने दिने ॥ तत्ते वित्तमर्हं मये श्रेष्ठं कस्यापि शक्तिः ॥ किं धनेन करिष्यन्ति देहिना गत्वरारुहः । यदर्थपितुमिच्छन्ति तच्छरीरमशान्तम् । ब्रह्मादर्थमपि ब्राह्मणमपि किं न दीयते । इच्छातुरूपो विभक्तः कदा कस्य भविष्यति ॥ यज्ञ-नाशस्तु कर्तव्यः यः कुतार्थः स नो दत्तः । अकृतार्थस्तु यो सुखः प्राप्तः शरत्तमो हि सः ॥ मातापितृषु यदर्थं ब्राह्मणं चक्षुरेव च । जापापस्तेषु यो दद्यात् सोऽनन्तः स्वर्गसंक्रमः । पितुः शत्रुघ्ने दानं सर्वत्र मातुश्चर्यते । भगिण्यां शतसाहस्रं सोऽदे दत्तमस्तपम् ॥ वेदव्यासस्मृति IV. 16, 18, 24, 26, 30-31 quoted by हेमाद्रि (दान) p. 33; vide अग्निपुराण 209. 32-33.

2007. कुतुम्भमकवसमाह्वयं यदतिरिच्यते । मन्वास्याद्यो विषं पञ्चाहं दातुर्मर्त्येण भवेत् ॥ बृहस्पति quoted by अपरार्क p. 780 and हेमाद्रि (दान) p. 44).

wealth that is over and above what is required for maintaining one's family and for clothing and that the charity of one who disregards this rule is something that is sweet like honey at first but like poison in its effect. In this Bṛhaspati only echoes what Manu says (XI. 9-10) 'the charity of him who has wealth enough to make gifts to strangers, when his own people live a life of misery, is only a false imitation of dharma (and not the true dharma), it is at first like honey but will taste like poison (later). Whatever a man does for his welfare in the next world by stinting those whom he is bound to maintain results in unhappiness to him while living and also after death'. The *Anuśāsana parva* (37. 2-3) declares that if one makes a gift stinting one's servants, he makes himself a sinner, even though one may say that one would give whatever any one begs for (compare Luke VI. 30 'give to every man that asketh of thee'). Hemādri quotes²⁰⁰⁸ *Śivadharmas* to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for dharma, as life is evanescent.

Certain things were forbidden to be accepted as gifts. The gift of animals with two rows of teeth was forbidden by śruti (vide Śābara on Jaimini VI. 7. 4 quoted above). Vas. Dh. S. 13. 55 declares that a brāhmaṇa should not accept the gift of weapons, poisonous substances and spirituous liquor. Manu IV. 188 states that a brāhmaṇa who is not learned should not accept the gift of gold, land, horses, cow, food, garment, sesame, clarified butter; but if he accepts he is reduced to ashes (i. e. perishes) like wood. Hemādri (*Dāna* p. 57) quotes the *Brahma-purāṇa* that a brāhmaṇa should not accept the gifts of ewes, horses, precious stones, an elephant, sesame and iron, and that one who accepts a gift of antelope skin or sesame would not be born again as a male and that if a person accepts the bedstead, ornaments and the clothes of one who is dead he would go to hell.

As to the proper times for gifts, several rules are laid down. Apart from the daily duty to make gifts (*Yaj.* I. 203) gifts had to be made on special occasions and if so made were more meritorious than the gifts made daily. *Laghu-Śāstāpa* (145-153)

2008. तस्मात् विनाशं विचरन् जीवनाय यत्कल्पयेत् । भागद्वये तु धर्मार्थमनित्यं जीवितं यत् ॥ *Śivadharmas* quoted by Hemādri (*दान.* p. 44) and *दानमयूख* p. 5.

says ²⁰⁰⁹ that a gift must be made on the first day of each *ayana* (the sun's passage to the north or south), at the beginning of Śaḍasīti and while an eclipse of the sun or moon is in progress and that the rewards of the gifts made on these occasions are inexhaustible. Vanaparva 200. 125 is to the same effect. A gift made on Amāvāsyā imparts rewards a hundred times (of the reward of making it on any ordinary day), a thousand times when made on the suppression of a tithi, a hundred thousand times when made on the equinoctial day and a gift brings endless rewards when made on Vyatipāta. Samvarta (208-209) says that gifts made on the *ayana* day, equinoctial day, vyatipāta, the suppression of a tithi and on the eclipses of the sun and moon, on new moon day, 12th day, samkrānti (sun's passage into a zodiacal sign) becomes inexhaustible and these tithis are highly commended and so also Sunday for a bath, japa, homa, dinner to brāhmanas, fast and gifts. ²⁰¹⁰ Śātātapa (146) states that 16 ghaṭikās before and also after the moment when the sun enters a new zodiacal sign is the holy time for gifts, while others give 30 ghaṭikās (before and after) for Karkāṭaka (Cancer samkrānti), 20 for Makara (Capricorn) and 105 for Tulā (Balance) and Meṣa (Aries). Viśvarūpa on Yāj. I. 214-217 states that the times specified as the proper occasions for śrāddha are all of them the most appropriate times for making gifts. Vide Prajāpati 25 and 28 and Atri 327 for similar rules. Saṅkha says that if amāvāsyā falls on Monday, the 7th tithi on Sunday, 4th on Tuesday, 8th on Wednesday—these four are like

2009. अयने विद्युवे चैव वृद्धशीतिलुकेषु च । चन्द्रसूर्यपिरामे च दत्तमक्षयमुच्यते ॥
वनपर्व 200. 125 ; अथवादौ सदा दद्याद् द्रव्यमिदं घृते वसम् । वृद्धशीतिलुके चैव विद्युके
चन्द्रसूर्ययोः ॥ लघुश्रावण 145, quoted as श्रावण by अपरार्क p. 291. The sun's
entrance into the signs of Gemini, Virgo, Sagittarius and Pisces is
called वृद्धशीति ; vide बृहत्पाराशर p. 245 and अपरार्क p. 292 quoting वसिष्ठ,
अग्निपुराण 209. 9-10.

2010. शतमिन्दुक्षये दानं सर्वत्र तु दिनक्षये । विद्युवे शतसाहस्रं व्यतीपाते स्वमन्तकम् ॥
लघुश्रावण 150 quoted as आसप्त by अपरार्क p. 292 ; विश्वरूप p. 144 also quotes
the first वाङ्. When three tithis occur on the same day it is called दिनक्षय
as the middle one is suppressed in the calendars (vide अपरार्क p. 292) ;
शतमिन्दु is quoted as चाक्ष by हेमाद्रि (दान p. 69). व्यतीपात is one of the
27 योगा beginning with विष्कम्भ and is defined as अथवात्रिषण्णितार्द्रानामदैवत-
मन्तके । पञ्चमरात्रिषारेण व्यतीपातः स उच्यते ॥ (बृहत्समु according to अपरार्क p.
426)—when the moon is in the constellations of Śravaṇa, Āśvini,
Dhanyā, Ārdra, Āśleṣā (first quarter) and amāvāsyā falls on Sunday
it is Vyatipāta. Even Bṛā in the Harṣacarita IV states that Harṣa was
born on a day that was free from all insuspicious conjunctions such as
Vyatipāta.

eclipses and so gifts made on these days yield infinite rewards (quoted by Hemādri, *dānakhaṇḍa* p. 66). The Viṣṇu Dh. S. chap. 89 deals with the rewards of the gifts of various articles made on the full moon days of the twelve months of the year. Anuśāsana chap. 64 speaks of dānas on the 27 nakṣatras from kṛttikā.

The general rule was that gifts were not to be made at night. But there are several exceptions. Atri 327 states that a gift even at night is commended on the occasions of eclipses, marriages, saṁkrāntis and the birth of a child. Devala²⁰¹¹ quoted in Par. M. I. part I, p. 194 has a similar verse and the Par. M. adds that only on the Cancer and Capricorn saṁkrāntis are gifts allowed to be made at night.

The above rules about the special occasions for gifts are amply borne out by epigraphic evidence. A few examples may be cited. A very large number of grants on copper and stone relate to gifts of lands and villages at the time of solar eclipses. For example, vide Tiwarkhed plate of Rāṣṭrakūṭa Nannarāja dated *śaka* 553 (653 ?) in E. I. vol. XI. p. 279, I. A. vol. VI, p. 73 (in *śaka* 534 i. e. 613 A. D.), the grant of 30 *nivartanas* of land purchased for 30 *gadyāṇakas* of gold on a total eclipse of the sun in 754 A. D. in the time of Cālukya Kirtivarman II (E. I. vol. III. p. 6), E. I. vol. III. p. 193 (of *śaka* 716), E. I. vol. IX, p. 100 (in 660 A. D.). Grants on the occasion of a lunar eclipse are found in J. B. B. R. A. S. vol. 20, p. 135 (Navsari plates of Rāṣṭrakūṭa Mahāsāmanatādhipati Karkarāja issued in *śaka* 738, i. e. 817 A. D.), in E. I. vol. I p. 341 (Patna Inscription of the time of Yādava Siṅghana dated *śaka* 1128 i. e. 1207 A. D.), E. I. vol. 19, p. 41, E. I. vol. 20, p. 125 (in *śaka* 1108). Grants on *ayana* days may be seen in I. A. vol. 12, p. 193 (Haddāla plates of the Cāpa Mahāsāmantādhipati Dharani-varāha issued in *śaka* 836), the Sañjan grant of Amoghavarṣa dated *śaka* 793 (Uttarāyana-Mahāparvati). Grants on Saṁkrāntis are found in E. I. vol. VIII. p. 182 (Dhulia plate of Karkarāja dated *śaka* 701), E. I. vol. XII. p. 142 (in 1087 A. D.), E. I. vol. VIII. p. 159 (in *śaka* 1207). It may be noted that not only on the sun's passage in a rāśi, but even on Jupiter's passage in a rāśi (Taurus in this case) a grant was made as seen in Lucknow Museum plate of Kirtipāla (E. I. vol. VII, p. 93 in *śaka* 1167 i. e. 1111 A. D.). A village was

2011. राहुदूर्जनसेकान्तिचिदादावपुत्रिषु । स्वाश्वदानादिकं कुर्वन्निजि काम्यजनेषु च ॥ देवल quoted by हेमाद्रि (दान p. 81).

granted on Visuvasamkrānti to a brāhmaṇa in honour of Buddha by Mahipāla I, a king of Bengal (vide E. I. vol. XIV, p. 324). For grants on Akṣaya Tṛtīyā (3rd of the bright half of Vaiśākha) vide E. I. vol. 14, p. 198 (when 32 villages were granted to 500 brāhmaṇas in saṃvat 1156) and E. I. vol. VII, p. 98 (Lar plates of Govindacandra of Kanoj in saṃvat 1202). For a grant made on Mahākārtikī (the full moon day of Kārtika) vide E. I. vol. X, p. 75 (which is a grant to several brāhmaṇas for enabling them to offer *bali*, *caru*, *vaiśvadeva*, *agnihoṭra* and the five *mahūyajñas*, in Kalacuri saṃvat 292 i. e. about 540 A. D.).

The places (*deśa*) where gifts are to be made are also specified in the smṛtis, purāṇas and digests. Gifts²⁰¹² made in the house yield ten times as much merit (as when made elsewhere), a hundred times when made in a cowpen, a thousand times when made in sacred places (*tīrthas*) and an infinite number of times when made near an image (or *liṅga*) of Śiva. The Skanda-purāṇa²⁰¹³ quoted by Hemādri (*dāna* p. 83) states that Benares, Kurukṣetra, Prayāga, Puṣkara (Ajmer), the banks of the Ganges and of the ocean, Naimiṣa forest, Amara-kāṭaka, Śrīparvata, Mahākālā (at Ujjayinī), Gokarna, Veda-parvata—these and the like are declared to be holy places resorted to by gods and *siddhas*; all mountains, all rivers and the ocean are holy; the habitations of cows, *siddhas* and sages are also holy; whatever is donated in these sacred places confers infinite reward.

When making a gift of anything one has to pour water on the hand of the donee. Āp. Dh. S. II. 4. 9. 9-10²⁰¹⁴ states that all gifts are to be made with water except in the case of vedic sacrifices where they are to be made as directed by the vedic texts. Gautama V. 16 says the same. In the case of all gifts they are to be accompanied by a separate *dakṣiṇā*. The Agni-purāṇa²⁰¹⁵ 211. 31 makes an exception in the case of gifts of

2012. एते दशसुखं दानं शोष्ठे चैव ज्ञाताधिकम् । पुण्यतीर्थेषु साहस्रमन्त्रं शिवसंज्ञिषौ ॥ quoted in दानमपुस्तक p. 8.

2013. वाराणसी कुक्षेत्रे मयामः पुष्कराणि च । मङ्गलसमुद्रतीरे च नैमिषारम-
कण्डकम् ॥ औपसेतमहाकालं शोकर्णं वेदपर्वतम् । इत्याद्याः कोलिता देशाः सुरसिद्धिनिवेयिताः ।
सर्वे शिलोद्ययाः पुण्याः सर्वा नद्यः सप्तानराः । गोमिन्दुसुनिवासाश्च देशाः पुण्याः प्रकीर्तिताः ।
एषु तीर्थेषु यत्नं कलशदानमप्यहुज्ज्वलेत् । स्कन्दपुराण q. by हेमाद्रि (दान p. 83).

2014. सर्वानुदकपूर्वाणि दानानि । यथाशक्ति विहारे । आप. ध. सू. II. 4. 9. 9-10; स्वस्तिवाच्य भिक्षादानमप्युक्तम् । द्वादशितु चैवं धर्मम् । शौ. V. 16-17.

2015. अदत्तदक्षिणं दानं त्रयं चैव सुपातनम् । विफलं तद्विजागीपाशस्मयीव त्रयं हविः ॥ भविष्यपुराण quoted by हेमाद्रि (दान p. 111); अन्येषां चैव दानानां सुवर्णं दक्षिणं स्वुता । सुवर्णं द्यौयमानं तु राजतं दक्षिणेऽप्यते ॥ q. in हेमाद्रि (दान p. 112); this is अग्निपुराण (211. 30) and दानाधिक्याकौमुदी p. 11 quotes it from अग्निः

gold, silver, copper, husked rice, corn, daily śrāddha and daily devapūjā (which may be without dakṣiṇā). That dakṣiṇā should consist pre-eminently of gold, but if gold itself is the article donated then the dakṣiṇā may be of silver. In the case of very costly gifts like *tulāpuruṣa*, the dakṣiṇā may be one hundred or fifty or 25 or ten *niṣkas* or one-tenth of the price of the thing gifted or according to ability.

Hemādri (Dāna pp. 96-97) and Dānamayūkha (pp. 11-12) quote verses from the Viṣṇudharmottara stating the presiding deities of the several articles that are donated (such as Agni of gold, Prajāpati of dāsaas, Rudra of cows &c.) and adds that wherever no presiding deity is specifically named Viṣṇu is the presiding deity. Those very verses are quoted as from the Kapilapañcārātra in the Dānakriyākaumudī (p. 5). The Agnipurāṇa (209. 40-48) has similar verses. This notion is derived from the Brāhmaṇas and Śrautasūtras which speak of Rudra as the presiding deity of the gifts of cows, Soma of garments, Prajāpati of human beings and so on (vide Tai. Br. II. 2. 5, Āp. Śr. 14. 11. 3).

The general procedure of making gifts may be stated here once for all. The donor and the donee should have taken their bath and should wear two white garments each, the donor should wear a pavitra, perform ācamana, should face the east, should wear the sacred thread in the upavita form, be seated on a pure seat (of kuśa &c.) and seat the donee on a seat and make him face the north, then the donor should utter the name of the subject of gift, its presiding deity and the purpose for which he makes the gift, and say 'I make a gift to you of such and such an article,' pour water on the donee's hand, and when the donee says 'give' the donor should sprinkle water on the subject of gift and place it into the hand of the donee, who utters the syllable 'om' and says 'svasti'. Then dakṣiṇā is given to the donee. The detailed formula is set out below.²⁰¹⁶ Necessary changes

2016. The formula may be described as follows: अद्य अमुके मासि अमुके पक्षे अमुकक्षेत्रे अमुकराशिश्वे मास्करे भारतवर्षाख्यपूषद्वेसे सूर्यप्रवहणादौ अमुक-
मोक्षः अमुकसर्मा अमुककामः अमुकमोत्राय अमुकमपराय अमुकसर्मेण बाह्मण्याय इदम-
मुकद्वयं अमुकदेवस्य तुभ्यमहं संमद्वे इति द्विजकर्मण्ये सकुले जलं दद्यात् । ग्रहीता कर्मण्येन
एहीत्वा स्वर्त्सीति वद्वत् । अथेष्टादि- अमुककामनया कृतस्य अमुकदानकर्मणः प्रतिद्वयं
इति पौ अमुकमोत्राय अमुकसर्मेण बाह्मण्याय तुभ्यमहं संमद्वे न मम इति दक्षिणां दद्यात् ।
Vide अग्निपुराण 209, हेमाद्रि (दानसूत्र) pp. 505-7 and दानक्रियाकोट्टरी pp. 14 ff.
for the procedure. The अग्निपुराण 209. 59-61 mentions the following
purposes for which gifts are usually made 'पुत्रपौत्रसुहृद्वर्यपत्नीधर्मार्थसङ्गणः ।
कीर्तिविद्यामहाकाम-सौभाग्यसौख्यवृद्धये । सर्वपापोपशान्त्यर्थं स्वर्गार्थं भुक्तिमुक्तये । एतत्तुभ्य
संमद्वे प्रीयतां मे हरिः शिबः ॥

have to be made as to the statement of the occasion, the receipt of the subject of gift &c. (if it is land or a house, it cannot be received in the hand; the donee simply walks round it or on it or enters it).

Yāj. I. 133 prescribes that the king should daily make gifts to brāhmanas learned in the Veda, of milch cows, gold, land, houses and the requisites of marriage (i. e. maidens, expenses of marriage &c.). This was nothing new that was prescribed by Yāj. It has been followed for ages by the kings. The Vanaparva²⁰¹⁷ 186. 15 states that he who makes a gift of a maiden in the brāhma form or of land enjoys bliss in the world of Indra. We find from the inscriptions of Uṣavādāta²⁰¹⁸ (probably in the 1st century A. D.), son-in-law of Nahapāna, at Karle and Nasik that he gave 3 lakhs of cows, 16 villages to gods and brāhmanas, fed one lakh of brāhmanas every year, got eight brāhmanas married at his own expense at Prabhāsa (in Kathiawar), built flights of steps on the river Bārnāsā, constructed quadrangles, houses and halting places (*pratiśraya*) at Bharukaccha (modern Broach), Daśapura (in Malwa), Govardhana (Nasik) and Śorparāga (modern Sopara), constructed wells and tanks; kept free ferry boats over the rivers Ibā, Pārādā, Damanā, Tāpi, Karabeṇā, Dāhanukā (all between Thana and Surat); established meeting halls and shelters for gratuitous distribution of water; conferred 32000 cocoanut trees in Nanangola (modern Nargol) on the assembly of brāhmanas of the Caraka Śākhā at Rāmatīrtha in Śorparāga and three other places. He adds that he purchased from a brāhmaṇa for 4000 kārṣāṇas a field that originally belonged to the brāhmaṇa's father and made a grant of it for supplying food to the assembly

2017. यो ब्राह्मदेवो तु ददाति कस्य भूमिदानं च करोति विभे । ददाति दानं विधिना च पञ्च स लोकनामोति गुरुरस्य ॥ वनपर्व 186. 15.

2018. Vide E. I. vol. VII. p. 57 for Karle Inscription No. 13 of Uṣavādāta and E. I. vol. VIII p. 73 (for Nasik No. 10) 'नहपालस्य जामा-त्ता द्वितीयादुपेय उषधद्वारेण विगोष्ठसहस्रदेन गद्यां धार्यासायां सुवर्णदानवीथिकरेण देवताभ्यः ब्राह्मणस्य च सोहस्रभूमेन अनुवर्षं ब्राह्मणस्य सहासीभोजापयिवा मभासे पुण्यवीथं ब्राह्म-णेभ्यः अष्टधार्मिकदेन भक्षकच्छे दृष्टादुर गोवर्धने शोपरान्ने च चतुष्पादावसधमतिअधपदेन आरामतद्व्याय-उदपायकरेण इवा-पारादा-दुमन-तापो-करेणा-दाहसुखानावापुण्यतरकरेण एतासां च नदीनां उमयतीर्थे समाम्नाकरेण वीथीतकावले गोवर्धने सुवर्णमुखे शोपरान्ने च शानतीर्थं चरकर्यभूयः ग्रामे नानगोले द्वावीसतनादिमेरुलसहस्रपदेन गोवर्धने धिरश्मिषु पथेषु यमात्मना द्रुदे लेनं कारितम् ।..... द्रुत चानेन क्षेत्रं ब्राह्मणस्य वाराहिदुषस अन्वि-भुजिस इये कीणिता मूदेन कदापनसहस्रेषु चतुष्टि 4000 यत्तपितुस्तक मगरसीमाय उत्तरपराय वीसाय एतां मम लेने यत्तानं चातुर्वीसस भिक्षुस्यस सुखाहारो भविष्यति । (Nasik No. 10).

of monks coming from all quarters that dwelt in the cave constructed by him. This is certainly a formidable list of benefactions for one ruler.

As to spending money for the marriages of brāhmanas and settling them as householders, a few words may be said here. Dakṣa²⁰¹⁹ III. 32-33 says 'The merit of him, that establishes a brāhmaṇa who is without father or mother by performing his saṁskāras and by getting him married, is beyond reckoning'. A man does not secure that bliss by observance of agnihotra or the performance of Agnistoma, which he secures by establishing a brāhmaṇa in life'. Aparārka (p. 377) quotes a long passage from the Kālikāpurāṇa about *Naiveśika* dāna. Its purport is briefly as follows: 'The donor should choose eleven brāhmanas of śrotriya families (devoted to the study of the Veda) and of good character and conduct, should build eleven houses for them, should get them married at his expense, should furnish the houses with stores of corn, with cattle and maid servants, beds, seats, vessels of clay and copper and other utensils for taking food and with garments; and having thus furnished the houses, should settle the eleven brāhmanas in the eleven houses and for their maintenance bestow upon each one hundred *nivartanas* of land or a hamlet, or half a village; he should induce the brāhmanas to be agnihotrin. By so doing he secures all the merit that is secured by the performance of sacrifices, vratas, various dānas or pilgrimages to sacred places and enjoys in heaven all pleasures. A man who is unable to do as much as above may settle only one brāhmaṇa according to his means and he secures the same rewards'. In the Epigraphic records there are numerous instances of kings spending for the marriages of brāhmanas. For example, the Aṭṭad Inscription of Adityasena (vide Gupta Inscriptions No. 42, p. 203) speaks of gifts of agrahāras on the marriages of one hundred brāhmaṇa girls to brāhmanas. A copper-plate grant of the Śīlāhāra prince Gaudarāditya speaks of the king having got 16 brāhmanas married at his expense and of having created endowments of three *nivartanas* for each for their maintenance at the time of their marriages (vide J. B. B. R. A. S. vol. 13, p. 1, dated 1032 *śaka*). As the brāhmanas were supposed to lead a

2019. मातापितृविहीनं तु संस्कारोद्वाहनादिभिः । यः स्वायचति तस्येह पुण्यसंख्यः ।
न विद्यते ॥ न तच्छ्रेयोसिद्धिर्दोषेन नाशिक्षमेव लभ्यते । यच्छ्रेयः प्राप्तये हुता विप्रेण स्थापितेन
दे ॥ दृष्ट III. 32-33. The first is quoted by अपरार्क p. 378.

life of comparative poverty, plain living and high thinking and as they were the inheritors, preservers and transmitters of the sacred literature of the country, as they also engaged in teaching without stipulating for any fee, the State that had in those days no settled educational system as in modern times deemed it its duty to provide the resources which would enable the brāhmanas to carry on their self-imposed task. Yāj. II. 185 declares that the king should set apart in his capital a place for the habitation of brāhmanas learned in the Veda, should establish them there, should provide means of maintenance for them and then say to them 'follow your duties' (svadharma). Aparārka quotes (p. 792) thereon from Bṛhaspati several verses that add 'the king should bestow on the brāhmanas who are learned and kindle the sacred fires (agnibotris) houses and lands under his own edicts from which no taxes in the present or future would be levied. The brāhmanas so settled should perform for the citizens their religious rites whether daily or to be performed on occasions or *kāmya* or for averting evil omens or for the sake of prosperity and should give decisions in the cases of doubts. They should make rules and conventions for the whole village or for corporations and guilds and for religious purposes. Those rules must be observed and when there is trouble caused by rogues and thieves all must join to put it down and that object must not be left to one person.'²⁰²⁰ These prescriptions indicate what benefit was expected of the marriages and settlement of learned brāhmanas. Kaut. II. 1 also prescribes that lands free from taxes and fines should be settled upon *purohitas*, *śrotriyas* &c. There is nothing peculiar to India or to the caste system in this. Among the numerous charitable purposes mentioned in the preamble to the Statute of Elizabeth (43 Eliz. chap. 4) which (preamble) is even now applicable in England 'the marriage of poor maids' is one.

The gift of land has been eulogized as the most meritorious of all gifts from ancient times. Vaa. Dh. S. 29. 16 quotes a verse which is found also in Bṛhaspati 7, Viṣṇudharmottara and Matsya-purāṇa (quoted by Aparārka pp. 369, 370), the

2020. वेदविद्याविदो विद्याभ्यो जिज्ञासन्ति विद्वान् । आहृत्य स्वापयेत्तत्र तेषां वृत्तिं यत्नयेत् ॥ अनाच्छेद्यहरास्तेषां मदद्याद्भूतवृत्तमिहा ॥ सुकामाभ्याश्च सुपतिर्लब्धवित्त्वा स्वदा-
सतेः ॥ निर्वर्त्तनैमित्तिकं काम्यं शान्तिकं पौष्टिकं तथा ॥ पौराण्यं कर्म कुर्वन्ते सन्निवृत्ते निर्णये
तथा ॥ व्रतमेधिन्यार्थं तु संकेतसमवधिना । वाचाकाष्ठे तु सा काशा धर्मकार्यं तथैव च ॥
आह्वयोरमर्षं वाधा सर्वज्ञाधारणा स्मृता । तयोपगतमर्षं कार्यं सर्वमेकेन केनचित् ॥ बृहस्पति
quoted by अपरार्क p. 792.

Mabābhārata (Anusāsana 62. 19) and which says 'whatever²⁰²¹ sin a man may commit when in straitened circumstances, he is purified therefrom by making a gift of only as much land as is equal to *gocarma*'. Aparārka (pp. 368, 370) quotes many verses from the Viṣṇudharmottara, the Ādityapurāṇa, the Matsyapurāṇa on the high rewards reaped by the gift of land. The Vanaparva²⁰²² (93, 78-79) declares 'whatever sins a king is guilty of in bringing the earth under his control, all those he gets rid of by performing sacrifices with munificent gifts; by bestowing on brāhmaṇas lands and cows in thousands, the king becomes free from all sins as the moon is freed from darkness' (Rāhu). Anusāsana 59. 5 voices the popular sentiment that 'gifts of gold, cows and land save even the wicked'.

2021. वसिष्ठचिन्तकृते पापं दुरुपो दूषितश्रितः । अपि मोक्षममात्रेण भूमिदानेन
क्षुष्यति ॥ वसिष्ठ 29. 16, अनुशासन 62. 19, बृह. 7, भाविष्यपुराण 4. 154. 18. The
नित्य. on वा. I. 210 quotes it as Manu's and reads the 2nd पाद as 'ज्ञानतो-
ज्ञानतोऽपि वा'. Bṛhaspati defines *gocarma* as equal to ten *nivartana*s and
a *nivartana* is defined by him as land that is 30 rods (square) with a rod
of ten cubits. दशहस्तेन दण्डेन त्रिंशदण्डैर्निवर्तनम् । दश तान्येव विस्तारो गोचर्मतन्महा-
कलम् ॥ बृह. 8. The नित्यश्रुत on वा. I. 210 quotes बृह. as सप्तहस्तेन... दश तान्येव
गोचर्म दत्त्वा स्वर्गं नश्यते । आतातप I. 17 also reads 'दशहस्तेन &c.'. Br. 9 gives
another definition of *gocarma* 'that extent of land which a thousand
cows with their calves and a bull occupy without being compelled to
stand doing nothing is called *gocarma*'. सप्तर्षे गोसहस्रं तु पच तिष्ठत्यतश्चितम् ।
बाह्यवासायच्छानां तशोचर्म इति स्मृतम् ॥ पराशर XII. 49 says that that land which
a hundred cows with one bull occupy without being closely packed
together is *gocarma*. Viṣṇu Dh. S. 5. 181 defines *gocarma* differently
as 'that much land of whatever extent the crops raised on which will
maintain one man for a year'. Vide Aparārka p. 1225 and Hemādri
(Vṛtakhaṇḍa, part I pp. 52-53) for several definitions of *gocarma*. The
word *nivartana* is very ancient. Kauṣ. (II. chap. 20) says that *daṇḍa*
is equal to four *aratū*s, ten *daṇḍa*s are equal to one *rajju* and 3 *rajju*s are
equal to a *nivartana* (so that a *nivartana* is 30 *daṇḍa*s). The Band. Dh. S.
(III. 2. 2-4) speaks of a brāhmaṇa who maintains himself by cultivating
six *nivartana*s of land. A field of 100 *nivartana*s is mentioned in Nasik
Inscription No 5 (E. I. vol. VIII p. 73). The word *nivartana* occurs
also in a grant of the Pallava king Śivaskandavarman (E. I. vol. I p.
6). Vide E. I. vol. XI p. 280 for a note on *nivartana*.

2022. पदेनः कुरुते किञ्चिद्वाजा भूमिदानायम् । सर्वं तद्गृहते पञ्चाशद्विंशतिपुलकक्षिणीः ॥
भाट्टयोग्यो दद्वद् ग्रामान्मात्रं राजन् सदाश्रयाः । सुच्यते सर्वं पापेभ्यस्तमोग्यं दत्तं चन्दनाः ॥
वनपर्व 53. 78-79.

As gifts of land were so highly valued, the *śmṛtis* contain numerous rules about them. Yāj. (I. 318-320)²⁰²³ prescribes the following rules: 'when a king makes a gift of land or bestows a *nibandha* he should execute a writing (about the gift) for the information of future good kings. He (the king) should issue a permanent edict bearing his signature and the date on a piece of

2023. इत्था धूमि निबन्धे वा कुत्वा लेख्यं तु कारयेत् । आयागिभद्रद्वयपतिविज्ञानाय पालिका ॥ पटे वा ताम्रपटे वा स्वमुद्योगविच्छिन्नम् । अभिलेखनात्मनो बंधुपानात्मानं च महीपतिः ॥ प्रतिग्रहपरीमाणं दानच्छेदोपवर्णनम् । स्वहस्तकालसंपन्नं दास्यं कारयेत्स्वयम् ॥ वा. I. 318-320. निबन्ध on वा. I. 318-320 reads दानाच्छेदोपवर्णनम् and remarks 'गतद् दानकलम्, एतद्वाच्छेदुवकले दष्टि वर्ष... नखे बसेत् इत्यादि.' For the verse दष्टि... बसेत् vide Appendix. *Nibandha* is a fixed payment to be made every year or month or on certain occasions to a person or temple or the like, as for example of so many betel leaves or betelnuts out of each load of betel leaves or nuts. It is translated rather inaccurately as *corrody* by Colebrooke and others. Viśvarūpa on Yāj. II. 124 explains it as 'a permanent endowment' (*akṣayanidhi*); the Mit. explains 'एकस्य वर्षमरकस्येवमिति पर्णानि'. The Mit. explains 'दानच्छेदोपवर्णनम्' differently as 'दीयते इति दानं क्षेत्रादि तस्य चोद्... नद्यापादो (—वादो?) निवर्तनं तत्परिमाणं च तस्योपवर्णनम्'; अपरार्क p. 579 'अस्मिन् ग्रामे पतिलेखे क्षेत्रस्वामिभैरवममस्ये वापदं प्रतिमासं वा देयम्'. This passage of Yāj. is cited in *The Collector of Thanu v. Hari* 6 Bom. 546 (F. B.) at pp. 557-558 and the definition of *nibandha* from the *Vyavahāramayūkha* in *Ghetabhai v. Hargovan* 36 Bom. 94 at p. 101. One of the verses of *बृहस्पति* is अनाच्छेदमनहारी सर्वभाष्यनिर्जितम् । चन्द्रार्कसमकालीनं पुत्रपौत्राभ्यवागमम् ॥ (अपरार्क p. 579). For examples of the grants of *nibandhas*, vide E. I. vol. XIV p. 295 at p. 309 where numerous dues on articles are given to a temple by the Paramāra king Cāmūṇḍarāja (on one *bharaka* of candied sugar and jaggery one *varpakā* and on loads of cotton thread dyed with *mañjiṣṭhā* one rupee, one coconut on a load of coconuts, one betel-nut from one thousand nuts, one *palikā* on each jar of ghee or oil), E. I. vol. XII at p. 331 (Inscription at Yewar dated 1105 A. D. as to a gift of *nibandha* for the benefit of a temple of Kṣava 'on sales of areca nuts an impost of five areca nuts on each gold piece and 25 leaves on each load of betel leaves'), E. I. vol. XI p. 26 at p. 30 the grant of one *lāra* of barley corn for each water wheel for the worship of a Jain saint in *saṃvat* 1167), E. I. vol. XI. p. 85 (grant in *saṃ.* 1189 for two *palikās* of oil from each oil-mill payable to the shrine of a Jain saint), E. I. vol. XI. p. 37. In the Mathurā Brāhmi Inscription of the 28th year of the reign of the Śaka king Devaputra Huviṣka (about the beginning of the 2nd century A. D.) a permanent endowment was called 'akṣayanivi' (E. I. vol. 21 p. 55 at p. 60). So also the same word is used in the Nālandā stone Inscription of the time of Yaśovarmadeva with regard to a Buddhist temple (E. I. vol. 20 p. 37 at p. 39). Vide also E. I. vol. 15 p. 15 and E. I. vol. 17 p. 345 at p. 348. The Gupta Inscription No. 62 (p. 261) records the gift of twelve golden *diṇāras* made as an *akṣayanivi* (a permanent endowment) from the interest of which one *bhikṣu* was to be fed every day.

cloth or on a copper-plate marked at the top with his seal and write down thereon the names of his ancestors and of himself, the extent (or measurements) of what is gifted and set out the passages (from *smṛtis*) that condemn the resumption of gifts'. Viśvarūpa the oldest extant commentator of Yāj. states that the edict or order should also bear the names or signatures of the royal officers such as *ājñā*, *dūtaka*, the name of the place where the king's army is encamped &c. and that the names of women (such as the queen mother or queen) should be mentioned, and that verses stating the result of resuming gifts made by former kings should find place in the edict. Aparārka (pp. 579-580) quotes long extracts from Bṛhaspati and Vyāsa on the same subject. Bṛhaspati says that a royal edict recording a gift of land should be executed on a piece of cloth or on copper-plate, should state the place (of issue) and (the names of) the king's ancestors, that it should be stated to last till the sun and moon endure, that it was not to be resumed or taken back and was to be free from all future taxes and that it was to go on to the sons and grandsons from generation to generation (of the donee), it should state that heaven would be the reward of the donor and those that continued the gift, that the result of the resumption of the gift would be hell for 60,000 years to the resumer and it should bear the king's seal, the year, the month, the fortnight and day and should bear the signature of the superintendents (royal officers). Vyāsa after stating these requisites adds that the edict should be addressed to brāhmanas and other respectable people, to the king's officers, to all householders and to all others including medas and cāṇḍālas, that it should state that the gift is made for securing merit for one's parents and one's self.

The thousands of copper-plate grants and inscriptions on stone published so far show that these directions contained in Yāj., Bṛ. and Vyāsa have been followed to the letter from at least the 5th century onwards. In the earliest inscriptions verses about the merit of gifts and the sin of resumption do not occur. For example, in Gupta Inscription No. 8 (pp. 36 ff) dated 88 of the Gupta Era (i. e. 407-8 A. D.) of Chandragupta II the only words (in prose) are 'whoever would cut off this charitable gift would be guilty of the five great sins'; similarly in the Gupta Inscription No. 5 (p. 32) dated Gupta era 93 the words are 'whoever would destroy this charity now set on foot would be guilty of the murder of brāhmanas and cows and of the five

sins that bring immediate punishment'. In the Inscriptions of the early Pallava king Śivaskandavarman also (E. I. vol. I p. 7) such verses are not found. In the copper-plate grant of Skanda-gupta (dated 146 Gupta year i. e. 465-66 A. D., Gupta Inscriptions²⁰²⁴ No. 16, p. 68) there is a verse on the point, but it is not one of those that are found in most inscriptions.

In the earliest records verses lauding gifts and deprecating their resumption are few (one or two) but in later records their number increases. For example, in the copperplate of Maitraka Vyāghrasena (E. I. vol. XI, p. 221) there are only two verses and in the plates of Dhruvasena dated Gupta-Valabhi samvat 206 and 210 respectively there are only two and three verses (E. I. vol. XI, pp. 107, 111), while there are 16 verses in an inscription of Yaśaḥkarnadeva dated in Kalacuri samvat 823 (E. I. vol. XII p. 205) and 15 verses in the copperplate grant of Cāhamāna Ratnapāla dated in Vikrama samvat 1176 (E. I. vol. XI, pp. 312-313). In most of the inscriptions containing these laudatory and imprecatory verses, they are cited as from Vyāsa or Manu or from smṛti in general. In the Appendix²⁰²⁵ a list of about forty such verses is given and in the footnotes it is pointed out wherever possible from what smṛti or other source they are taken and a reference is made to some of the earliest inscriptions and grants where they occur. The references will show that these verses occur in inscriptions from all parts of India. Two of the most usual verses are: 'the earth was donated by many such kings as Sagara and others; whatever king is lord of the earth at any particular time enjoys the reward (merit) of the gift of that land. The donor of land enjoys bliss in heaven for sixty thousand years and he who

2024. पञ्चपञ्चमेष्टापमिन् निबद्धं गोप्तो युवको द्विजपातकः सः । तैः पातकैः पञ्चभिरन्वितापमं चोत्तरः सोपनिपातकैश्च । From Gupta Inscription No. 16 at p. 71. In the Sanjan plates of Amoghavarṣa I (E. I. vol. 18 p. 235 at p. 251) occurs besides 6 verses the following prose passage 'पञ्चाङ्गानतिमितपददा-
युक्तभिराच्छिन्त्यादाच्छिद्यमानकं चाहुमेक्षितं स पञ्चमिन्दिपातकैः सोपपातकैश्च संयुक्तः
स्यादिति ।'. Vide also E. I. XI. (of Valabhi era 206) p. 107 for the same words.

2025. Vide Pargiter's paper in J. R. A. S. for 1912 pp. 248-255 for some verses relating to gifts of lands in land grants. He deals with only seven verses and refers only to the Purāṇas and the Mahābhārata. In my notes (in the appendix) an attempt has been made to trace some of them to the smṛtis. It is quite possible to trace more of these verses in the smṛtis if a more thorough search were made than I could find time to make.

destroys (or resumes) it or who abets the destruction dwells in hell for the same period.' In spite of such imprecations it appears that lands donated by former kings were sometimes confiscated by their successors. For example, in an inscription of Indrarāja III dated *śaka* 836 it is stated that the king restored four hundred villages that had been confiscated by former kings (E. I. vol. IX, p. 24 at p. 33 'pūrvaprthvipāla-viluptāni'); in the Talmanchi plates of Cālukya Vikramāditya I (dated 660 A. D.) there is a recital that 'he re-established the endowments of temples and brāhmanas that had been lost in the three kingdoms' (E. I. vol. IX, p. 100). The Rājataranginī (V. 166-170) states that king Śamkaravarman (in the first half of the 10th century), the son of Avantivarman, deprived temples of all their properties for replenishing his treasury emptied by his vices.²⁰²⁵ Parāśara (XII. 51) says that the sin of resuming land already donated cannot be expiated even by performing a hundred Vājapeya sacrifices or by the gift of millions of cows. In the Khoh plates of Parivrajaka Mahārāja Samkṣobha (Gupta Inscriptions No. 25 p. 115) dated Gupta *samvat* 209 (528-529 A. D.) there is a peculiar curse pronounced on him who would interfere with his gift 'him who would interfere with this gift I shall, though functioning in another body (on account of rebirth), consume (burn) with terrible curses (or imprecatory thoughts)'. Vide also Gupta Ins. No. 23 p. 107 of G. S. 191. When a grant of a village or villages was made kings excepted therefrom grants already made in favour of shrines of gods and brāhmanas. For example, in the Pīkīra Grant of Simhavarman (E. I. VIII. p. 162) it is stated 'this village is granted by us as a gift to brāhmanas excepting the cultivated lands given as endowment to gods' (*devabhogaśaśvarjam*). In E. I. vol. X. p. 88 (of 697 *śaka*) the grant excludes 'the portion already bestowed on gods and brāhmanas' (*pūrvapratta-deva-brahma-dāya-rahitāh*). The grant of the village by the Candella king Paramardideva in *sam.* 1236 expressly excludes five *halas* (land measure) of land granted to Buddha (i. e. to a temple of Buddha then existing). Vide E. I. XX. at p. 129. This shows that a Hindu king respected an endowment already made to a shrine of Buddha or to a monastery of Buddhists (*devaśrī-buddha-satka-pañcāhalam*

2025. आर्यैर्वर्जितैर्दुग्धा क्षीणकोशः क्षणे क्षणे। देवादीनां स सर्वत्र महाराषास-
मुक्तिभिः ॥ ... ग्रामान्देवदत्ताग्रजान् पतिकरेण सः। स्वर्गं स्वीकृत्य चोत्पत्तिं स्मो कार्यं
इव व्यधात् ॥ राजतरङ्गिणी V. 166 and 170.

bahiskṛtya). Vide also I. H. Q. vol. VIII for 1932 p. 305 (plates of Bhoja dated *sam.* 1079 where the expression 'deva-brāhmaṇa-bhuktivarjam' occurs); E. I. vol. II p. 360 (*sam.* 1162); E. I. 14, p. 194 (*sam.* 1150); E. I. vol. I, p. 85 at p. 88 (G. S. 334). There are many instances where kings making grants of a field say that they purchased it from the owner and then bestowed it. For example, in E. I. vol. 17 p. 345 there is a grant by Kumāragupta (G. S. 193) of this character and see p. 856 above where such a grant is referred to. Even in the most ancient grants what is granted is set out with great particularity. A few examples will show this. In the Nasik Inscription No. 3 of Vāsīṭhīputa²⁰²⁷ Siri-Pulumāyī (E. I. vol. 8 p. 65) the grant is in these words 'And to this village of Sāmalipada (Sāmalipadra) we grant the immunity belonging to monk's land, making it not to be entered by royal officers, not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, (in short) to enjoy all kinds of immunities'. So also the Mayidavolu plates²⁰²⁸ of the Pallava Śivaskandavarman state (E. I. vol. VI, p. 87) 'to this village of Viripara we grant all the immunities enjoyed by the *brahmadeyas*. Let it be free from digging for salt, free from being interfered with by the district police (or officers), free from supply of bullocks in succession, free from the entrance of soldiers, free from supply of boiled rice, water pots, cots and lodgings, with these and all other immunities prescribed (by rules) regarding all *brahmadeyas*, we have caused it to be exempted'. In the Gupta Inscriptions No. 55, p. 235 (the Chammak copperplate of Pravarasena II)²⁰²⁹ there are numerous words about the various taxes and exactions remitted which it is difficult to understand at this distance of time, but some of

2027. एतस्य च ग्रामस्य सामलिपदस्य भिक्षुहस्तपरिहार वितराम अपादस्य अनौमस्य अलोणजादक अरटस्य चिनापिक सवज्जालपरिहारिक च । E. I. vol. VIII at p. 65.

2028. एतस्य ग्रामस्य विरिपरस्य सवज्जालदेव परिहारि वितराम अलोणजादक अरटस्य चिनापिक अररपरालिन्द अमहपपेस अकुरचालकविनासिकदानमार्ग एतेहि अनेहि च सवज्जालदेवमजादाय सवपरिहारिहि पतिरितो । E. I. vol. VI, at p. 87.

2029. चर्माङ्गनामग्रामः ... अतिवृष्टः । अगारमोचितां पूर्वराजावुमतो चातुर्विधग्राम-मर्वातां वितरामः । तथाथा अकारदायी अनवद्यायनवेद्यः (अमटचादमवेद्यः?) अगारपरमोचतिवर्दः अप्रमक्षीरसन्वोहः अचारासतनचर्माङ्गारः अलवणक्लिन्नकोणिकनजः सर्वविधिपरिहारपरिहृतः सनिधिः सोपनिधिः सकृदुपपन्नः आचन्द्रादित्यकालीयः पुत्रपौत्रावुपनमः मुञ्जतो न केनाचिद् व्यापातः कर्तव्यः । Gupta Ins. p. 238; at p. 136 (G. S. 214) the words are ग्रामी ... सोद्वृष्टी सोपरिकरी अवाटनमनेरपै राजाभाष्यसर्वकरनस्यापोत्पन्नकोत्पद्यमान-कसमेतौ...चोरदण्डवर्जितौ (here only the fines imposed upon thieves were exempted from the gift).

which may be stated 'it was to be free from taxes, not to be entered by the regular soldiers, nor by *cāṭas*, it was to be entirely free from all obligations of forced labour, it was to carry with it hidden treasure and all deposits.'

It is often stated in the grants that lands or villages are granted with the eight *bhogas* (vide E. I. vol. VI. at p. 97, the Gadag Ins. of Hoysala Vira-Ballala in *śaka* 1114). The eight *bhogas* are enumerated in some of the inscriptions themselves. In the Śrīśaila plates of Virūpākṣa (of *śaka* 1388) they are stated to be *nidhi* (treasure trove), *nikṣepa* (what is deposited on the land), *vāri* (water), *aśman* (stones, mines), *akṣiṇi* (actual privileges), *āgāmi* (future profits), *siddha* (what is already brought under cultivation), *sādhya* (waste land that may in future be turned into cultivable land).²⁰³⁰ In the times of the Marathas when lands or villages were granted it was usual to put in such words as 'jalataru-ṛṇa-kāṣṭha-pāśāṇa-nidhi-nikṣepa' (water, trees, grass, wood, stones, treasure-trove and deposits). It has been decided by the modern Indian Courts that these words conferred on the grantee ownership in the soil itself and that in the absence of these words it is possible to hold that the grant was only of the royal share of the revenue and not of the soil itself.²⁰³¹

The question whether the king is the owner of all land in his kingdom has been discussed from very ancient times. Jaimini (VI. 7. 3) states the proposition that in the *Viśvajit* sacrifice (where the sacrificer has to donate everything that belongs to him) even the emperor cannot make a gift of the whole earth of which he may be the ruler, since the earth is common to all (to the sovereign as well as to those who cultivate

2030. निधिनिक्षेपवार्धम अक्षिपामानिसंज्ञकम् । सिद्धसाधनिति वपातमदभोपैश्च संज्ञकम् । E. I. vol. 15 at p. 22; in the Conjeevaram plates of कुण्जवेवराय (śaka 1444), the verse runs 'निधिनिक्षेपपाषाणसिद्धसाधनकलाग्निवत् । अक्षिपामानिसंज्ञकमेकभोग्यं समुद्रवत् ॥'. Vide also E. I. vol. 1, at p. 400 (śaka 1451, in Canarese) 'निधिनिक्षेपजलपाषाणअक्षिणी अमानिसिद्धसाधनं यदेव अदभोपैश्च जलपाषाणसर्वैर्यत्तिसकलवर्तितस्तिवामि । E. I. vol. XIII p. 34 n 1 and I. A. vol. 19, p. 244 for the meaning's of these words.

2031. For a grant where these words occur and which was held to be of the soil, vide *Raeji v Dadaji* 1 Bom. 523; for a grant which was held to be of the royal share of the revenue only, vide the grant in *Vaman v the Collector of Thane* 6 Bom. H. C. R. (A. C. J.) 191. Vide also *Amrit Vaman v Hari* 41 Bom. 237 about the interpretation of the words 'water, grass &c.'.

it and make use of it). Śābara²⁰³² elaborates this by adding that others have as much right over the earth as the emperor, that the emperor is entitled to a share of crops produced from the earth as his since he protects them; but that all other persons also walk on the earth, produce crops on it, get their sustenance from it and so they also have rights over the earth and therefore there is no difference between the emperor and other persons as to rights over the earth. This view is relied upon by the Vyavahāramayūkha²⁰³³ which says 'therefore it is said in the 6th chapter of Jaimini that the whole earth cannot be given away by the emperor and a province by a feudatory chief. The ownership in the several villages and fields on the entire earth or in a province belongs to the holders of the land alone, while kings are entitled only to collect taxes. Therefore when kings now make what are technically called gifts of fields, no gift of land (soil) is effected thereby, but only provision is made for the maintenance of the donees (from the taxes which are alienated by the king). Where however houses and fields are purchased from the holders thereof (by the king) he has also ownership (over the fields &c.) in those cases and he in such cases secures the full merit of the gift of land (if he makes a gift of such fields)'. These passages embody the important proposition that the state is not the owner of all lands, but is only entitled to levy taxes from the holders of land.

There is another view also according to which the king was the owner of lands and the subjects were only occupants. This latter view, being more convenient and paying, has been adopted in modern times by the British Government in its policy and legislation (e. g. *vide* section 37 of the Bombay Land Revenue Code, Bombay Act V. of 1879). The Mit. on Yāj. I. 318 states²⁰³⁴ that the words of Yāj. imply that the privileges of

2032. न भूमिः स्वात्मर्षाव्यवस्थितत्वात् । जै. VI. 7. 3; न भूमिर्द्वेतेति । कुतः । क्षेत्रानामभिहितारो मनुष्या इदमन्ते न कुलस्य पृथगीयताकरणेति । आह । पृथ्वानीं सार्वभौमः स तर्हि दास्यति । सोऽपि नेति ब्रूमः । कुतः । यावता भूमिनामेन सार्वभौमो भूनेऽपि तावताम्यपि । न तत्र कश्चिद्विशेषः । सार्वभौमस्य स्वतन्त्र्येति पक्षो दृष्टिर्वा संप्रदानां ब्रौह्मदीनां स्वत्वेन निर्विघ्नं करणविज्ञानरूपेण न भूनेः । तद्विशिष्टाश्च ये मनुष्यास्तेऽस्वतन्त्र्यमाणिषां धारणस्वजनानादि यज्जमिकृतं तत्रेति त्वं न कश्चिद्विशेषः । शबर.

2033. *Vide* for the text my edition of the *Vyavahāramayūkha* p. 91.

2034. अनेन रूपेणैव भूमिदाने निष्पन्नदाने वाधिकारो न भोग्यतेति दृष्टितम् । *Mit.* on *Yāj.* I. 318. Numerous grants were addressed to *rāṣṭrapati*, *viśayapati*, *bhogapati* &c. *Vide* Gupta *Ina.* No. 24 p. 110, E. I. XI at p. 82 (1076 *sam.*) and XII at p. 34 for the word 'bhoga' in the sense of a district in a kingdom'. *Bhukti* also has the same sense.

making a gift of land or of a *nibandha* belonged only to the king and not to the governor of a province or a district under the king. The *Mit.* on *Yāj.* II. 114 quotes a *smṛti*²⁰³⁵ 'land passes on the happening of six circumstances viz. with the consent of one's village, of one's agnatic relations, of *sāmantas*, and of one's coparceners and when accompanied with water and (*dakṣiṇā* of) gold' and remarks that the consent of *sāmantas* (neighbours) is only necessary as a safeguard against disputes about boundaries and that of the villagers is necessary for giving notice of the alienation to all. As the king is not mentioned here, the king's consent does not appear to have been necessary for the gift of land by a private person. But it appears that the king's consent was sometimes sought for gifts by private persons and obtained e. g. in Gupta Ins. No. 31 p. 135 *Mahārāja Sarvaṇātha* (G. S. 214) approves of a gift of two villages made to a person and his sons and grandsons in succession for the worship of the goddess *Piṣṭapurikādevī* by a donee to whom they had been originally granted.

On account of the great value attached to copper-plate grants as documents of title, there were great temptations to forge them. In the *Madhuban* copper-plate of *Harsa* (E. I. vol. VII. p. 155 at p. 158) reference is made to a grant fabricated by a certain *brāhmaṇa* named *Vāmarathya* about a village called *Somakundakā*. *Manu* IX. 232 prescribes death as the penalty for fabricators of royal charters. Vide Fleet on 'Spurious Indian Records' in I. A. vol. 30, p. 201.

From *Manu* and other *smṛtikāras* it appears that so far as lands already brought under cultivation are concerned they appear to hold that the ownership of the land is in the cultivators and the king is only entitled to levy taxes for the protection he affords. In *Manu* VII. 130-132 it is stated 'the king should take a fiftieth part of cattle and gold and a sixth, 8th or 12th part of the crops and a sixth part of trees, flesh, honey, ghee, perfumes, herbs, liquids, flowers, roots and fruits &c.' and in X. 118 *Manu* allows the king to raise his demand in times of emergency to a fourth of the produce of land. *Manu* IX. 44 states that a field belongs to him who uproots the stems of trees and shrubs from waste or uncultivated land. *Manu* VIII. 39 provides that in ancient treasure-

2035. खड्गान्नज्ञातिसामन्तद्वारापादाकुनतेन च । हिरण्योदकदानेन पदभिर्मण्डलि
मेदिनी ॥ *Mit.* on *Yāj.* II. 114.

treasure found underneath the ground and in mines the king is entitled to a share because he affords protection and because he is lord of the earth. This militates against the view that the king is the owner of all lands, since, if that were so, Manu would have declared that the king took all the mines and treasure found in a cultivated field. In VIII. 243 Manu prescribes a fine for a cultivator not cultivating his field at the proper time or allowing the crops to be eaten up. But this would not make the king the owner, since the fine is imposed because the king is deprived of his share of taxes by the action of the cultivator. All these passages show that Manu held that the ownership of arable land was in the cultivator himself and the king was only entitled to demand a certain share of the produce (which is designated *bhāga* or *kara* as in Manu VII. 133). This is further supported by the conduct and practice of powerful but good kings who purchased lands from their holders when they wanted to donate lands already cultivated. It may be conceded that land that was waste or not cultivated by anybody was deemed to belong to the king. Manu (VII. 115-119) enjoins that the king should appoint a headman for a village and officers for ten, 20, 100 and a thousand villages, that each of the preceding one was to report to the officer next above him about crimes and other matters, that the headman of a village was to take for his livelihood the perquisites (such as food, fuel &c.) that the king could daily demand from the villagers, and that the other officers were to be remunerated by grants of plots of land (which when first granted must have been uncultivated). Kauṭ. II. 1 states that land prepared for cultivation may be granted to cultivators who will pay a tax for life, that lands may be confiscated from those who do not cultivate them and may be given to others, that lands bestowed upon superintendents, accountants and similar persons as remuneration cannot be sold and mortgaged by them. For want of space this subject cannot be further pursued here. In modern times opinion has been sharply divided on the question whether the revenue from the land is in the nature of rent or is a tax. Baden Powell in 'Land Systems of British India' vol. I, pp. 240, 280 holds that land revenue is not rent but is a tax. In an elaborate judgment delivered by Sir Michael Westropp C. J. after exhaustively reviewing the original Sanskrit texts (pp. 30-39) and the works and reports of famous statesmen and writers such as Elphinstone, Munro, Mill and Wilson (pp. 39-53) the conclusion arrived at is stated to be that 'the proprietary

right of the sovereign derives no warrant from the ancient laws or institutions of the Hindus and is not recognized by modern Hindu lawyers as exclusive or incompatible with individual ownership' (p. 53).²⁰²⁸

The word *agrahāra* has been applied to the grant of lands or villages to brāhmanas from very ancient times. It occurs frequently in the Mahābhārata e.g. Vanaparva 68. 4, Āśramavāsi-parva 2. 2, 10. 41, 13. 11, 14. 14, 25. 5. Vide E. I. vol. I, p. 88 (grant of the Valabhi king Dhruvasena III. in G. S. 334 i.e. 653-654 A. D.) and in the Madhuban copper-plate of Harṣa dated in the 25th year of his reign (i.e. 631, A. D., E. I. vol. I, p. 73 and VII at p. 158).

Gifts of certain kinds are called Mahādānas. According to the Agnipurāṇa²⁰²⁷ (209. 23-24) the Mahādānas were ten, viz. gifts of gold, horses, sesame, elephants, maids, chariots, land, house, a bride, and a dark-brown (*kapilā*) cow. The Mahādānas are, however, usually enumerated as 16 in the purāṇas (vide Matsya, chap. 274-289, Agni. chap. 210, Liṅga-purāṇa II, chap. 28 ff). The sixteen mahādānas are: Tulā-purusa (weighing a person against gold or silver which is then distributed among brāhmanas), Hiraṇyagarbha, Brahmāṇḍa, Kalpavṛkṣa, Gosahasra, Kāmadhenu (or Hiraṇyakāmadhenu), Hiraṇyāsava, Hiraṇyāsvaratha (or simply Āsvaratha), Hemahastiratha (or simply Hastiratha), Pañcalāṅgala, Dhārādāna (or Haimadharādāna), Viśvacakra, Kalpalatā (or Mahākalpa-), Saptasāgara, Ratnadhenu, Mahābhūtaghaṭa. In the Liṅgapurāṇa (Uttarārḍha, chap. 28 ff) the names are somewhat different. The names of these Mahādānas (of some at least) go back to centuries preceding the Christian Era. The word 'Mahādānāni' occurs in the Mahābhārata (Āśramavāsi-parva 3. 31, 13. 15). In the Hathigumpha Inscription of Khāravela (2nd century B. C.) Kalpavṛkṣa appears to be mentioned (E. I. vol. XX. p. 79). Bāṇa often refers to Mahādānas in general and Gosahasra in particular.²⁰²⁸ It has already been shown (on

2026. Vide *Vyakṛanta Bapuji v. Government of Bombay*, 12, Bom. H. C. (Appendix pp. 1-224).

2027. कनकाश्वतिला नागा दासीरथमहसिंहाः । कन्या च कपिला घेहुर्महादानानि ते दाना ॥ अग्निपुराण 209. 23-24. This verse with slight variations is quoted by अमरार्क p. 198 (but without the name of the work).

2028. दिग्गजमिवापिच्छिमहादानसंस्तानम् । कादम्बरी para 85 (two meanings of दानः); दीपनागसेकमोसहस्रशृङ्गजन्धमान इवापलापत कलिः ... महादान-विधानकलकलमिदुहा इव पाद्वज्रपुटव्याः । इदं चरित III, 11th para.

p. 856) how Uśavadāta made extensive gifts some of which fall under mahādānas. The Tulāpuruṣa is very frequently spoken of in the Epigraphic records. The Cambay plates of the Rāṣṭrakūṭa king Govinda IV (dated *śaka* 852) state that the king was weighed against gold (E. I. vol. VII. p. 26). Vide also E. I. vol. XI p. 112 (in Dantivarman Ins. of *śaka* 675), E. I. vol. IX, p. 24 (Rāṣṭrakūṭa Indrarāja III weighed against gold in *śaka* 836), E. I. vol. XI, p. 20 at p. 23 (Hematulā of Govindacandra mentioned in *saṁ.* 1186), E. I. vol. XIV, p. 197 (dated *saṁ.* 1156, when 32 villages were given as dakṣiṇā after the two mahādānas of tulāpuruṣa and gosahasra); E. I. vol. VII, p. 17 (refers to tulāpuruṣa of Kṛṣṇarāja of Vijayanagara in *śaka* 1437). The tulādāna is mentioned in the ancient Tamil work Śilappadikāram (vide p. 311 of Prof. Dikshitar's translation). In E. I. vol. XII, at p. 10 it is stated that king Lakṣmanasena of Bengal granted a village as dakṣiṇā when he performed the Mahādāna called Hemāśvaratha. The Sanjan plates of Amoghavarṣa (dated *śaka* 793) speak of the Hiranyagarbha mahādāna performed by Danti-durga at Ujjayinī (E. I. vol. XVIII, pp. 235, 238). In the Śrīraṅgam plates of Devarāja II of Vijayanagara dated *śaka* 1350 it is stated that the prince gave a dinner to one lakh of brāhmaṇas at the holy place or Prayāga (modern Allahabad) and on a lunar eclipse performed the Pañca-lāṅgala vrata (J. B. B. R. A. S. vol. XIII, p. 1 at p. 3).

Brief notes will now be added for setting out the procedure of the mahādānas. The Matsya-purāṇa (chap. 274-289) devotes about 400 verses to these. Aparārka (pp. 313-344) not only quotes almost all these verses of the Matsya-purāṇa, but also adds further details from the Bhaviṣyottara-purāṇa in certain cases. Hemādri (Dānakhaṇḍa pp. 166-345) is far more elaborate and quotes (in addition to the Matsya) long passages from the Liṅga, Garuḍa and other purāṇas and from works on Tantra and the Āgamas. The Dānamayūkha devotes pp. 86-151 to the 16 mahādānas. The Matsyapurāṇa (274. 11-12) states that the mahādānas were performed by such ancient heroes and kings as Vāsudeva, Ambariṣa, Bhārgava, Kārtavīrya Arjuna, Rāma, Prahlāda, Pṛthu and Bharata. It then gives general directions about the construction of the *pandal* (maṇḍapa) required in making these mahādānas. The maṇḍapa may be of various sizes, 16 aratuls (one *aratul* being equal to 21 aṅgulas of the donor) or 12 or 10 cubits (one cubit being the length of the arm from the tip of the middle finger to the end

of the elbow), should have four doors and a vedi (raised platform) of seven or five cubits prepared with bricks, there was to be an arch on the vedi for holding the balance, it should have nine or five kuṇḍas²⁰³⁹ (pits in the ground for holding fire) or one kuṇḍa, two auspicious water jars were to be placed at each door of the pandal, the tulā was to have two posts and a cross beam of the same wood (such as aśvattha, bilva, palāśa &c.) and was to be decked with golden ornaments. These details have to be passed over here for want of space. The rest of the procedure about tulāpuruṣa is briefly as follows (Matsya, chap. 274): Priests knowing the four Vedas were to be placed on the four sides respectively (viz. Rgvedins to the east, Yajurvedins to the south, Sāmavedins in the west and Ātharvānas in the north). Then four homas were to be offered to Gaṇeśa, the planets, the lokapālas, the eight Vasus, the Ādityas, the Maruts, to Brahmā, Viṣṇu, Śiva, the sun and the herbs and Vedic hymns referring to these were to be recited.

At the end of the homa, the guru invokes with flowers and incense the lokapālas (lords of the worlds or quarters) with *paūrāṇika* mantras, viz. Indra, Agni, Yama, Nirṛti, Varuna, Vāyu, Soma, Īśāna, Ananta and Brahmā. Then the donor should give golden ornaments, ear ornaments, golden chains, wristlets, rings, clothes to the priests and double (what is given to each *ṛtaik*) to the guru. Brāhmaṇas should then recite the vedic hymn on śānti (propitiatory verses averting evil).²⁰⁴⁰ Then the donor again bathes and clad in white garments and wearing garlands of white flowers and having flowers in his folded hands invokes the balance that is supposed to be Govinda (Viṣṇu), and after per-ambulating the balance, he should step

2039. There is a work called Kuṇḍārka by Śaṅkara, son of Nīlakaṇṭha, which in 15 stanzas succinctly gives all information about kuṇḍas. They are of ten kinds, circular, lotus-like, crescent-shaped, yoni, triangular, quadrangular, pentangular to octagonal. The diagonal drawn from north-east to south-west may be one hasta, two hastas, four, 6 or eight according as the oblations to be offered are 1000 or more up to 10,000 or from 10,000 up to a lakh, or from a lakh up to ten lakhs (4 hastas), from ten lakhs up to a crore (six hastas) and any number beyond a crore (8 hastas). This extent is necessary for preventing the oblations from falling outside the kuṇḍa. Kuṇḍas of different forms were employed according to the rites performed. Vide Hemādri (dāna, pp. 125-134) for further details.

2040. The hymn 'śam na indraṇi' Rg. VII 35. 1-15, in the first 15 verses of which the words 'śam naḥ' occur at the commencement.

into one pan and in the other pan brāhmanas should place pure gold. Then the earth should be invoked and thereafter the donor should leave the balance and give half of the gold to the guru and the other half to the brāhmanas, pouring water on their hands before doing so and he may also make grants of villages to the guru and other priests. Then he should honour brāhmanas, other respectable people and the poor and helpless with gifts. One who performs this rite stays for innumerable years in the world of Viṣṇu. The same procedure was applied to weighing a man against silver or camphor (Aparārka p. 320, Hemādri, dānakhaṇḍa p. 214). Apart from kings who got themselves weighed against gold as shown above, lesser persons such as ministers sometimes indulged in this mahādāna, as Candēśvara, a minister of the Mithilā kings, states with pride in his Vivādaratnākara (vide H. D. vol. I, p. 370).

Hiranyagarbha:—(Matsya 275, Liṅgapurāṇa II. 29). The preliminary procedure about the pandal, the time, place, the materials, the puṇyābhivācana, the invocation of the lords of quarters is the same in this and the other mahādānas as in tulāpuruṣa. The donor should then bring forward a golden kuṇḍa (basin or vessel) 72 fingers high and 48 broad and having the shape of a *muraḥ* (tabor) but looking like the interior surface of a golden lotus (with eight petals). The golden vessel (it is called Hiranyagarbha) should be placed on a heap of sesame. Then the golden vessel is to be addressed with *pauruṣika* mantras, identifying it with Hiranyagarbha²⁰⁴¹ (the Creator). He should then enter the golden vessel, sit facing the north, hold in his hands golden images of Brahmā and Dharmarāja and hold his head for five breaths between his knees (to simulate the position of the foetus in the mother's womb). The guru then repeats on the golden vessel the mantras of garbhādāna, puṁsavana and śimantonnayana (and mentally revolves the other procedure of these); the guru thereafter makes the donor rise out of the golden vessel to the accompaniment of auspicious music. Then the remaining twelve saṁskāras are²⁰⁴² performed symbolically on the donor,

2041. Bg. X. 121. 1-10 is a hymn to Hiranyagarbha and begins

¹ Hiranyagarbhah samavartatāgre bhūtasya jātah patir-eka ṣaṭ r.

2042. Hemādri (dāna, pp. 230-231) quotes verses to the effect that garbhādāna is to be imitated by sprinkling the juice of śūrva in the right nostril of the donor, śimantonnayana by the presence of the fruit of udumbara (as in that rite), annaprādāna by feeding brāhmanas with pāyasa (rice cooked in milk) and so on.

who repeats the mantra to Hiraṇyagarbha and says 'formerly I was born from my mother but only as a mortal now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra 'devasya tvā' (vide above note 653a) and he distributes the golden vessel among the guru and other priests.

Brahmāṇḍa:—(Matsya 276). In this dāna, two vessels (pans) of gold are to be prepared resembling the two halves of a hemisphere (to represent the dome of heaven above and the earth below). The two halves are to be made of gold weighing from 20 *palas* to a thousand according to the donor's ability and their length and breadth should be from 12 to 100 fingers; the pans should have (golden) figures of the eight *diggajas*, the vedas and six *āṅgas*, of the eight *lokapālas* and of *brahmā* in the middle of them, of *Śiva*, *Viṣṇu*, the sun on their top, of *Umā* and *Lakṣmī*, of *Vasus*, *Ādityas* and *Maruts* inside; the two should be covered with a silk garment and placed on a heap of sesame; eighteen kinds of corn should be arranged round them. Then in the eight quarters from the east golden images of *Anantaśayana* (*Viṣṇu* lying on the snake), *Pradyumna*, *Prakṛti*, *Saṁkarsana*, the four vedas, *Aniruddha*, *Agni*, *Vāsudeva* should be respectively arranged. Ten jars covered with cloth should be placed near; gifts of ten cows with golden-tipped horns, with copper vessels (for milking them) and covered with garments should be made and gifts of sandals, umbrellas, seats, mirrors should be made and the golden pans (called *Brahmāṇḍa*) should be addressed in *paurāṇika* verses and the gold should be distributed to the guru and priests (2 parts to the guru and one part to each of eight priests).

Kalpapādapa or *Kalpavṛkṣa*:—(Matsya 277, *Linga* II. chap. 33). A golden tree is to be manufactured with several fruits hanging down from it and with many ornaments and clothes. The gold may be from three *palas* to a thousand according to one's means. From half of the gold the *Kalpapādapa* is to be prepared and placed on a heap (*prastha* is a measure of 32 *palas*) of jaggery, with images of *Brahmā*, *Viṣṇu* and *Śiva* and the sun and five branches and the other four trees, *Santāna*, *Mandāra*, *Pārijāta* and *Haricandana* are to be made each from $\frac{1}{4}$ of the one half of the gold taken and planted respectively in the east, south, west and north. Under the *Kalpavṛkṣa*, figures (golden) of *Kāmadeva* (the god of love) and his four wives are to be placed. Eight jars filled

with water and covered with silk cloth and surrounded by lamps, chowries, umbrellas are to be arranged and 18 *dhānyas*²⁰⁴³ also; prayers are to be offered to the Kalpavṛkṣa to ferry the donor over the ocean of *samsāra*; then the kalpavṛkṣa is to be donated to the guru and the other four trees²⁰⁴⁴ to four priests. Aparārka (p. 326) quotes Bhaviṣyottara to the effect that a sonless man or woman should make this mahādāna.

Gosahasra:—(Matsya 278, Linga II. 38). The donor should subsist for three days or one day on milk alone and then the preliminary procedure of invoking lokapālas, pūṣyābhavācana, homa etc. should be gone through. Then fragrant substances should be applied to the body of a bull made to stand on the altar and ten cows out of 1000 should be selected. They should be covered with clothes, have their horns gold-tipped and the hoofs tipped with silver and these cows should be brought inside the pandal and honoured. A golden image of Nandikeśvara (Śiva's bull) having golden bells round its neck, covered with silken cloth, scents and flowers, with horns gold-tipped, should be placed in the midst of the ten cows. The donor should bathe in water that is medicated with the herbs called *servauśadhi*²⁰⁴⁵ and with flowers in his folded hands invoke the cows with mantras expressing the greatness of cows and address the image of Nandikeśvara as Dharma and should bestow the golden image of Nandi on the guru with two cows and donate one cow each to eight priests and to other brāhmaṇas five or ten cows each out of the remaining. The owner should then subsist on milk alone for one day and should be continent that day. The donor would dwell in the world of Śiva and would save his piṭṛs and maternal grand-father and other maternal ancestors.

Kūmadhenu:—(Matsya 279, Linga II. 35). The figures of a cow and a calf should be made from very pure gold, either one thousand or 500 or 250 *palas* in weight and one without

2043. The following verse enumerates the 18 *dhānyas* 'इषामह-
धान्यपचमुज्जिताद्युमाषोधूमकोद्वक्कुलचसतीनशिश्वैः । अहाद्वर्गं चणकलायमपोहराजमा-
वमिषकुलद्विर्गं च मसूरमाहुः ॥ (अपराजक p. 323). मत्स्य 276. 7 speaks of 'eighteen
dhānyas'.

2044. The Kalpavṛkṣas (wish-yielding trees) are said to be five
'Mandāra, Pārijāta, Santāna, Kalpavṛkṣa and Haricandana'. पञ्चैते
देवतरपो मन्दारः पारिजातकः । सन्तानः कल्पवृक्षश्च हुंसि वा हरिचन्दनम् ॥

2045. The सर्पौषधिस are ten 'कुटं मांसी हरिद्रे द्वे मुरा शैलेपचन्दनम् । वचा-
जम्बकहर्षश्च सर्पौषधयो वृक्ष स्मृताः ॥ उद्योगपरिशिष्ट quoted by द्वातमपुष्प p. 17.

much wealth may make them from even three *palas* of gold. The skin of a black antelope should be spread over the altar, thereon a *prastha* of jaggery should be kept and on it the golden cow should be placed being decked with jewels, surrounded by eight auspicious jars, fruits, eighteen kinds of grains, chowries, copper vessel, lamps, an umbrella, two silken garments, bells, neck ornaments &c. The donor should invoke the cow with *paurāṇika* mantras and then make a gift of the cow and calf to the guru. Hemādri (*dānakhaṇḍa*, pp. 265-274) quotes passages from the Matsya, Agni, and Līṅga purāṇas and from the Kāmika and other works.

Hiranyāśva :—(Matsya 280). On the altar deer skin should be spread and sesame placed and a golden horse is to be made from gold of the same weight as in Kāmadhenu and the donor is to invoke the image of the horse (identified with the supreme God) and the image is to be donated to the guru. Hemādri (*dānakhaṇḍa* p. 278) adds that the horse figure is to have silver welded on in five places,²⁰⁴⁶ viz. the four feet and the mouth.

Hiranyāśvaratha :—(Matsya 281). A golden chariot should be made with figures of seven or four horses, four wheels, a golden flagstaff surmounted by a sapphire jar. There are to be four auspicious jars. Then this is donated along with chowries, an umbrella, silken garments and cows according to one's means.

Hemahastiratha :—(Matsya 282). A golden chariot resembling a toy-cart should be made with four wheels, having figures of eight lokapālas, Brahmā, Śiva, the Sun, with Nārāyaṇa, Lakṣmī and Puṣṭi in the middle of it, on the flag-staff there should be an eagle and the figure of Gaṇeśa on the end of the pole, there should be four golden elephants. Then it is to be invoked and donated.

Pañcalāṅgalaka :—(Matsya 283). Five ploughshares should be made of some strong wood (teak, sandal &c.) and five of gold, ten fine oxen should be decked with gold on their horns and with pearls on their tails, silver on their hoofs and a gift of these and of land equal to one *kharvaṣa*, *khetṣa*²⁰⁴⁷ or village or

2046. A horse that is white in five parts of the body viz. the four feet and the mouth is deemed as very auspicious and called ' *pañcakalyāṇaka* '.

2047. हेमाद्रि (दानखण्ड p. 288) quotes from the मार्कण्डेयपुराण ' सोमले-
ष्वग्निमाहात्म्यं सर्वतः श्रुतकामदम् । योजनार्धविंशत्यङ्गुलमात्रं दूरम् ॥ तदूर्ध्वं तथा क्षेत्रं
सत्यदेन च सर्वम् ॥ तथा सुवृक्षमवापु सुसुवृक्षपीठम् । क्षेत्रोपभोगभूमये वसति
ग्रामसंज्ञिता ॥ '.

a gift of one hundred or fifty *nivartanas* according to one's means should be made. A brāhmaṇa with his wife is to be honoured with golden chains, rings, silken garments, wristlets.

Dharūdāna or *Haimadharūdāna* :—(Matsya 284). A golden figure of the earth resembling Jambudvīpa is to be made with mountains on the borders and mount Meru in the middle, showing hundreds of figures and the seven oceans, made out of from five *palas* up to 1000 *palas* of gold according to one's means. Then it is to be invoked with many verses and half or $\frac{1}{2}$ of it is to be donated to the guru and the rest to the other priests.

Vitvacakra :—(Matsya 285). A wheel with 16 spokes and 8 fellys should be made of gold, which may be in weight from 20 *palas* to a thousand *palas* according to one's means. On the first nave there should be the figure of Viṣṇu in yoga posture, with the conch and cakra near him and the figures of eight goddesses. On the second nave the sages Atri, Bhṛgu, Vasiṣṭha, Brāhmā, Kaśyapa and the ten avatāras of Viṣṇu should be carved, on the third Gauri and the mother-goddesses, on the 4th the twelve Ādityas and four Vedas, on the fifth the five *bhūtas* (elements, earth &c.) and the eleven Rudras, on the sixth the eight lokapālas and the eight elephants of the quarters, on the seventh eight²⁰⁴⁸ missiles and (eight) auspicious things and on the 8th the gods at intervals. Then the donor should invoke this wheel and donate it.

Mahākālpātā :—(Matsya 286). Ten *kālpātās* with figures of various flowers and fruits should be made of gold, they should have figures of Vidyādhara couples, of deities resembling lokapālas and the several *śaktis*, viz. Brāhmī, Anantaśakti, Āgneyī, Vāruṇī and others and above all there should be a canopy. Two of the *kālpātās* should be placed in the middle of a circle drawn on the altar and the other eight in the eight quarters on the altar. There should be ten cows and jars. Two should be bestowed on the guru and the remaining eight on eight priests.

2048. The eight missiles are 'सहस्रलक्षदाशकिकुन्ताकुशपद्मैषि च । स्वधिति-
येति शस्त्राणि तेषु चार्यं प्रशस्यते ॥ मनुस्मृत्याम् quoted in हेमाद्रि (दानखण्ड p. 331)
and the eight maṅgalya things are 'दक्षिणावर्तदक्षिण रोचना चन्दनं तथा,
सुकाष्ठं हिरण्यं च उर्वं चामरमेव च ॥ आदर्शयेति विज्ञेयं मङ्गल्यं मङ्गलानन्दम् ॥
परस्पर in the same.

Saptasāgaraka :—(Matsya 287). Seven vessels (*kundās*) with a diagonal of either $10\frac{1}{2}$ *āṅgulas* (*prādeśa*) or 21 *āṅgulas* should be made from gold weighing from 7 *palas* to a thousand *palas* according to one's means. The seven vessels should be respectively filled with salt, milk, clarified butter, jaggery, curds, sugar, holy water. In the several *kundās* golden images of Brahmā, Viṣṇu, Śiva, the Sun, Indra, Lakṣmī and Pārvatī should be dipped and all jewels should be thrown in them and all *dhānyas* should be arranged round them. A *homa* to Varuṇa should be performed and then the donor should invoke the seven oceans (symbolized by the seven *kundās*) and then they should be donated.

Ratnadhenu :—(Matsya 288). The figure of a cow is to be made of precious stones. 81 *padmarūga* (ruby) stones are to be placed in the mouth of that figure, a hundred *puṣparūga* stones in the tip of her nose, a golden *tilaka* on her forehead, a hundred pearls in the eyes, a hundred pieces of coral on the two eyebrows, two pieces of mother-o'-pearl represent the ears, there should be golden horns, and the head should be of one hundred diamond stones, with one hundred on her neck, one hundred sapphires on the back, a hundred lapis lazuli on the sides, crystal on the belly, a hundred *saugandhika* stones on the waist, hoofs of gold and tail of pearls and other parts of the cow's body are to be represented in a similar manner with various precious stones and the tongue with sugar and dung with jaggery, urine with ghee and a calf is to be made with $\frac{1}{2}$ of what is required for the cow and then both are donated.

Mahābhūtaghaṭa :—(Matsya 289). A golden jar is to be set with precious stones with a diagonal of from $10\frac{1}{2}$ *āṅgulas* to 100 *āṅgulas*. It is to be filled with milk and clarified butter and on it figures of Brahmā, Viṣṇu and Śiva are to be drawn as in the case of *Kalpavṛkṣa*, and the figures of the earth raised by the great boar, of Varuṇa on his conveyance of *Makara*, of Agnī on a ram, of Vāyu (on a deer), of Gaṇeśa on a rat should be kept in the jar together with the figures of R̥gveda having a rosary, Yajurveda holding a lotus, Sāmaveda holding a lute, Atharvaveda holding *śruc* and *śruṅ* ladles and Purāṇas (the fifth veda) holding a rosary and water jar. The golden jar then should be donated.

Most of the *smṛtis* highly extol the gift of a cow or cows. Manu IV. 231 states that the donor of a cow reaches the world

of the Sun. Yāj. (I 204-205), Agnipurāṇa 210. 30 prescribe that when making a gift of a cow, she should have the horns and hoofs tipped with gold and silver respectively, she should be accompanied with a bell metal vessel (for milking her) and she should be covered with cloth, she should be mild in temper and the gift should be accompanied with a money payment and that whoever makes such a gift stays in heaven for as many years as there are hair on the cow's body. Vide Samvarta verses 71, 74-75 also. In the Anuśāsana-parva²⁰⁴⁹ (51. 26-34 and chapters 77, 78 and 81) there are frequent eulogies of cows. Anuśāsana 57. 28-29 are just like Yāj. I 204-205. Anuśāsana (83. 17-18) explains that the cow is a constituent element of sacrifice, that the cow nourishes men (with milk), that their progeny (the oxen) are useful in agriculture and therefore cows deserve the highest praise. Aparārka (p. 295-297) quotes numerous passages from the purāṇas eulogizing cows. Among cows kapilā is the best for gift (Anuśāsana 73. 42 and 77. 8). Anuśāsana (77. 10 ff) explains why the dark-brown cow (kapilā) is the best. Yāj. I 205 states that if the cow donated is kapilā it saves (from sin) the donor's family up to seven generations (including himself). Aparārka p. 297 quotes Samvarta to the effect that the kapilā cow is equal to ten ordinary cows. The Varāhapurāṇa chap. 111 deals with the gift of a kapilā cow. The method of giving a cow is briefly as follows²⁰⁵⁰ (Hemādri, Dānakhaṇḍa p. 451 ff, Dānamayūkha pp. 185-186): The cow is made to stand facing the east together with her calf and is worshipped by the donor (after having bathed and tied his top-knot) who sits near the tail and the donee sits facing the north. The donor holds in his hand a vessel containing

2049. गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाप्युत ॥ कीर्तनं अथवा दानं दर्शनं चापि प्रापिषु । मया प्रशस्यते वीर सर्वपापहरं शिषम् ॥ स्वाहाकारवद्भकारो गोषु निर्वर्तयतिष्ठती । गायो यज्ञस्य मेधो ये तेषां यज्ञस्य सा सुखम् ॥ ... मायः स्वर्गस्य सोपानं गायः स्वर्गेऽपि पुजितः ॥ अनुशासन 51. 25 and 33; अनुशासन 71. 33 is दद्यात् पशुं सुवतो कांस्य-दोहां कल्पानवस्तान्पलदिनीं च । यावन्ति रोमाणि भवन्ति तस्यास्तावद्द्वर्षाण्यद्वले स्वर्ग-लोकात् ॥ This is like Yāj. I. 205.

2050. One of the mantras is 'यज्ञसाधनमुता वा विवस्वाधमगाशिनी । विवस्वाः परो देवः मीयतामनया मया ॥'. The procedure in the दानमयूख is 'अद्यत्वादि ... गोदानं करिष्ये इति सङ्कल्प्य ब्राह्मणं सयस्तां गों पिप्यं च संयुज्य ससुवर्णमाज्यपात्रं हस्ते ग्रहीत्वा तत्र पुच्छे धृत्वाकं कृत्वा विमहस्ते कुशतिलजलाभ्यादाद्य उक्तकलेष्वभिमतफल-सुवत्सा यज्ञसाधनं ... मनया मवेति मन्त्रं पौराणमन्त्रं च पठित्वा जलमुत्सृजेत् । दानमतिदार्ढ्यं दक्षिणां दद्यात् बाह्याण्येव अनुद्वेज्य गायः सुरमयो निर्वर्त... इति यमोक्तौ गोमतीं विद्यां जयेत् । दानमयूख pp. 185-186. Hemādri and दानमयूख quote gomati verses from the महाभारत also viz. अनुशासन 78. 23-25.

clarified butter in which a piece of gold is put. The tail of the cow is dipped into the butter and then taken out and placed into the right hand of the donee with the hair turned towards the east and also water, sesame and kuśa grass are placed in the donee's right hand. The donor holds in his hand a vessel full of water from which he sprinkles water with *paurāṇika* mantras, gives dakṣiṇā and then the cow starts with the donee and the donor follows them a few steps and repeats certain verses eulogizing cows. The Agnipurāṇa (210.34) specially recommends that one who is at the door of death should make the gift of a cow (particularly a dark one) who would enable him to cross the blazing river in the world of Yama called Vaitaraṇī (and hence the cow is also called Vaitaraṇī).

Yaj. I. 206-207 (206 = Agnipurāṇa 210.33), Viṣṇu Dh. 8. 88. 1-4, Vanaparva 200. 69-71, Atri 333, Varāhapurāṇa 112²⁰⁵¹ attach special importance to the gift of a cow when she is just on the point of giving birth to a calf (and therefore styled 'ubhayatomukhī) and the donor is said to stay in heaven as many years as the hair on the body of the cow and her calf. Aparārka (pp. 299-301) quotes a long prose extract from Cyavana on the procedure of this gift. When the head of the calf has appeared, the donor should say to the worthy donee 'accept this cow for conferring a favour on me and not because you desire this gift' and repeat Rg. IV. 19. 6. Then taking hold of the cow with the formula 'ka idam kasmā adāt' (Atharvaveda III. 29. 7, Āśv. Śr. 5. 13, Āp. Śr. 14. 11. 2), the donor takes down the calf and recites in a loud voice Rg. IV. 27.1 ('garbhe nu'). Then after kindling fire the donor repeats mantras addressed to the gods, pits, rivers, mountains, plants, seas, serpents, herbs respectively viz. Rg. I 139. 11, X. 16. 12, X. 75. 5, IX. 75. 4, III. 8. 11, VII. 49. 1, VI. 75. 14, I. 90. 6. Then the donor should propitiate the Earth with mantras (addressed to the Earth) viz. Rg. I. 112. 1, I. 22. 13, I. 185. 7, I. 164. 41; the donor should offer 84 oblations of clarified butter, feed brāhmaṇas and receive

2051. पावकृत्स्नस्य वै पादौ शिरश्चैव मधुवपते । तस्मिन्काले मधुवपसा वपतेनास्तरो-
हना ॥ अन्तरिक्षमलो वसो पावद्योन्वा मधुवपते । तावद्वैः पृथिवी ज्ञेया पावद्वर्जं न सुजाति ॥
पावन्ति तस्या रोमाणि वासस्य च सुषिञ्चिद । तावद्युनसहस्राणि स्वर्गलोके महीवपते ॥ वनपर्व
200. 69-71. या. I. 207 and वराहपुराण 112. 23 are almost the same as वनपर्व
200. 70.

their benedictions in the terms of Rg. V. 51. 11 ('avasti no'). The gift of such a cow with the paraphernalia of gold or silver, fields, corn, clothes, salt and the like, sandal-wood, releases a man from the sins of eating or drinking forbidden food, brāhmaṇa murder, incest &c.

In imitation of the gift of the cow gifts of certain articles were made and they are also described as *dhenus*. The Matsyapurāṇa (chap. 82. 17-22) speaks of ten dhenus viz. of *guḍa* (jaggery), *ghṛta* (ghee), *tila* (sesame), *jala* (water), *ksīra* (milk), *madhu* (honey), *śarkarā* (sugar), *dadhi* (curds), *rasa* (other liquids) and *godhenu* (cow itself). It gives (chap. 82) a detailed description of *guḍadhenu* and adds that the liquid dhenus should be kept in jars and others should be in heaps, that the same procedure applies to all, and that some add *suvarṇadhenu*, *navanīta-dhenu* (cow of butter) and *ratnadhenu* (cow of jewels). The Agnipurāṇa (210. 11-12) enumerates the same ten dhenus. In the Anuśāsana-parva 71. 39-41 the three dhenus of *ghṛta*, *tila* and *jala* are mentioned. The Varāhapurāṇa (chap. 99-110) describes in detail twelve dhenus, viz. all mentioned in the Matsya (except *ghṛta* and *godhenu*) and *navanīta*, *lavana* (salt), *kārpāsa* (cotton) and *dhānya* (corn). The procedure of all is more or less the same. Black antelope skin four cubits in length is to be spread on the ground that has been cowdunged and has darbhas strewn on it with the neck portion to the east (this represents the cow) and a smaller skin is also spread (to represent the calf). If it is *guḍa-dhenu* it is made of 2 or 4 *bhāras*²⁰⁵² and the calf is made with one fourth of that for the cow. Various articles such as conch shells, sugarcane pieces, pearls, chowries, coral &c. are placed on the skin, to represent the various limbs of the cow, which is worshipped with *dhūpa* (incense) and lamps and invoked with *paurāṇika* mantras. Then the articles are donated to a brāhmaṇa. Hemādri (Dāna, p. 401) notes that according to the Padmapurāṇa a single jar of liquids and one drop of solids constitute these dhenus, while

2052. अथर्ववेद pp. 304-5 quotes ऋग्वेद 82. 17-22 and the following verses. Vide Aparārka p. 303 and Agnipurāṇa 210. 17-18 from which the following table may be set out: five *कुम्भलः*=one *पात्र*, 16 *पात्राः*=one *कुम्भ*, 4 *कुम्भाः*=one *पत्र*, 100 *पत्राः*=*गुह्य*, 20 *गुह्याः*=*पत्र*. Vide Manu VIII. 134-135, Yaṣ. I. 363-364 (which say that four or five *suvarṇas* are equal to a *पत्र*).

the Dānaviveka establishes that *kumbha*²⁰⁵³ is equal to 1000 palas and others hold that *kumbha* contains 512 palas. These several dhanus may be donated on eclipses, on the full moon days of Kārtika and Māgha, on *Yugādi* days or when the 7th *tithi* of a month falls on a Sunday and that the donor should subsist for three days on the substance to be donated. Aparārka pp. 303-313, Hemādri (Dāna,) pp. 397-466, Dānamayūkha pp. 172-184 dilate upon these dhenus, but all these details are passed over here for want of space.

It appears that on account of the high merit associated with the gift of cows, donors sometimes passed old and weak cows on to donees. The Kathopanishad I. 1. 3 appears to contain a condemnation of such practices.²⁰⁵⁴ "He who makes gifts of cows that simply drink water and eat grass, but yield no milk and do not possess strength (to conceive and produce calves) reaches those worlds called 'anandāḥ' (without delights)." The Mahābhārata (Anuśāsana 77. 5-6) echoes the very words of the Kathopanishad. In the Anuśāsana-parva 66. 53²⁰⁵⁵ it is said that one should not bestow on a brāhmaṇa a cow which is lean or is without her calf, which is barren and diseased, which is wanting in a limb or is exhausted. Hemādri (Dāna, pp. 448-449) quotes this and other passages of similar import that state that

2053. मस्य, आदक, द्रोण and खारी are ancient measures of corn. Even Pāṇini mentions some of these. Vide Paṇ. V. 1. 33 and V. 4. 110 (for khārī), V. 1. 53 (for ādhaka). The Āp. Dh. S. II. 8. 20. 1 mentions droṇa. There was no unanimity as to their exact extent. Aparārka (p. 305), Hemādri (Vratakhayda) part I (p. 57), Par. M. II. part I, p. 141 quote verses (the latter two say from Bhaviṣyapurāṇa) which give the following table: 2 पलः = प्रवृत्ति, 2 प्रवृत्ति = कुडव, 4 कुडव = मस्य, 4 मस्य = आदक, 4 आदक = द्रोण, 16 द्रोण = खारी. Parāśara VI. 70 says that 2 prasthas are equal to ādhaka and 32 prasthas are equal to a droṇa and the Par. M. remarks देशभेदेन शास्त्रद्वयस्य व्यवस्थापनीयत्वात्. Vide मिता. on च. III. 265 and 274, लीलावती of भारुवाचार्य (verses 7-8). According to Aparārka (p. 846) a *kumbha* is equal to 2 droṇas. The Prāyascittatattva (p. 514) quotes the Kalpataru to the effect that 10 droṇas are equal to a khārī and 20 droṇas to a *kumbha*.

2054. पीतोदका जग्धतुणा दुग्धदोहा निरिन्द्रियः । अन्वदा नाम ते लोकास्तान्स मच्छति वा दृष्ट् ॥ कठोप० I. 1. 3; पीतोदका जग्धतुणा नष्टकीर्तिरिन्द्रियवान् । जरारो-
योपसंपन्नो जीर्णो चापीनिवाजलाय । दत्त्वा तनः पविशति द्विजं क्रुद्धेन पोजयेत् ॥ अथुशासन 77. 5-6.

2055 न कुशां नपवस्तां वा वस्त्रां रोषान्वितां तथा । न स्पर्शां न परिभ्रान्तां दद्यात्
माह्वयाय च ॥ अथुशासन 66. 53.

the man who makes a gift of such a useless cow enters into the darkness of hell.

The Matsyapurāṇa (chap. 83. 92) speaks of ten kinds of *dānas* called *parvatadānas* or *merudānas*, viz. of *dhānya* (corn), *lavāṇa* (salt), *guda* (jaggery), *hema* (gold), *tila* (sesame), *kārpāsa* (cotton), *ghṛta* (ghee), *ratna* (precious stones), *rajata* (silver), *śarkarā* (sugar). The Agnipurāṇa (210. 6-10) enumerates these ten. Aparārka (pp. 344-354) quotes all the chapters of the Matsya. Hemādri (Dāna, pp. 346-396) not only dilates upon these ten *dānas*, but speaks of 13 of such *dānas* from Śaiva works like the Kālotara. These *dānas* were called *parvata*, *śaṭa* or *acala* because the substances were heaped up like hills. The procedure in all of them is the same. A square platform inclined towards the north-east or east was to be prepared, smeared with cowdung and strewn with kuśa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of *dhānya*, it is to be made with 1000 or 500 or 300 *droṇa* measures of corn. Three trees of gold are to be planted on the middle of it and in the four directions lotus-like plants of pearls, *gomeḍa* and *paśparāga*, emeralds and sapphires, lapis lazuli respectively. Many more picturesque features such as gold and silver images of 81 gods are described in the Matsya. A guru and four priests are to be chosen for homa and 13 *āhūti*s are to be offered to each of the gods. In the gift of salt, from 1 to 16 *droṇas* thereof are to be employed, in the gift of jaggery from 3 to 10 *bhāras*, in that of gold from 1 to 1000 *palas*, in that of sesame from 3 to 10 *droṇas*, of *kārpāsa* from 5 to 20 *bhāras*, of ghee from two *kumbhas* to 20, of *ratnas* from 200 pearls to 1000, with attendant hills of precious stones $\frac{1}{2}$ of the pearls, of cotton from 20 *palas* to 10 thousand, of sugar from half a *bhāra* to 8 *bhāras*.

The smṛtis, purāṇas and digests speak of the gifts of many animals such as of elephants, horses, buffaloes, of articles like clothes, deer-skins, umbrellas, shoes, which are all passed over here. But two or three of these many *dānas* deserve notice. Aparārka (pp. 375-376) extracts a long passage from the Bhaviṣyottara about constructing in the month of Caitra a *mandapa* for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A brāhmaṇa was to be engaged for wages to distribute water and this was to be continued for four months or at least three fortnights.

Another important gift is that of manuscripts of the epics, dharmaśāstras and purāṇas. Aparārka (pp. 389-403) and Hemādri (Dāna, pp. 526-540) quote from the Bhaviṣyottara,²⁰⁵⁶ Matsya and other purāṇas long extracts about the merit secured by making such gifts, the Matsya in particular also stating the number of verses in each of the 18 purāṇas. The Agnipurāṇa also in speaking of the gifts of MSS. of purāṇas states the number of verses in each (chap. 272). The Bhaviṣya-purāṇa states that books may be placed in a maṭha for the use of all people and that he who arranges for the reading of books in the temples of Śiva, Viṣṇu or the Sun reaps the merit of the gifts of cows, land and gold. E. I. vol. 18 p. 340 records a gift to a temple in which provision is made for the reading of the Mahābhārata from a part of the income (in Kerala in the 11th century A. D.). The Agnipurāṇa 211. 61 eulogises also the gifts of the works called Siddhāntas.

In mediæval and modern times gifts were and are made with a view to propitiate the planets. And this sentiment can be traced back to the days of the sūtras. Gaut.²⁰⁵⁷ XI. 15 advises the king to perform the rites that experts in astrology and in portentous signs might indicate (as necessary) for averting evil consequences and states (XI. 16) that according to some ācāryas the welfare of the king depends upon the performance of such rites. The Āśv. gr. (III. 12. 15) states that the purohita should direct the king to fight from the direction or side on which the sun is or (if fighting at night) from the side on which Venus shines (and not from a side opposite to them). Yaj. (I. 295-308) deals with Grahasānti (propitiation of planets). He states that he who desires prosperity, or the averting of calamities, or good rains, long life and health and also wants to harm his enemies by magic rites should perform a sacrifice; that the nine planets are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu; that images

2056. ब्रह्मदुग्मेन संयुक्तं दुस्तके प्रतिपादयेत् ॥ सात्त्विकं सर्वलोकानां स्वायम्भुव्यं वा मदे । ... शिवालये विष्णुदेवे चर्पय भवने तथा । यः कारयति धर्मात्मा सदा पुस्तकपात्र-
नम् ॥ गोपब्रह्मव्यासोऽसि श्रवणान्वासनानि च । यत्पदे तेन पुत्रानि भवन्ति पुरुषर्षभ
अभिप्रेत्यार quoted by अपरार्क pp. 389 and 391. म. पु. P. 530(6)

2057. दानि च वैशेषिकादिन्याया ब्रह्मदुस्तान्वासनानि । तद्वर्षीयमात्रं केके योगक्षेत्रे
प्रतिजानते । गौतम XI. 15-16; अतिविष्णुनैष्ठिकं वासन्वाय प्रयोषयेत् । आश्व. इ.
III. 12. 15. Vide चा. I. 295 = मत्स्यपुराण 93. 2 and चा. I. 802, 803 = मत्स्य
93. 27-28.

of the planets are to be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bell-metal or they may be drawn on a piece of cloth in these colours or may be painted in circles on the ground with colours; that flowers and clothes may be offered to them of the respective colours described above; fragrant substances, incense of *guggulu* should be offered to them and oblations of cooked food may be made to them in fire with the following mantras respectively, viz. Rg. I. 35. 2, Vaj. S. 9. 40, Rg. VIII. 44. 16, Vaj. S. 15. 54, Rg. II. 23. 15, Vaj. S. 19. 75, Rg. X. 9. 4, Vaj. S. 13. 20, Rg. I. 6. 3. The fuel-sticks to be offered to the nine planets should respectively be of the following trees and plants: of arka plant, palāśa, khadira, apāmārga, pippala, undumbara, śamī, dūrvā and kuśa grass. 108 or 23 *śamidhs* of each of these should be thrown into the fire, they being anointed with honey, clarified butter, curds and milk. The foods on which the brāhmanas are to be regaled at dinner in the *grahayajña* are respectively rice mixed with jaggery, rice cooked in milk, haviṣya food (i. e. the food on which the ascetics live), corn that ripens in sixty days cooked in milk, curds and rice, rice with clarified butter, rice mixed with crushed sesame, flesh (with rice), rice of various colours. The fee (*dakṣiṇā*) to be paid should respectively be a milch cow, conch, a draught ox, gold, clothes, horse (white), dark cow, iron weapon, a goat. 'The rise and fall of kings depend upon the (aspects of) planets and the existence and destruction of the world depend upon planets; therefore the planets should be honoured the most'—says Yāj. I. 308.

The Matsya-purāṇa²⁰⁵⁸ in chap. 93 contains a detailed procedure of *grahasānti* and chapter 94. (1-9) describes how the images of the nine planets are to be represented. Vide Vaik. IV. 13 and also Band. gr. śaśa-sūtra I. 16 for a similar treatment. In modern times the *dānas* (articles donated) to propitiate the nine planets are those stated in the

2058. The mantras of the nine planets slightly differ in the Matsya-purāṇa (93. 33-37) from those of Yāj. I. 300-301. Matsya 93. 59-63 names the same *dakṣiṇās* as Yāj. and Aparārka p. 575 quotes those verses. All the nine verses of Matsya 94 are quoted by the Mit. on Yāj. I. 297-98. Yāj. probably meant to rely only on the Vaj. S., but as some of the mantras occur in the Rg., references to the latter have been given.

Dharmasindhu²⁰⁵⁹ quoted below. The S. R. M. (pp. 123-164) contains a long-drawn procedure of *Grahamakha*, a rite to propitiate the planets. A *Grahamakha* is either *nitya* (on *Viṣuva* day, *ayana* day, birth *nakṣatra*), *naimittika* (to be performed on such occasions as *upanayana*) and *kāmya* (for removal of adversity &c.)

Aparārka (pp. 365-366 on Yāj. I. 209) quotes a long passage from the *Nandipurāṇa* about the founding of hospitals (*ārogya-śālā*) where medicines were supplied free to patients. 'Since the four *puruṣārthas* (goals of life) viz. *dharma*, *artha*, *kāma* and *mokṣa*, depend upon health, he who provides for securing this may be said to have made gifts of everything.' The passage further states that a competent physician should be appointed. Hemādri (*dāna*, pp. 893-95) quotes the same passage and another from the *Skandapurāṇa* to the same effect.

The *smṛtis* prescribe that when a man accepts as a gift what he should not accept, he incurs sin from which he becomes free by giving up the thing, by reciting certain *vedic* mantras, (like the *Gāyatri*) and by *tapas* (*prāyaścitta*). Vide *Manu* XI. 193 (= *Viṣṇu Dh. S.* 54. 28). This sin is said to be due to '*asat-pratigraha*' which may arise either from the caste or actions of the donor (e. g. the donor may be a *cāṇḍāla* or *patita*) or from the time or place (e. g. taking a gift in *Kurukṣetra* or in an eclipse) or from the object given (such as a gift of wine or of an ewe, of the bed-stead of a deceased person or of the cow called '*ubhayatomukhi*'). Yāj. III. 289 and *Manu* XI. 194 (= *Viṣṇu Dh. S.* 54. 24) prescribe for *asat-pratigraha* the penance of staying in a cow-stable for one month subsisting on milk alone, observing complete celibacy, repeating the *Gāyatri* mantra 3000 times every day. The donor, in the above cases, may incur no sin, but the donee does. The *Dānakriyākāsumudī* (pp. 84-85) quotes passages from several *purāṇas* condemning the acceptance of gifts on the *Ganges* and other sacred rivers and places, and the gifts of elephants, horses, chariots, the beds

2059. अथ ब्रह्मदीपवर्षे दानानि । नाणिक्यमोषमपेक्षकवस्त्रमुद्राभेदादकचन्दन-
कमलानि स्वेः मीन्यर्थे दानानि । वंशपात्ररघवतुलकधूरिमौक्तिकचेतवस्त्रपुष्पकुम्भपुष्पा-
भ्यन्वयः । प्रवालमोषमममुरिकारकवस्त्रमुद्राभेदादकचन्दनवात्रानि मोमस्य । नीलवस्त्रमुद्रा-
कारयत्तुगुणादन्वयः (सीहास्तिदन्तमुद्राणि वृषस्य । पुष्परायमण्डिरिद्धाकारकचन्दनपीतधान्यपीत-
वस्त्ररघवमुद्राणि सुरसुरोः । शिववस्त्रवेताभपेक्षकमणिमुद्राभेदादकचन्दनमुद्राः शुक्रस्य ।
इन्द्रनीलमाषतेलविलकुलितमहिषीलोहकुम्भधेनवः जनेः । गोमेदान्नीलवस्त्रकम्बलसेलविल-
लोहानि राहोः । वैदुर्षतेलविलकम्बलकस्तुर्वीर्यावस्त्राणि कैवर्षेदानानि । अनिर्वीर्यापरिराहार्थं
अनिवारं तेलाम्बुस्तेलदानं च । ब्रह्मसिन्धु II. part 2 p. 135.

and seats used by the dead, black deer-skin, the cow called ubhayatomukhi. The *Dānacandrikā*²⁰⁶⁰ quotes the *Padmapurāṇa* to the effect that a brāhmaṇa who is in great difficulty to maintain himself may accept a gift on the banks of the Ganges and other sacred rivers, but should himself make a gift of the 10th part of it and then he would incur no sin.

We have already seen (pp. 838-39) how even in the *Rgveda* various rewards are promised to those who make gifts of cows, horses, gold or clothes. The *Tai. S.* II. 8. 4. 1 makes it a matter of give and take between gods and man (dhehi me dadāmi te ni me dehi ni te dadhe). The same sentiments and notions continued down to the latest ages and are re-inforced by further and very detailed promises of rewards for several kinds of gifts. *Vas. Dh. S.* 29. 2-27, *Viṣṇu Dh. S.* 91-92, *Saṁvarta* verses 46-93 may be read in this connection.

A gift once completed by acceptance is irrevocable. *Yāj. II.* 176 prescribes 'what is promised should be given and what has been donated should not be taken back'. *Nārada*²⁰⁶¹ (*Dattā-pradānika*, verse 8) declares that the price of goods (delivered), wages, what is paid for pleasure (derived from dancers &c.), a gift made through affection, a gift made through gratitude (for favours received), money paid for a bride (to her kinsmen) and gifts for religious and spiritual purposes—these are given irrevocably. But a gift though promised was not complete and irrevocable in all cases. *Gaut. V.* 21 declares that a gift, though promised, need not be completed if the donee to whom it is promised is a person guilty of irreligious or improper conduct (such as visiting prostitutes). *Manu VIII.* 212 is similar in import. *Kātyāyana* states²⁰⁶² that if a man of his own free will promises a gift to a brāhmaṇa, but does not carry out that promise, he becomes a debtor (to that brāhmaṇa) in this world and the next. This means that a gift promised to a brāhmaṇa, though not completed by acceptance and delivery,

2060. अथ चेत्प्रतिदुष्टीयाद् ब्राह्मणो धनिकश्चितः । दानांजनमिदं दद्यादेवं धर्मो न शीघ्रते ॥ इति पाद्मनाम् । दानचन्द्रिका p. 10 (Gaikwad Oriental Series of tr.).

2061. वनस्पत्यं प्रतिदुष्टया स्नेहाभ्यवृत्तकारणः । ब्रह्मण्युत्तरादर्थं च दत्तं दान-विदो विदुः ॥ नारद (दत्ताप्रदानिका 8); इत्यादिपदा वनस्पत्यं ब्रह्मण्युत्तरादर्थं । अत्राहमर्थं प्रीत्या दानमदिति विदुः ॥ इत्युक्तिरिति स्मृतिच= (अथ. p. 193). मातापित्रोर्भृत्ये मित्रे विनीते शोपकारिणि । दीनानापाविशितेभ्यो दत्तं तु सर्वतः भवेत् ॥ नारद quoted in स्मृतिच= (अथ. p. 193), which explains सर्वतः कलातिशयोक्त्याभिरुचयैः ।

2062. अतिदुष्टयाप्यधर्मसंयुक्ताय न दद्यात् । यो. V. 21; स्नेहदया वा । अतिदुष्टया ब्राह्मणाय प्रतिदत्तम् । न दद्यात्तुल्यवहाप्यः पाण्डुप्राप्तुंसाहसम् ॥ कात्यायन quoted by अपरार्क p. 783 and स्मृतिच= (अथ. p. 142).

could not be revoked and could be enforced in a court as a debt and the promisor fined for breach.

Gautama states (V. 22) that the promises made by those who were carried away by rage or extreme joy or who were under a sense of dread or were ill or distressed or covetous or made by a minor (under 16) or an extremely old man or by one who is a fool (or under delusion) or was intoxicated or made by a lunatic may be revoked by them and in doing so they incur no sin or blame. Nārada ²⁰⁶³ (Dattapradānika, verses 9-10) amplifies this by stating 16 kinds of invalid gifts, viz. all those in Gautama (except those due to joy and covetousness) and also what is promised as a bribe, promises in jest, giving to a person mistaking him for another, gift induced by fraud or made by one who is not his own master, gift made to a man with the idea of getting something in return (but who does not do so), gift to a person who is unworthy, though he proclaimed himself to be worthy, and a gift for a purpose which is sinful. Kātyāyana (quoted by Aparārka p. 781) is just like Nārada and adds that if a man is in danger of life and promises the gift of all his wealth to whosoever may save him, he may renege from the promise. Aparārka p. 782 quotes verses from Bhṛgupati similar to Nārada's. Manu VIII. 165 declares that a sale, mortgage or gift brought about by fraud, or every transaction in which a trick is played, may be set aside (by the king). Though a gift made by one who is ill or distressed (ārta) is declared by Gautama to be revocable, Kātyāyana ²⁰⁶⁴ states an exception viz. that when a man whether in sound health or suffering from a disease declares a gift for religious purposes and dies without completing it, then his son (or other heir) should be made to carry out that gift. This verse contains the germ of the idea of wills, since the mere declaration of the intention of a man to make a gift for religious purposes is here

2063. कुलदुष्टभीतिवर्जित्वात्स्वयच्छिन्नामृतममोन्नतवाक्यान्पदुताभ्यपादकानि । गो.
V. 22. अदत्तं तु न्यकोपशोकप्रेमसन्निवृत्तिः । तपोहोचपरिहासवत्प्रादुर्बलयोगतः
बालमूर्खत्वात्तन्वादिममोन्नतपदवर्जितैः । कर्ता समाप्य कर्मेति मलितानेच्छया च यत् । अथाने
पात्रमित्युक्ते कार्ये वा धर्मसंज्ञिते । यद्वत्तं स्वादिनेज्ञानाददत्तमिति तत्सुतम् ॥ नारदः.

2064. स्वयमेवातेन वा देये अवित्तं धर्मकारणम् । अदत्ता तु हृते दातव्यस्तस्मान्नो नात्र-
संशयः ॥ कात्यायन quoted in अपरार्क p. 782, स्मृतिसूत्रः (अथ. p. 184). Vide
Bhṛgupati Nāth v. Ram Lal 37 Cal. 128 (F. B.) at p. 135 where this
passage of Kṛt. is quoted along with the Mit. and a passage from the
Mahānirvāṇa Tantra.

made enforceable after his death. Aparārka p. 782 conveys that the word 'son' is only illustrative and that every heir taking the estate is liable to make good the promise of the deceased.

In modern times a gift or bequest for *dharma* without any qualifying expression is held to be too vague an indication of the donor's or testator's intention to constitute a valid gift to charity and is declared to be void for uncertainty. Vide 6 Bom. 24, 14 Bom. 482, 17 Bom. 351, 23 Bom. 725, 735 (P. C.). But this is opposed, as pointed out in 30 Mad. 340 at pp. 342-346, to the spirit of the ancient Hindu law. The word 'dharma' when used in relation to gifts had a well-recognized meaning and not a vague uncertain one. It means 'iṣṭa' and 'pūrta' gifts according to Manu IV. 227. It appears that in 23 Bom. 725 their Lordships of the Privy Council rested content with the meaning of the word given in Wilson's Dictionary, did not examine any original Sanskrit texts to find out the meaning of the word *dharma* used in connection with gifts and applied the principles laid down in such English cases as *Morice v. The Bishop of Durham* (9 Ves. 399 and 10 Ves. 522). But there is no reason why the charitable intention being quite clear the court as representing the king should not have by framing a scheme applied the property donated or bequeathed to one charitable purpose out of the several objects specified in the definition of *pūrta* on principles analogous to the doctrine of *cy-près*.²⁰⁶⁵

²⁰⁶⁵. Vide Lewin's 'Law of Trusts' (14th ed. of 1939) pp. 472-474 where several cases are cited out of which *In re Pyne* (1903) Ch. 83 would support the argument advanced above.

CHAPTER XXVI

PRATIṢṬHĀ AND UTSARGA

Pratiṣṭhā and *Utsarga* (foundation of temples and dedication of wells, tanks, parks &c. for the benefit of the public).

The subject of gifts naturally leads on to the topics of *pratiṣṭhā* and *utsarga*. We saw above (p. 157 f. n. 370) how the construction of temples, wells and similar religious and charitable foundations and institutions was included under *pūrtadharma* and how *śūdras* were entitled to perform such *dharma*. The Mit. on Yāj. II. 114 points²⁰⁶⁶ out that women (and widows) were entitled to spend on *pūrtā* objects, though they were not authorized to perform *iṣṭa dharma* (i. e. vedic sacrifices &c.). Modern decisions have gone so far that a Hindu widow whose powers of alienating for secular purposes property inherited from her husband are very limited has been held to possess greater powers of alienation if the alienation be made for the spiritual benefit of her deceased husband and dedications by her of a small fraction of the property for the continuous benefit of the soul of the deceased owner have been upheld.²⁰⁶⁷ Such works of public utility have been highly recommended from very ancient times. Śābara²⁰⁶⁸ on Jaimini I. 3. 2 refers to the *smṛti* rules about charitable objects which are based on such *śruti* passages as 'O Agni, who art ancient and a king, thou art to the man who desires to offer a sacrifice like *prapū* (shed where water is distributed to travellers) in a desert'. In

2066. किं च यज्ञावद्वत्तं धर्मोपलक्षणपरत्वे स्त्रीणामपि पूर्वधर्मोपकाराद्वनमरणं युक्ततरम् । मिता. on वा. II. 114.

2067. Vide *Sardar Singh v. Kunj Behari* L. R. 49 I. A. 383 p. 391 (a gift made by a widow of a small part of her husband's property to the temple of Jagannātha at Puri for bhoga i. e. food offerings to the deity was upheld); *Thakur Indraj Bur v. Thakur Shoo Naresk*, 2 Lucknow 713 (where a temple erected and endowed by a widow for the benefit of her husband's soul as well as of her own by alienating about 1/8th part of the entire property left by her husband was held to be valid).

2068. प्रपास्तव्यामानि च परोपकाराय न धर्मविरोधाद्यमन्यते । तथा च वर्धनम् । धन-
क्षिप प्रपा असीति ॥ तथा स्थलपौषकं परिग्रहणीति च । शबर on जै. I. 5. 2 ; धन-
क्षिप प्रपा असि त्वमग्न इपक्षं पुरे प्रत्य रत्नम् ॥ अ. X. 4. 1 ; भोजनदेवं युक्तदिगीत वेद
परिष्कृतं देवमानेन चिन्तम् । अ. X. 107. 10.

Rg. X. 107. 10 a *puṣkarinī* (a tank) is mentioned. The Viṣṇu Dh. S. (chap. 91. 1-2) states 'one who digs a well (for the public) has (the consequences of) half his sins destroyed when the water has begun to flow forth; one who dedicates a pond is forever happy (free from thirst) and attains the world of Varuṇa.' Bāṇa in his *Kādambarī* (para 44) ²⁰⁶⁹ mentions that *smṛtis* enjoined upon men the foundation (for public use) of halls, shelters, wells, *prapās*, gardens, temples, embankments, water wheels &c. Some sages went so far as to say that the reward of sacrifices is only heaven, but by *pūrta* (consecration of temples, tanks and gardens) one secures release from *saṃsāra*. ²⁰⁷⁰ This shows that charitable works for the use of the public or large sections of the public came to be regarded as more meritorious than sacrifices the gifts in which benefited only *brāhmaṇas*.

From very ancient times the procedure of dedicating a well or tank to the public has been settled. Among the earliest is the one in the Sāṅkhyāyana gr. V. 2 (S. B. E. vol. 29 pp. 134-135) which is as follows: Now about the consecration of ponds, wells and tanks. In the bright fortnight or on an auspicious *tithi* (day) having cooked a *caru* (boiled food) of barley in milk he (the donor) should sacrifice with the two verses 'tvam no agne' (Rg. IV. 1. 4-5) and with the verses 'ava te bala' (Rg. I. 24. 14), 'imam me varuṇa' (Rg. I. 25. 19), 'uduttamaṃ Varuṇa' (Rg. I. 24. 15), 'imāṃ dhīyaṃ' (Rg. VIII. 42. 3) and with the words 'the domestic one, he who goes away from the house, the refreshing one, he who goes into the kennel, he who dwells in the kennel, he who comes out of it, the greedy one, the destroyer of enemies' to the different directions beginning with the west (*Vāruṇī*, one over which Varuṇa presided) from left to right. In the centre he makes oblations with milk with the verses 'viśvatas cakṣuruta' (Rg. X. 81. 3), 'idam Viṣṇur' (Rg. I. 22. 17); he plunges into the water with the verse 'yat kim cedam Varuṇa' (Rg. VII. 89. 5). ²⁰⁷¹ A cow and a pair of

2069. स्मृतिशास्त्रेणैव सनातनधर्मपरायणसुरसद्मसेतुपद्मवर्तकेन ... विद्या-
सिजनेनाभिष्टिता (उज्जयिनी) । कादम्बरी para 44.

2070. इहापूर्ते स्तुतौ धर्मो कुतो नो निवर्तते । अतिष्ठत्वं तपोः पूर्वमिदं वज्रादे-
लक्षणम् ॥ मुक्तिमुक्तिपूर्वं पूर्वमिदं भोगार्थसाधनम् । कालिकापुराण quoted in कृतपरमाकर
p. 10.

2071. Even in the e. g. Rg. in VII. 49. 3 (*yāśam rāṣaṃ varuṇo yāti madhye*) Varuṇa is the lord of waters and therefore it is appropriate that in dedicating wells and tanks to the public Varuṇa should be invoked in several verses.

clothes are the fee for this sacrifice. Then follows the feeding of brāhmaṇas.

The Āsv. gr. pariśiṣṭa IV. 9, Pār. gr. pariśiṣṭa, Matsya-purāṇa chap. 58, Agnipurāṇa chap. 64 contain a more extensive procedure about the dedication of wells and reservoirs of water. That in the Pār. gr. pariśiṣṭa is briefly as ²⁰⁷² follows: "In the northward passage of the sun, in the bright half, on an auspicious day, tithi, vāra (week day), nakṣatra and karana the donor should cook *cara* sacred to Varuṇa of barley, offer the two ājyabhāgas and sacrifice in fire ten oblations of clarified butter with the mantras, Rg. IV. 1. 4, IV. 1. 5, I. 25. 19, I. 24. 11, Kāt. śr. 25. 1. 11 (ye te śatam Varuṇa), ayāścāgne (Kāt. śr. 25. 1. 11), Rg. I. 24. 15, Rg. I. 24. 8, Vāj. S. IV. 36, Vāj. S. VIII. 24. ²⁰⁷³ He then sacrifices (ten oblations) of the mess of cooked food to Agni, Soma, Varuṇa, Yajña, Ugra, Bhīma, Śatakratu (Indra), Vyūṣṭi (prosperity), Svarga (Heaven) and lastly to Agni Sviṣṭakṛt (with svāhā at the end of each as in 'agnaye svāhā'). After partaking of the remains of the cooked food he should introduce aquatic animals (like fishes and tortoises in the pond &c.) and having bathed and decked a cow he should make the cow enter the reservoir, repeat the Puruṣa-sūkta (Rg. X. 90. 1-16) and donate that cow to the ācārya and should also make presents to him of two ear-rings, clothes and of another cow as fee and give a dinner to brāhmaṇas." Aparārka (p. 413-414), the Nīrṇayasindhu and others add from the Bahvṛca gr. pariśiṣṭa that when the cow enters the water, he should repeat a mantra 'may you make this water holy: may the water always be pure, holy and ambrosia-like; while saving me (from sin) may you bathe in sacred water; she crosses from region to region and also saves (me and others)'; and that the donor holds the end of the cow's tail, enters the water and brings her out in the north-east corner (of the reservoir). This procedure

2072. अधातो वापीकूपतडागारानन्द्वेतावतनानां प्रतिष्ठान्ने स्वाक्षपारयामस्तत्रोद्-
सयन आयुर्वर्माणये पुणवाहे सिधिवारनक्षत्रकरणे च सुगन्धिते तत्र वारणे पञ्चमये चर्के
अवाधितान्दनावाविधुम्प्रातुतीर्तुहेति स्वं नो अग्ने स त्वं नो अग्ने इमं मे वक्ष्य तत्ता पानि ये
ते जतनवाद्याग्र उदुत्तनसुर्ध्वं सि राजा वक्ष्यत्योत्तमममग्नेरवीकमिति द्वाचै ह्रत्वा स्वाली-
पाकस्य जुहोत्यग्नये स्वाहा इतकतवे स्वाहा शुद्धये स्वाहा स्वर्णाय स्वाहेति पथोक्तं सिद्ध-
कृत्याशनान्ते अलक्षरानि सिद्धार्थकृत्य यां तरयित्वा पुरुषचूर्कं जपन्नाचार्याय वरे दत्त्वा कर्ण-
वेदको वासांसि वेतुर्दक्षिणा ततो ब्राह्मणभोजनम् । पार. दृ. परिशिष्ट.

2073. The ten verses are quoted in full in the Dānakriyākaumudī
pp. 175-176.

does not apply to the consecration of a well. In that case a cow is only made to go round the well.

Gradually the procedure prescribed in the purāṇas came to have the upper hand so much so that Aparārka (p. 15) says that in pratisthā the procedure prescribed in the purāṇas has to be followed and no other.²⁰⁷⁴

Aparārka (pp. 409-414), Hemādri (Dāna pp. 997-1029), Dānakriyākaumudī (pp. 160-181), Jalāsāyotsarga-tattva of Raghunandana, the Pratisthāmayūkha and Utsargamayūkha of Nilakantha, Rājadharmakaustubha (pp. 171-223) and several other works give a very comprehensive procedure of the consecration of wells, ponds and tanks, based upon the grhya-pariśiṣṭas, the purāṇas such as the Matsya chap. 58, the Tantras, Pāṇḍarātra and other works. This procedure is passed over here. The idea²⁰⁷⁵ was that unless the reservoir was consecrated in the way prescribed its water was not holy and when consecrated it became holy. Pratisthā generally means dedicating to the public with prescribed²⁰⁷⁶ rites. Utsarga means 'divesting oneself of ownership over a thing and dedicating it for the use of all.' There were four principal stages in the procedure of pratisthā: first the saṅkalpa,²⁰⁷⁷ then the homa, then the utsarga (i. e. declaration that the thing has been dedicated) and lastly the dakṣiṇā and feeding of brāhmaṇas. In *Deosaran Bharthi v. Deoki Bharthi* 3 Patna 842 it was said (at p. 850) 'the essential ingredient that constitutes a gift whether of movable or of immovable property in the Hindu Law is the *Saṅkalpa* and the *Samarpṇa* whereby the property is completely given away and the owner completely divests himself of the ownership in the

2074. एवं प्रतिष्ठापामपि पुराणाद्युक्तैवेति कल्पता बाह्या ज्ञान्या । तेषामेव ध्यामिन्नधर्ममन्त्रावत्वेन मन्त्रित्वपुराणे परिज्ञातत्वात् । अपराकं p. 15.

2075. सदा जले पवित्रं स्वाद्यपवित्रमसंस्कृतम् । कुशाद्येवमपि राजेन्द्र न स्पष्टमसंस्कृतम् ॥ बायीकूपतडायादी पञ्जले स्वाद्यसंस्कृतम् । अपेयं तद्भवेत्सर्वं पीत्वा चान्द्रापर्णं चरेत् ॥ मन्त्रित्वपुराणे quoted in निर्णयसिन्धु III. पृष्ठाधं p. 334.

2076. प्रतिष्ठापनं मन्त्रिणिकोत्सर्जनमित्यर्थः । दानक्रियाकौमुदी p. 166.

2077. The saṅkalpa would be in the form अद्येत्यादि अमुकगोत्रोऽमुकशर्माहं चतुरर्णवान्तमग्निदानफलसमकलदित्येकामसमानित्ववर्णलोकपातिकामो वाहपवित्रिना जलाशयोत्सर्गकर्म करिष्ये । दानक्रियाकौमुदी p. 167; the उत्सर्ग is made in some such words as अग्रे अद्येत्यादि अमुकगोत्रोऽमुकशर्माहं चतुरर्णवान्त यातिकामश्चतुर्सेत्तवन्निष्ठं वदनादिदेवतमिमे जलाशयमर्चितं सर्वभूतेभ्य उल्लुजे । दानक्रिया p. 179; at the end of the rite the donor recited the verse 'सामान्यं सर्वसत्त्वेभ्यो मया दानमिदं जलम् । धर्माधिक्यमनोभेदो साधनं स्वाद्यवर्जितम् ॥' quoted in राजधर्मकौस्तुभ pp. 179 and 216.

property'. In the case of temples, the proper word to use is *pratiṣṭhā* and not *utsarga*.

There is a difference in the technical meaning of *dāna* and *utsarga*. In the former the donor gives up his ownership over a thing, makes another the owner of it and cannot thereafter use it nor has he any control over it. When a man makes an *utsarga*, he no doubt gives up his ownership, but he gives up the thing for the benefit of all (as in the formula above he uses the word 'sarvabhūtebhyah') and so the opinion of most writers is that he can as a member of the public make use of the thing dedicated by him, though there were a few authors who recommended that he should not do so.^{2077a}

Reservoirs of water that are dug out by man are of four kinds, *kūpa*, *vāpi*, *puskariṇi* and *taḍāga*.²⁰⁷⁸ Some of the works define *kūpa* as a well that is from five to fifty cubits in length (if rectangular) or in diameter (if it is circular). It has generally no flight of steps to reach the water. *Vāpi* is a well with a flight of steps on all sides or on three or two sides or one side only and its mouth may be from 50 to 100 cubits; a *puskariṇi* is from 100 to 200 cubits in length or diameter and a *taḍāga* (a tank) is from 200 to 800 cubits. The *Matsyapurāṇa* 154. 512 states that a *vāpi* is equal to ten *kūpas* (in merit) and a *hrada* (deep reservoir) is equal to ten *vāpis*; a son is equal to ten *hradas* and a tree is equal to ten sons. According to the *Vasīṣṭha-saṃhitā* quoted by Raghunandana a *puskariṇi* is up to 400 cubits and a *taḍāga* is five times as much. At certain auspicious times only the consecration of wells and tanks is to take place.²⁰⁷⁹

Trees have been highly prized in India at all times. They were useful in sacrifices for making the *yūpa* (the post to

2077a. अथ केचित् । स्वस्य जलाशयजलोपेभ्यो विप्रदः । त्यक्तस्य पुनः स्वीकारानर्हत्वात् । न चैकस्य एककिपायां दानकर्तुं संयदानत्वं च संभवति । अत एव सत्रपात्रे यदुपादेयं स्वेषामुत्पिङ्गत्वेन नास्ति दक्षिणोत्पादः । तत्र । त्यक्तजलस्यापि नद्यादिजलवद्दीपादानिकलप्याविरोधात् । भोजयित्वा द्विजान्सम्पृक्तं तोषमुत्सर्जयेत्ततः । सर्वभूतान् समुत्तिष्ठ इति पार्थं समुच्चेत् ॥ इति वचशीर्षे असङ्कुचितसर्वपदबलात् स्वस्यापि त्यागोद्देश्यवर्मान्तर्भावाच्च । दानकिपाकौस्तुभे p. 126 ; compare जलाशयोत्सर्गतत्त्वं (Jiv. part II. p. 525).

2078. अथ जलाशयाः । ते च खननसाध्याधस्तातः कूपवापीपुष्करिणितामनकवाः । तथा च नस्यपुराणम् । ... कूपोऽङ्गारको मर्तविशेषः यद्वनोपानकोर्वापीति द्वैतनिर्णयः । जलाशयोत्सर्गतत्त्वं of रघुनन्दन. Vide also दानकिपाकौस्तुभे p. 126.

2079. Vide दानकिपाकौस्तुभे p. 132 and हेमाद्रि (दानसङ्घ p. 1003) quoting विष्णुधर्मोत्तर.

which the sacrificial animal was tied), for *idhma* (*samidhs* which were thrown into fire), for the several ladles like *gruva*, *juhū* etc. The *Tai. Br.* I. 1. 3 speaks of seven holy trees. The *Tai. S.* III. 4. 8. 4 states that *idhma* (*samidhs*) should be of the *nyagrodha*, *udumbara*, *nśvattha* and *plaksa* trees, as they are the abodes of *Gandharvas* and *Apsarasas*.²⁰⁶⁰ Besides trees with their verdant foliage looked beautiful and the leaves of some of them (such as the mango tree) are hung up even now in pandals and at entrances of houses as auspicious in marriage and other ceremonies. *Hemādri* cites a passage from the *Brahmapurāṇa* that the twigs and leaves of the *Aśvattha* (the *pīpal* tree), *udumbara*, *plaksa*, *cūta* (mango) and *nyagrodha* are styled *pañcabhaṅga*²⁰⁶¹ and are suspicious in all rites. The *palāśa* tree was held to be so sacred that one was not to make seats, sandals or tooth brush from it or its branches and twigs (*Baud. Dh. S.* II. 3. 25). Trees gave shelter against heat and also yielded flowers and fruits (for worship of gods and *pitṛs*). When felled their wood was useful in building houses, for making implements of husbandry and for producing heat and warmth. In his 7th Pillar Edict (of Delhi-Topra) *Aśoka* mentions the construction of wells at a distance of 8 *krośas* and the planting of banyan trees and mango groves (*C. I. I.* vol. I pp. 134-135). The *Mahābhāṣya* (vol. I. p. 14) quotes a portion of an ancient verse which conveys that if a person waters and tends mango trees, his *pitṛs* feel extremely pleased.²⁰⁶² *Manu* IV. 39 and *Yāj. I.* 133 require the *snātaka* to circumambulate well-known trees (like *nśvattha*) if he meets them on the way. The *Kādambarī* also refers to this practice of worshipping trees, particularly by women desiring to have a son.²⁰⁶³ The *Mahābhārata* (*Anuśāsanaparva* 58. 23-32) highly eulogizes plant life and divides plants into six kinds viz. *vrkṣa* (tree), *latā* (creepers that cling to trees), *valli* (creepers that spread on the ground), *gulma* (bushes), *tvaksāra*

2060. नैपयोप औगुम्बर आश्वत्थः कृत्वा हृत्वीजो भवत्येते द्वे मन्वर्षोत्तरसं पृथग्नै. सं. III. 4. 8. 4.

2061. अश्वत्थोऽगुम्बरकृत्वाश्वत्थोऽप्यलुङ्गाः । पञ्चमङ्गल इति श्रुतिः सर्वकर्मसु शोभनाः । देवादिजतयश्च p. 47.

2062. आश्वत्थं सिक्ताः पितरश्च पीयताः ॥ महाभाष्य vol. I. p. 14. The several benefits mentioned above are narrated in *Anuśāsanaparva* 58. 23-30 and *Viṣṇu Dh. S.* 91. 5-8.

2063. अश्वत्थपद्मीलुपपादितपूजान् महाव्रतस्त्रीन् कृतपदक्षिणां वन्दे । कादम्बरी para 56.

(trees whose bark is strong, while the inside is hollow, like bamboos) and grass and adds that he who plants trees is saved (in a future existence) by them just as sons do and that they should be tended like sons.²⁰⁸⁴ The Viṣṇu Dh. S. 91.4 says the same thing. Hemādri (Dāna pp. 1030-31) cites a long passage from the Padmapurāṇa how by planting different trees and plants like āśvattha, āśoka, tamarind, pomegranate and others a man secures such rewards (respectively) as wealth, removal of sorrow, long life, a wife, &c. Vṛddha-Gautama (Jiv., part 2, p. 625) identifies the Āśvattha tree with Śrī Kṛṣṇa. The Mahābhārata (Śānti 69. 42) forbids even the felling of the leaves of trees like the āśvattha that have a platform²⁰⁸⁵ built for them (caitya). Śāntiparva 184. 1-17 graphically describes how trees have life since they feel pain and pleasure and grow though cut. The Bhaviṣyapurāṇa quoted in the Utsargamayūkha (p. 16) states 'he who plants either one āśvattha or one picumarda or one nyagrodha or ten tamarind trees, or the three trees i. e. kapittha, bīlva and āmalaka or plants five mango trees would not see hell (i. e. would not be condemned to hell for his sins).²⁰⁸⁶ The Matsyapurāṇa (chap. 270. 28-29) requires that to the east of the *maṇḍapa* of a temple fruit-bearing trees should be planted, to the south trees that contain milky sap, to the west a reservoir of water with lotuses therein should be constructed and to the north a flower garden and *śarala* and *tāla* trees. Vas. Dh. S. 19. 11-12 prescribes that no one should injure (i. e. cut) trees that yield fruits and flowers except only for purposes of cultivating the land²⁰⁸⁷ (and for sacrificial purposes, as laid down in Viṣṇu Dh. S. 51. 63). The Viṣṇu Dh. S. V. 55. 59 prescribes that the king should award the highest fine, the middling fine, or a fine of 100 *kāśāpanas* or of one *kāśāpana* respectively against those who wrongfully cut a tree bearing fruit or a tree that bears flowers, or who cut creepers and shrubs or grass.

Hemādri (Dāna. pp. 1029-1055) deals at length with the planting of trees, the dedication of a garden and the merit

2084. इषवर्षं दुववद् दुवास्तारयन्ति परव च । तस्मात्तद्वर्गं सद्दुवा रोप्याः श्रेयो-
धिना सदा । दुववर्षपरिपारुषाश्च दुवास्ते धर्मतः स्मृताः ॥ अल्लशासन 58. 30-31; दुवारोप-
यितुर्वृक्षाः परलोके दुवा भवन्ति । विष्णुधर्मसूत्र 91. 4.

2085. चैतानां सर्वेषां त्पात्रपमसि पत्रस्य पात्रमम् । इत्यन्ति 69. 42.

2086. अन्धत्वेनेकं पिबुमर्धनेकं न्यग्रोधनेकं दुष्टं क्षिप्रिणीकम् । कापित्थचित्तामलक-
चर्वं च पञ्चाश्रवापी नरकं न पश्येत् ॥ भविष्यपुराण in उत्तरार्गमसूत्र p. 16 and in राजधर्म-
कौस्तुभ p. 183.

2087. दुव्यकलोपमान्पादुपाश्च हिंसयात् । कर्षणकारणाद्यं चोपहन्त्यात् । वसिष्ठ 19. 11-12

acquired by making gifts of various trees. The procedure of dedicating a garden is prescribed in Śān. gr. V. 3, Āśv. gr. parīṣiṣṭa IV. 10, the Matsyapurāṇa 59, Agnipurāṇa 70 and in many other works. It is modelled on the dedication of wells and tanks. The Matsyapurāṇa expressly states that the procedure of the consecration of a tank is extended to the consecration of everything, such as a *prāsāda* (a large house or hall for public use), a garden &c., the only difference being that the mantras are different.²⁰⁸⁸ The procedure in Śān. gr.²⁰⁸⁹ (V. 3) is: Having established the sacred fire in that garden and having cooked a mess of food, the donor should sacrifice with the words (Viṣpave svāhā, Indrāgnibhyām svāhā, Viṣvakarmaṇe svāhā) and with verses Rg. III. 8. 6 ff. (yān vo nara), verse by verse. Then he recites over the garden the verse Rg. III. 8. 11 'vanaspate śatavalśo vi roha.' The fee for the sacrifice is gold.

Devatā-pratiṣṭhā—(Consecration of an image in a temple).

Though the dharmasūtras speak as shown above of images and temples, it strikes one as somewhat strange that none of the principal gṛhya and dharmasūtras contains any procedure of consecrating an image in a temple, while in the purāṇas and some of the digests much space is devoted to the topic of *devatā-pratiṣṭhā*. The Matsyapurāṇa in chap. 264 and the Agnipurāṇa in chap. 60 and 66 deal with *devatā-pratiṣṭhā* in general. There are special chapters in the purāṇas on the consecration of the image of Viṣṇu or of Śiva or the Liṅga. It would be impossible to deal in any detail with all this matter. The worship of god can be done in two ways, viz. without any outward symbol and with a symbol. The first is achieved by a prayer and offering oblations into fire; the second by means of images. But even image worshippers are quite conscious that god is pure consciousness (*cit*), is one without a second, is without parts and without a physical body, and that the various images

2088. एवमेव दुराणेषु तद्व्यापिधिचक्षते । कूपपाणीषु सर्वाण्यु तथा पुष्करिणीषु च ।
ए एव विधिर्बुधैः प्रतिष्ठातु तथैव च । मन्त्रतस्तु विशेषः स्यात् पासाद्योद्यानघुमिषु ॥ मत्स्यपुराण
58. 50-52. पादुपानां विधिं वक्ष्ये तथैवोद्यानघुमिषु । तद्व्यापिधिचक्षत्सर्वमासाद्य जगतीन्वर ।
अस्य 59. 3.

2089. अधारामेऽग्निहोत्रसमाधाय स्थालीपात्रं अपाचित्वा पिबन्ने स्थलेन्द्राग्निम् ।
स्थादा निम्बकर्मणि स्वाहेति पात्रो नर इति मन्त्रं च उतुपाद्वनस्पते शतवल्ग इत्यभिमन्त्र्य
विरण्यं वृद्धिना च । शत. सू. V. 3.

in which he is thought as in-dwelling are so imagined for the benefit of worshippers.²⁰⁹⁰

The worship of god through the medium of images is again two-fold, viz. done in one's house and in a public temple. The latter is, according to many works, the best and the completest, since it allows of the celebration of festivals and the performance of the varied items or modes of worship (*upacāra*). Private worship of idols in one's house has already been dealt with above (pp. 726-736) under *Devapūjā*. Now the worship of images in temples remains to be dealt with. The establishment of images in temples is again of two kinds viz. *calārcā* (where the image can be lifted up, moved to another place) and *sthīrārcā* (where the image is fixed on a pedestal or is not meant to be lifted up or moved). The consecration of these two differs in certain details.

Here numerous matters have to be considered. The principal matters to be attended to according to the *Matsyapurāṇa* (264-66) are: the auspicious time for the consecration of an image, the erection of a *mandapa* to the east or north of the temple, the erection of a *vedi* therein, erection of four *torāṇas* (arched gates) for the *mandapa*, placing two auspicious jars at each of four gates filled with scented water and herbs and covered with mango leaves and white cloth, raising of banners all round the *mandapa*, worship of *lokapālas* (guardian deities of quarters), erecting another *mandapa* for bathing the image in, bringing the image and honouring the artisans, drawing lines on the image or *līṅga* with a golden needle to represent the lustre of eyes, the selection of a qualified *sthāpaka* or *ācārya* and of from eight to 32 other priests (called *mūrtipa*); taking the image or *līṅga* to the *mandapa* meant for bathing the image, bathing the image to the accompaniment of music with *pañcagavya* mixture, with *mṛttikā* (loose earth), with holy ashes and water; rendering it pure by repeating four mantras (viz. *samudrajesṭhāh*, *āpo divyāh*, *yāsām rājā* and *āpo hi sṭhā*, which are respectively Rg. VII. 49. 1-3 and X. 9. 1); offering worship after the bath to the image with sandalwood paste and covering it with a garment (with the verse 'abhi vastrā' Rg. IX. 97. 50), placing the image in a standing position with the mantra 'uttisṭha' (Rg. I. 40. 1); placing the image in a chariot with the verses

2090. चिन्मयस्याद्वितीयस्य निष्कलस्याद्वितीयः । उपसक्तानां कार्पासं ब्रह्मणो रूपकल्पना ॥ quoted in the *Śrīmadbhāṣya* of *रघुनन्दन* (p. 50).

'ā mūraja' and 'rathe tiṣṭhan' (Rg. VI. 47. 31 and VI. 75. 6) and entering it in the mandapa with the verse 'ā kṛṣṇena' (Rg. I. 35. 2); placing the image on a bed on which kuśa grass and flowers are strewn with the face (of the image) towards the east ; placing a water jar (called nidrākalaśa) having gold in it and a piece of cloth at the mouth towards the head of the image with the mantras 'āpo devīr' (Tai. S. VII. 3. 13. 1) and 'āpo asmān' (Rg. X. 17. 10); placing under the head of the image silken pillows, sprinkling honey and clarified butter, and worshipping with mustard with the verse 'āpyāyasva' (Rg. I. 91. 16 or IX. 31. 4) and 'yā te rudra' (Tai. S. IV. 5. 1. 1); offering worship with sandalwood paste and flowers and tying a band (*pratisara*) on the right hand (of the image) with 'bāhaspatya' mantra ; placing a parasol, chowrie, mirror, jewels, auspicious herbs, household utensils, fine vessels and seats by the side of the image with the verse 'abhi tvā' (Rg. VII. 32. 22); honouring the image with the presentation of various foods and condiments with the verse 'tryambakam yajāmahe' (Rg. VII. 59. 12); placing four priests and four door-keepers in the four directions viz. a priest knowing Rgveda in the east and so on and each of the four priests is to repeat from his own Veda several hymns and verses e. g. the Rgvedin priest should recite Śrisūkta (Rg. I. 165), Pavamāna hymn (from Rg. IX. 1), Śāntikādhyāya (Rg. X. 16), then a hymn to Indra. Then the ācārya is to perform homa towards the head of the image with Śāntika mantras and offer into the fire 1000 *samidhs* (fuel sticks) each of palāśa, udumbara, āśvattha, apāmārga and śami trees and then touch the feet of the god ; preparing nine kundaś each one cubit square and offering into them one thousand *samidhs* each time on touching the navel, the chest and the head of the image ; remembering the eight forms (*mūrti*) of god viz. the earth, fire, the sacrifice, the sun, the water, wind, moon and *ākāśa* and offering homa to these with *vaidika* mantras ; placing auspicious jars near each kunda ; bathing the image at every watch and offering incense, food (*naivedya*), sandalwood paste ; offering *balli* to all beings, and dinner to brāhmanas and persons of other castes at one's desire ; celebrating a festival at night with dances, song and music ; this may go on from one day to seven days (it is called *adhivāsana*) ; then the temple building is to be sprinkled over ; finding out a place for the image either to the north or slightly to the north-east in the temple ; a stone in the form of a tortoise is to be placed on the temple floor ;

preparing a *piṇḍikā* and bathing it with *pañcagavya* with mantras; then raising the image with the mantra 'uttīṣṭha' (Rg. I. 40. 1), bringing it in the inmost chamber of the temple and placing it on the *pīṭha* (pedestal), offering it *arghya* water, *pādya* water, *madhuparka*; then the *nyāsa* (depositing) of eight kinds of jewels viz. diamond, pearl, lapis lazuli, conch, crystal, *pusparāga*, *indranila* and *nīla* in the eight directions from the east, also of eight kinds of grains viz. wheat, barley, sesame, *mudga*, *nīvara*, *śyāmaka*, mustard and rice and also eight fragrant things such as white and red sandal-wood, *agaru*, *uśira* &c. *Nyāsa* of all these is to be made after repeating *om* and the *paurāṇika* mantras (with 'namo namaḥ' at end) of the eight guardians (*lokapālas*) viz. Indra, Agni, Yama, *Nīrti*, *Varuṇa*, *Vāyu*, Soma, *Īśāna* and also of *Brahmā* (9th) and *Ananta* (10th); raising the image and fixing it in the scooped up portion of the pedestal with the mantra 'dhruvā dyaur' (Rg. X. 173. 4); placing one's hand on the head of the image and contemplating on the well-known form of the deity that is established, whether Viṣṇu, Śiva, *Brahmā*, the Sun; repeating appropriate mantras (viz. those of Rudra, Viṣṇu, *Brahmā*, the Sun in the case of the respective gods whose image is established); establishing deities near the principal image of the god's dependants (such as Nandi in the case of Śiva); invocation (*āvāhana*) of the principal deity with its attendants with *paurāṇika* mantras; bathing the image with curds, milk, clarified butter, honey and sugar and then with water in which flowers and scents are mixed up; repeating the following mantras again and again viz. 'yaj-jāgrato dūram-upaiti' (Vāj. S. 34. 1), 'tato virād-ajāyata' (Vāj. S. 31. 5), 'sahasraśīrṣā' (Rg. X. 90. 1), 'yenedam bhūtam' (Vāj. S. 34. 4), 'na tvāvām' (Rg. VII. 32. 23); touching four times with water the feet, the waist and head (of the image); giving gifts of clothes, ornaments &c. to the *ācārya* and to the poor, the blind and the distressed and to others that may be gathered to see; filling with sand any aperture in any direction in which the image appears to be unstable and performing propitiatory rites for the guardian of that quarter and making gifts suitable to each *lokapāla*; celebrating a festival for three, five or seven days.

The general procedure of consecrating an image has been given above at some length from the *Matsyapurāṇa* in order to convey some idea how in the first centuries of the Christian era the consecration of images was done. It will be noticed

namaḥ svāhā) and offering an oblation in fire. The Tattva-nyāsa consists in repeating 'Āmatattvāya namaḥ, svāhā' and the same formula as to Āmatattvādhipati, Kriyāsakti, Śivatattva (or Viṣṇutattva), Śivatattvādhipati, Iśāsakti, Vidyātattva, Vidyātattvādhipati, Ādhārāsakti. The Mantranyāsa is as follows: taking a mantra of certain letters for a god (e. g. one of 12 letters as in 'om namo bhagavate Vāsudevāya') one has to repeat each letter in the formula 'om omkārya namaḥ svāhā'.

The Dharmasindhu III (pūrvārtha) sets forth a brief procedure of the consecration of images in which only one priest is required (vide pp. 333-34). In modern times also the procedure of devatāpratiṣṭhā contains numerous elements and is extremely long.

The Vaikhāṇasa Smārtasūtra (IV. 10-11) contains perhaps the earliest extant detailed description of the consecration of the image of Viṣṇu. But it appears to have been mainly concerned with an image installed in private houses or with the worship of an image by one individual. It is briefly as follows:²⁰²² After the daily homa comes the daily worship of Viṣṇu, which (worship) comprehends in itself the worship of all gods. A brāhmaṇa passage (Āit. Br. I. 1) says 'Agni is indeed the nethermost (or the lowest) among gods and Viṣṇu the highest; between these two stand all the other deities'. Therefore having established in one's house the highest god Viṣṇu the householder worships him at the end of the evening and morning homa. He should make an image of Viṣṇu in length not more than six fingers; he should perform its consecration in the bright half (of a month) on an auspicious nakṣatra. Three days before he should prepare the space (kuṇḍa) of the grhya fire and perform the several rites of prokṣaṇa, drawing lines as described (in Vaik. I. 9). Then he is to perform homa up to āghāras (as described above pp. 210-11). Then he performs the sacrifices to the limbs in the words 'to the teeth, svāhā: to the jaws, svāhā', and other oblations with the six mantras beginning with 'ato devā' (Rg. I. 22. 16-21). Then he performs while repeating audibly the hymn to Puruṣa (Rg. X. 90. 1-16) the opening of the eyes (of the god Viṣṇu) with a golden needle. Having spread in a river or a pond or in a vessel filled with water cloth and kuśa grass with the mantras beginning 'ye te śatam' (mentioned in Vaik. III. 17) he lays down (the

²⁰²² Vide Appendix for the text.

image of) the god on these with the head turned to the east and leaves the image there. On the second day after he bathes, he offers at night the āghāra in the usual way; he brings eight jars, fills them successively with pañcagavya, ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras: 'vasoh pavitram' (Vaj. S. I. 31), 'agna āyāhi', 'īṣe tvōrje tvā', 'śam no devīr',²⁰²³ 'catvāri ārgā' (Rg. IV. 53. 3), 'somo dhenum' (Rg. I. 91. 26), 'catvāri vāk' (Rg. I. 164. 45), 'idam viṣṇur' (Rg. I. 22. 17); he further bathes the image with perfumed waters to the accompaniment of the mantras 'āpo' (Rg. X. 9. 1), 'hiraṇya-varṇāḥ' (Tāi. S. V. 6. 1. 1) and the pavamāna section. He then makes to the north of the fire a vedi (altar) with rice, places a seat on it, spreads cloth on it, places the god thereon and having decked (the image) with clothes &c. worships the image. He has the benediction pronounced (by the brāhmanas), he touches the pratisara (a band or ribbon) with the svasti hymn²⁰²⁴ and ties it (on the right hand of the image) with the mantra 'svastidā viśaspatir' (Rg. X. 152. 2). He then lays the god down as before. After filling with purified clear water a jar that is not dark-coloured, he places it by the (right) side of the image, touches it with the syllable 'om' and throws into it a bunch of kuśa grass, whole rice, a piece of gold and a jewel (pearl). Having meditated on the god who is really without parts as residing in his own heart and also in the clear water, as golden in splendour, as having red face, eyes, hands and feet, as wearing the śrīvatsa mark and a yellow garment, as having (in his hands) the conch and the disc, as of benign countenance and as possessed of all parts (i. e. complete) he should bow before him. Having sprinkled water round the fire and having lauded the work of the hotr, he invokes the god by name in the southern prañidhi vessel in the words 'om bhūḥ puruṣam' (āvāhayāmi) and performs invocations in the same way with vyāhrtis separately and together and of Nārāyaṇa,

2023. *īṣe tvōrje tvā*, *agna āyāhi*, *śam no devīr*—are the beginnings of the three Vedas, Yajurveda (Sukla and Kṛṣṇa), Sāmaveda and Atharvaveda. In the Śaunakiya recension of the Atharvaveda the first verse is 'Ye triṣaptāḥ' and 'śam no devīr' is Atharva I. 6. 1.

2024. The स्वस्तिपुष्प is स्वस्ति नो मिमीताम् &c. Rg. V. 51. 11-15, in each verse of which the first word is *svasti*.

Viṣṇu, Puruṣa, Satya, Acyuta, Aniruddha, Śrī, Maṭi. Having poured out the rice (for the sacrificial offering) he sacrifices four times with ghee and with a hymn to Viṣṇu, with the Puruṣasūkta (Rg. X. 90), with the mantras beginning with 'ato devāḥ' (Rg. I. 22. 16-21) and with the mantra 'madint devī'; he should then offer the mess of boiled rice sprinkled over with clarified butter after invoking the god's names (Kṛṣṇa and 11 others mentioned in Vaik. III. 13). On the following morning he bathes, placing the god in the standing position after uttering 'om'; carries the image with the jar while muttering the śākuna hymn (Rg. II. 42. 1-3 and II. 43. 1-3) in the north-western direction into his house or in a temple or in the agnihotra-shed; placing down on the pedestal meant for the image jewels and gold he installs the image of Viṣṇu saying 'I install Viṣṇu' while repeating a hymn to Viṣṇu and the hymn to Puruṣa (Rg. X. 90). He makes a *nyāsa* on the head, on the navel, on the feet and the chest of the image of the syllables *svaḥ*, *bhuvaḥ* and *bhūḥ* and *om*; fixing his mind on the god with the mantra 'Idam Viṣṇur' (Rg. I. 22. 17) and taking with a bunch of kuśa grass the clear water that has been already poured in the jar and that has already the *śakti* (power personified) in it, he makes (the water) flow on the head of the image and performs the invocation with the words 'I invoke Viṣṇu'. Having propitiated by worship as laid down in the śāstric rules he presents the sacrificial food (to the image).

In Vaik. IV. 12 the daily worship of Viṣṇu is set out.

The practice of attaching dancing girls to temples is of respectable antiquity. The origin of this practice appears to be analogous to the institution of Vestal virgins in Rome. The Rājatarāṅgiṇī (IV. 269) speaks of two dancing girls attached to a temple (*devagṛhāśrite nartakyaṇu*) who danced and sang at a place as it was the custom of their family, though the temple itself was buried underground. In the Vaghli (Khandesh District) stone Inscription dated *śake* 991 (1069-70 A. D.) there is a grant of Govindarāja making provision for dancing and singing by damsels¹⁰²⁵ (*vīlāsini*). In the Inscription of the Cāhamāna king Jojaladeva dated *saṃvat* 1147 (1090-91 A. D.) the courtezans of all temples are said to have been ordered to come in their best dress and celebrate a festival with music (E. I. vol. XI. 26 and 27) and the king records an imprecation

2025. घाटकं विलिख्यार्यं विलासिनिमनन्तिवत् (E. I. vol. II p. 227).

against all who might stop that practice. The Ittagi (20 miles east of Gadag) inscription dated 1112 A. D. records (E. I. vol. XIII. p. 58) that a brāhmaṇa named Mahādeva donated houses for the retinue of dancing girls and other attendants of the gods at Ittagi. This practice of *devadāsīs* (minor girls dedicated to the service of temples) or *bhāvins* (which term is known in the southern parts of the Ratnagiri district) was held by the modern Indian Courts to be immoral and whoever disposes of any person under the age of 18 years (or obtains possession of any person) with intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with knowledge that the person is likely to be employed or used for any such purpose at any age is liable to be prosecuted under Sec. 372 and 373 of the Indian Penal Code (as amended by Act 18 of 1924).²⁰⁹² In Bombay there is the Bombay Devadāsīs Protection Act (Bombay Act X. of 1934) which declares the performance of ceremonies for dedicating an unmarried woman to an idol or temple illegal and renders the dedicator or abettor thereof liable to punishment (one year's imprisonment or fine or both).

Punah-pratiṣṭhā :—(Re-consecration of images in temples). The Brahmapurāṇa quoted by the Devapratisthātattva and the Nirpayasindhu says 'when an image is broken into two or is reduced to particles, is burnt, is removed from its pedestal, is insulted, has ceased to be worshipped, is touched by beasts like donkeys or falls on impure ground or is worshipped with *mantras* of other deities or is rendered impure by the touch of outcasts and the like—in these ten contingencies, god ceases to indwell therein.' When an image is polluted by (contact with) the blood of a brāhmaṇa or by the touch of a corpse or the touch of a *patita* it should be re-consecrated. If an image is broken in parts or reduced to particles it should be removed according to śāstric rules and another should be installed in its place. When

2092. Vide *Queen Empress v Tippa*, 16 Bom. 737; *Reg. v. Jalli Bhavin* 6 Bom. H. C. II. 60 (Crown Cases) for convictions for dedication of minor girls to temple-service and marrying them to an idol; also 1 Mad. 164, 15 Mad. 41 and 75. The Marathi word 'bhāvin' is derived from bhāvinī (a woman having bhāva) and bhāva in the language of Sanskrit rhetoric means 'love of god' (*ratir-devādi-viśaya* ... bhāva iti proktaḥ) *Kāvya-prakāśa* IV. 35). Vide Bathoven's 'Tribe and castes of Bombay' vol. I. pp. 145-147 for information about *Bhāvins*.

an image is broken or stolen a fast should be observed. If images of metal such as of copper are touched by thieves or cāṇḍālas they should be purified in the same way in which polluted vessels of those metals are purified and then they should be re-consecrated. If an image properly consecrated has had no worship performed without pre-meditation (i.e. owing to forgetfulness or neglect) for one night or a month or two months or the image is touched by a sūdra or a woman in her monthly illness, then the image should have water *adhvāsa* (placing in water) performed on it and it should be bathed with water from a jar, then with *pañcagavya*, then it should be bathed with pure water from jars to the accompaniment of the hymn to Puruṣa (Rg. X. 90) repeated 8000 times, 800 times or 28 times, worship should be offered with sandal-wood paste and flowers, *naivedya* (food) of rice cooked with jaggery should be offered. This is the way in which the re-consecration is effected.

Jīrṇoddhāra (rehabilitating old or dilapidated temples &c.). This subject is closely connected with the preceding topic and is dealt with in the *Agnipurāṇa*, chap. 67 and 103 (about *lingas*); the *Nirṇayasindhu* (III. pūrvārdha p. 353), the *Dharmasindhu* (III. pūrvārdha p. 335) give an extensive procedure following the *Agnipurāṇa*. This is done when the image in a temple or a *linga* is burnt, or reduced to particles or is removed to another place. The *Agnipurāṇa* (103. 4) says that if an image or *linga* is carried off by the strong current of a river, it may be re-consecrated elsewhere according to the rites prescribed in the *śāstra*. According to the *Agnipurāṇa* ²⁰⁹⁷ (103. 21) a *linga* that is reputed to have been established by the *asuras* (like *Bānāsura*) or famous sages or by gods or by those who were expert in *Tantra* should not be removed to another place, whether it be worn out or broken, even after the performance of prescribed rites. The *Agnipurāṇa* prescribes (chap. 67. 3-6) that an image of wood when extremely worn out may be burnt, one of stone may be thrown into water, one made of metal or of a jewel (pearl &c.) should be thrown into very deep water or the sea after carrying it covered with cloth in a cart to the accompaniment of music and on the same day another of the same dimensions and substance should be installed after the purification of the image is effected. When the daily worship of an image

2097. आदेवेन यथावेन तद्व्याक्रियते यदि । अतोऽप्यत्रापि संस्थाप्य विधिद्वयेन
कर्मेणाऽऽहूतानि निमित्तैस्तन्मविधिः प्रसिद्धितम् । जीर्णं वाप्यवस्था भद्रं विधियमापि न
चातयेत् ॥ अग्निपुराण 103. 4 and 21.

had been stopped of set purpose or when it is touched by śūdras and the like, purification can be effected only by re-consecration. Re-consecration can be done even in intercalary months or when Venus is too near the sun to be visible. When a temple or a well or a tank is breached or when a garden embankment or a public hall is injured, one should offer four oblations of clarified butter with the four verses 'idam Viṣṇur' (Rg. I. 22. 17), 'mā nastoke' (Rg. I. 114. 8), 'Viṣṇoḥ karmāpi' (Rg. I. 22. 19), 'pādoṣya' (Rg. X. 90. 3), and then a dinner may be given to brāhmanas.

The procedure of *jīrṇoddhāra* is given at length in the *Nirpayasindhu*, the *Dharmasindhu* and other works. *Vṛddha-Hārta* IX. 409-415 also deals with re-consecration. Śaṅkha-Likhita quoted in the *Vivāda-ratnākara* and other works say that, when an image, a garden, a well, a bridge (over a moat or river), a flagstaff, a dam, a reservoir of water are breached, they should be repaired (or raised), re-consecrated and the person guilty of breach should be fined 800 *papas*.²⁰³⁸ When worship was stopped, some authors prescribed re-consecration, while others prescribed only *prokṣaṇa* as laid down in the *Devapratiṣṭhā-tattva* (p. 512) or *Dharmasindhu* (III *pūrvārdha* p. 334).

The *Kirāṇ* (Jodhpur) Inscription of the time of king Bhīma-deva of Anahillapātaka records that in place of an image broken by Turuskas (Moslems) a new one was installed in *śaṃvat* 1235 (1178-79 A. D.) by the wife of Tejaḥpāla, a subordinate officer of the feudatory Cāhamāna Mahārājaputra Madanabrahma (vide E. I. vol. XX, Appendix p. 56 No. 381).

Maṭhapratiṣṭhā :—(the founding of a monastery or a college for teachers and pupils.)

The founding of *maṭhas* appears to have been not very ancient. The *Baud. Dh. S.* (III. 1. 16) in speaking of a householder who is an *agnihotrin* remarks 'after departing from his house he (the householder) stops at the extremity of the village, builds there a hut (*kuṭi*), or a cottage hall (*maṭha*) and enters it'. Here *maṭha* does not appear to have any technical sense. In the lexicon of *Amara* a *maṭha* is defined as 'a place where pupils (and their teacher) reside'. A temple

2038. प्रतिनारायणकूपनं कमध्वजसेतुनिधानभट्टेषु तत्समुत्थापनं प्रतिसेत्कारोद्देशतः च । वि. र. p. 364. The निर्णयसिन्धु explains समुत्थानं यातिक्रियां यातिसेत्कारः पुनः प्रतिष्ठा अदशां पन्ना वृण्वत्येत्यर्थः । (III, पूर्वार्ध p. 352.)

and a matha were both established from the same religious motive or sentiment, but they served different purposes. A temple was built principally for the purpose of prayer and worship. It also often provided for religious instruction, for the recitation of the Mahābhārata, the Rāmāyaṇa and the purāṇas, for *kīrtans* to the accompaniment of music. But these latter were only secondary purposes. In the case of the mathas they were primarily intended for the instruction of pupils or the laity by some great teacher in the tenets of a sect or in the doctrines of some philosophy or in some branch of learning such as grammar, *mīmāṃsā*, astronomy and the like. In many cases shrines or temples are associated with or affiliated to the mathas, but the worship of a particular deity is not the primary object of mathas. Mathas among the followers of the Vedic religion probably owed their origin to the example of Buddhist monasteries (*vihāras*)²⁰⁹⁹. The foundation of mathas received a great fillip after the times of the celebrated *Advaita* teacher, the great Śaṅkarācārya, whom tradition credits with having established for the propagation of his system of Vedānta four mathas at Śringerī, Pūrī (Govardhanamatha), Dvārakā (Śārādā-matha) and Badarī (Jyotirmatha). Vide E. C. vol. VI Sg. No. 11 (an inscription dated 1652 A. D.) where reference is made to a grant in Śrngapura, the dharmapīṭha established by Śaṅkarācārya, to the famous matha at Śringerī for the worship of Mallikārjuna, Vidyā-śaṅkara-svāmi and Śārādāmbā. Other ācāryas like Rāmānuja and Madhva established their own mathas and the number of mathas is now legion. Originally a matha started by a sannyāsīn like the great Śaṅkarācārya must have had no property, as ascetics were prohibited by the śāstras from possessing property, except such articles of personal use as clothes, sandals, religious books on palm leaf or paper &c. Besides sannyāsīns were required not to stay long in one place. So people built shelters for them, in order to accommodate them when they visited their town or village and these were probably originally called matha, which in its narrow sense means a place where an ascetic resides. In its wider sense it means an institution where a teacher presides and instructs several disciples in religious and analogous tenets, practices and dogmas. But gradually the zeal and devotion of the disciples and followers of the great

²⁰⁹⁹. Vide Oullavagga VI. 2 and 15 (S. E. E. vol. XX. pp. 160-169 and p. 209) for *vihāras* and their condition.

teachers endowed the mathas with considerable moveable and immoveable properties. The origin of mathas (spoken of as maṭṭams in South India) has been lucidly set forth as follows in *Sammantha Pandara v. Sellappa Chetti* 2 Mad. 175 at p. 179 'a preceptor of religious doctrine gathers around him a number of disciples whom he initiates into the particular mysteries of the order and instructs in its religious tenets. Such of these disciples as intend to become religious teachers renounce their connection with their family and all claims to the family wealth and as it were affiliate themselves to the spiritual teacher whose school they have entered. Pious persons endow the schools with property which is vested in the preceptor for the time being and a home for the school is created and a maṭṭam constituted. The property of the maṭṭam does not descend to the disciples or elders in common; the preceptor, the head of the institution, selects from among the affiliated disciples him whom he deems the most competent and in his own life-time installs the disciple so settled as his successor, not uncommonly with some ceremonies. After the death of the preceptor the disciple so chosen is installed in the *gaddi* and takes by succession the property which has been held by his predecessor. The property is in fact attached to the office and passes by inheritance to no one who does not fill that office. It is in a certain sense trust property; it is devoted to the maintenance of the establishment, but the superior has a large domain over it, and is not accountable for its management nor for the expenditure of the income, provided he does not apply it to any purpose other than what may fairly be regarded as in furtherance of the object of the institution. Acting for the whole institution he may contract debts for purposes connected with his maṭṭam and debts so contracted might be recovered from the maṭṭam property and would devolve as a liability on his successor to the extent of the assets received by him'. Vide also *Giyana Sambandha Pandara Sannadhi v. Kandasami Tambiran* 10 Mad. 375, pp. 384-389; *Vidyapurna Tirtha Swami v. Vidyavidhi Tirtha Swami* 27 Mad. 435 at pp. 438-439, 451, 453-55, *Kailasam Pillai v. Nataraja*, 33 Mad. 265 (F. B.) at pp. 267, 273-277 for further remarks on the origin, growth and objects of mathas.²¹⁰⁰

2100. Vide *Bajatarangini* VI. 87-88 where the king is said to have donated to the head of a matha (mathādhipati) where pupils were taught almost all his wealth.

The head of a matha is called *svāmi*, *mathapati* or *mathadhīpati* or *mahanta* (usually written as *mohant* in the Law Reports). The head of the matha is usually appointed according to the custom and practice of each matha, generally in one of three ways, *viz.* (1) the head for the time selects from among his disciples a fit one to succeed him, (2) the disciples elect one from among themselves to succeed on the demise of the head, (3) the ruling power or the original founder or his heirs appoint the head when there is a vacancy.

That temples and mathas have throughout the centuries been supplementary to each other, both ministering to the religious and spiritual wants of the people can be shown by a few examples. It has been seen how Bāna (in the seventh century) refers to the recitation of the Mahābhārata in the temple of Mahākālā at Ujjayinī. The Rājatarānginī (V. 29) states how king Avantivarman of Kashmir appointed one Rāmata Upādhyāya to the post of expounder (*vyākhyātrpadaka*) of grammar in a temple (about 900 A. D.). The Agnipurāṇa²¹⁰¹ enjoins that in a temple of Śiva or Viṣṇu or the Sun if any one reads a book he may thereby acquire (the merit of) the imparting of all knowledge. Some mathas on the other hand provided for instruction not only in spiritual knowledge but also in secular knowledge. In the Patna Inscription of the time of the Yādava king Singhana, we read that Caṅgadeva, the court astronomer and astrologer, established in *śaka* 1128 (1207 A. D.) a matha for the study of the Siddhānta-śiromaṇi (an astronomical work) of Bhāskara-cārya, the grandfather of Caṅgadeva (E. I. vol. I. p. 338), the matha being endowed with lands and other sources of income by two feudatories of Singhana. Vide also E. C. vol. VI. Sg. No. 11 referred to above (p. 907) where in endowing the matha at Śringerī provision was made for the worship of Mallikārjuna and Sāradaṁbā.

A passage quoted in the Dānaseandrikā from the Skandapurāṇa states that a matha should be provided with cots and seats, should be thatched with grass and provided with platforms and should be donated to brāhmanas or ascetics at some auspicious time; by so doing a man secures all his desires and if he has no worldly desires he secures release (from *samsāra*).²¹⁰²

2101. शिवालये विष्णुपुर्ये स्वयंस्व नवने तथा । सर्वदानप्रदः स स्थाप्यस्तर्कं प्राचयेत्तु यः ॥ अग्निपुराण 211. 57.

2102. कृत्वा मठं यत्स्थलेन श्रयणास्तनसंयुतम् । तुल्यैराच्छादितं चैव वेदिकाभिः सुशोभितम् । पुष्पकाले द्विजेभ्यो वा वशिष्ठेभ्यो वा निवेदयेत् ॥ सर्वान् कामानवाप्नोति निष्कामो मोक्षमाप्नुयात् ॥ स्कन्दपुराण quoted in दानचन्द्रिका p. 152.

The word *maṭha* was sometimes used in the sense of a *dharmaśālā*, a place provided for the temporary residence of travellers from distant parts. For example, the *Rājatarāṅgiṇī* VI. 300 states that queen Diddā constructed (about 972 A. D.) a *maṭha* for the residence of the people from Madhyadeśa, Lāṭa and Saurāṣṭra.

Throughout India for many centuries there have been well-endowed temples and *maṭhas*. But how the rulers or the ancient and mediæval courts of justice regulated the administration of these institutions or their funds or how they prevented or stopped maladministration or misappropriation is not dealt with exhaustively anywhere.

In *Girijanund Datta Jha v. Sailajanund Datta Jha* 23 Cal. 645 it is observed as follows (at p. 653) 'notwithstanding the existence of numerous richly endowed Hindu shrines all over India from the earliest times, the Hindu Law strictly so called is, as Sir T. Strange complains (see his Hindu Law, Ed. of 1839, vol. 1, p. 32) meagre in its provisions relating to religious endowments, a fact which may perhaps be accounted for on the supposition that the high reputation for piety and purity of character justly enjoyed for the most part by the priestly classes of ancient India who had the management of the shrines was deemed a sufficient safeguard against breach of duty, so as to render detailed rules of law to regulate their conduct unnecessary'. In the following some of the meagre material that can be gathered from Dharmaśāstra works and analogous writings is set out. Manu (XI. 25) first appeals to the religious sentiments of people by declaring that the wicked man who from greed seizes the property of gods or of brāhmanas feeds in another world on the leavings of the food of vultures. Śabara remarks (on Jaimini²¹⁰² IX. 1.9) that when it is said that a village or field belongs to a god, that is not a literal expression but used only in a secondary sense. That is said to be owned by a person which one can use as one likes; a field or a village cannot be used by a deity; but the attendants on the god (or temple) are maintained out of what is donated to a temple or god. From this it follows that all those rules that apply to a gift to a human being do not apply to a property dedicated to an

2103. देवग्रामो देवक्षेत्रमिति उपचारमात्रम् । यो पदमियेति विनिर्दोक्तमर्थेति तत्परम्
स्वरम् । न च ग्रामं क्षेत्रं वा पद्मानिवायं विनिर्दोक्ते देवता । देवपारिचारकाणां तु
यतो प्रतिर्भवति देवताहृदिरप्यवयवम् । शबर on जै. IX. 1. 9.

idol. Medhātithi²¹⁰⁴ (on Manu XI, 26 and II, 189) points out that images cannot be said to be owners in the literal sense, but only in a secondary or ideal sense, since the idol in a shrine cannot use the property at its will nor can it safeguard it and ownership consists in being able to use the thing owned as one desires and in being able to preserve it. In modern times courts in India have laid down that an idol is a juridical person capable of holding property, though from the very nature of the case the possession and management of the property rests with a manager or a trustee. A *matha* is in the same position as an idol. The rights of the idol or of the *matha* can be safeguarded and vindicated in a court of law only by the manager or trustee of the temple or by the head (called *mohant*) of the *matha*.²¹⁰⁵ Vide *Bhupati Nath v. Ram Lal* 37 Cal. 128 (F. B.) at pp. 145-153 where Mr. Justice Mukerji examines at length passages of *Sabara*, *Medhātithi*, the *Dāyabhāga* and its commentators to explain what is meant by a gift to an idol according to the notions of the Hindu writers. Manu and other *smṛtikāras* lay down that it is part of the king's duty to prosecute and fine persons interfering with or destroying the property of temples. Yāj. II. 228 prescribes a fine of 40, 80 or 160 *paṇas* respectively for cutting off the twigs, principal branches of trees or the entire trees themselves that grow on built up platforms or in cemeteries or on boundaries or in holy places or near temples. Yāj. (II. 240 and 295) prescribes the highest amercement for fabricating a false edict or for tampering with royal edicts by inserting more or less than what is intended to be granted by the king. The Mit. on Yāj. II. 186 says that the king should sedulously safeguard all rules made about the pastures for cows (in a village) or about the preservation of tanks and temples. Manu IX. 280 requires the king to pronounce the death sentence on those who break into a royal storehouse or an armoury or a temple and prescribes that the breaker of an image shall repair the whole damage and also pay a fine of five hundred *paṇas*. Kauṭ. III. 9 prescribes punishment

2104. अहि देवतानां स्वस्वामिभावोस्ति मूलधार्यासेभवाद्गौण एवाधो द्वाभ्याः । मेधा. on मनु II. 189 ; देवास्तु हि द्यौः आवादि किं चार्थं पद्ममसुखं तद्देवस्य मूलवस्य स्वस्वामि-सेवन्धस्य देवानामसम्भवात् । अहि देवता इच्छया धर्मं निरुज्जेते । न च परिपालनव्यापारस्तानां दुरपते । स्वं च लोके तादृशमुपपदे । मेधा. on मनु XI. 26.

2105. Vide *Prosunno Kumari v. Golab Chand* L. R. 3, I. A. 145 at p. 152 ; *Pramatha Nath v. Pradyumna* L. R. 52 I. A. 245, 251-52.

for encroachment on temples. From the Kautiliya²¹⁰⁶ we know that kings appointed an officer called 'devatādhyakṣa' (Superintendent of temples) and that when the king's treasury became empty it was part of the duty of that officer to bring together all the wealth of the temples in the forts and other parts of the country and the king could in an emergency use that wealth (and probably used to return it later when financial stringency ceased). Among matters called prakīrṇaka (miscellaneous) of which the king was to take cognisance *suo motu* without anybody's complaint, Nārada includes (in verse 3) 'abstraction of gifts' and 'gifts of villages and towns to brāhmanas' (verse 2). According to the Sm. C. among the topics called *chālas*²¹⁰⁷ were two viz. the destruction of a reservoir of drinking water and of a temple. Kātyāyana states that mere wrongful possession for any length of time of women, of state property and of temple property would not confer ownership on anybody. These texts indicated that the Government of the day protected temple properties, tanks, wells and the like that were dedicated to the public and exercised powers of superintendence and correction in matters affecting them. Yāj. II. 191 says that those who look after the business of guilds etc. in which many are interested should be students of the Veda, men of rectitude and free from greed. They are styled *kāryacintaka* by him. Brhaspati²¹⁰⁸ quoted by Aparārka says (p. 796) that these *kāryacintakas* (committee) should consist of two, three or five persons and that if there be disagreement between the larger bodies and the committee the king should decide that dispute and should bring round to the proper path whoever might be in the wrong. It appears that from very ancient times (3rd or 2nd century B. C.) the committee in charge of religious foundations was called *gosthi* and the

2106. सर्वादापहरणे पूर्वः साहसदण्डः । सर्वादाभेदे चतुर्विंशतिपन्नाः । तेन तपोवन-
विधीभ्यापधमज्ञानदेवकुडपञ्चन-पुण्यस्थान-विषादा स्थापयताः । कौटिल्य III. 9. देवता-
स्थाने दुर्गराद्वेदवतानां यथास्वमेकर्यं कोशं कुर्यात् । तथैव चादरेत् । कौटिल्य V. 2.

2107. उत्तमानि चापराधीन् यदानीं सुपतेस्तथा । स्वमेतानि पृष्टीयान्पुण्यस्थानेष्वेव-
कैर्वा ॥ यथिनङ्गी करावेपी याकारोपरिलङ्काः । निपानस्य विनाशी च तथा चापतनस्य
च ॥ पित्तमह quoted in the स्मृतिच. (अप. p. 27).

2108. द्वौ त्रयः पञ्च वा कार्याः समुदहितवादिनः । कर्तव्यं वचनं तेषां ग्रामभोजि-
नवादिभिः ॥ बृहस्पति quoted by अपरार्क p. 796 ; सुहृदेः सह समूहावा विमंशादौ भवे-
द्यदि । तदा विचारयेद्वाजा स्वमानं स्थापयेच्च उक्तं ॥ अपरार्क p. 794.

members *goṣṭhika*²¹⁰⁹. In some inscriptions the superintendent of a temple is called *śihānapati* (vide Śrīraṅgam plates of Deva-rāya II dated *śaka* 1356 in E. I. vol. 18, p. 138). In the Sirpur Stone Inscription of Mahāśivagupta (about 8th or 9th century A. D.) of Mahākossala provision is made for a portion of the property granted being heritable by the sons and grandsons of the donees only if they were worthy, kept up *agnihotra*, studied the six *aṅgas* and had clean mouths and did not engage in service and further that if the heir did not possess these qualities or died without leaving a son &c., then another person, a relative with the requisite qualifications, could be made the recipient of that share, and he was to be elderly and learned and was to be chosen by mutual agreement and the king's express order was not to be necessary for his selection.²¹¹⁰ *Paithinasi* quoted by *Aparārka* p. 746 ordains that the king should not deprive temples and corporations of their properties. A record from Malabar of the 11th century A. D. gives the details of temple administration in Kerala, that was in the hands of *Yogam* (corporation) wielding independent power (E. I. vol. 18 p. 340). The Peshwa's Government at Poona often interfered when disputes arose about properties dedicated to shrines and tombs of saints between the managers of the temples or among the heirs of the saint to whom lands had been originally donated. For example, the Peshwa made an award in 1744 A. D. about the principal religious and charitable institution in the Deccan, viz. the Chinchvad Samsthan, whereby he set apart one half of all properties bestowed on the shrine at that place for purely religious and charitable purposes and distributed the other half between the manager and his kinsmen who were all descendants of the original founder, Shri Mersya Gosavi (vide *Chintaman v. Dhondo*

2109. Vide E. I. vol. II. p. 87 (votive inscription from Sanchi) at p. 92 where mention is made of *Bodha-goṣṭhī* (*Buddha goṣṭhī*); E. I. vol. I, p. 184 at p. 188 (for *goṣṭhika*), E. I. VIII p. 219 (Abu inscription No. 2 dated 1230 A. D.) which gives the names of the committee of management who and whose descendants were to manage the foundation (अथ च धर्मस्थाने कृतव्यावर्तकगोष्ठिकानां नामानि यथा । ... एतदीयसन्मानपरम्परया च एतस्मिन् धर्मस्थाने सकलमपि स्वयमपूर्वासादादिः सदैव करणीयं निर्वाहणीयं च).

2110. Vide *मार्गं तदुत्तरीयैश्च साग्रीहोत्रैः चक्षुःश्रिभिः । द्युतवेद्यायनात्तैरपि द्वाकै-रसेवकैः ॥ यस्तु नैवदिष्टो भावी दध्वातुजो विपत्कृते । तपोरंशे प्रवेष्टोऽप्यः पूर्वोक्तदणवान् द्विजः । स वेदानेष संकन्वी सविद्यते यथोचितः । एभिरेव च सन्निव्यात् प्रवेष्टो न दद्या-ज्या ॥* E. I. vol. XI. p. 190 verses 30-32.

15 Bom. 612 at p. 615). A similar award was made by the Peshwa in 1777-78 A. D. about the Brahmanal Samsthan in the Satara District (vide *Annaji v. Narayana* 21 Bom. 536). This privilege of ancient rulers to redress grievances and correct abuses in the management of religious and charitable endowments devolved upon the British Government as laid down by the Privy Council in *Rajah Muthu Ramlinga v. Perianayagam Pillai*, L. R. 1 I. A. 209 at p. 232 'It is evident...that the British Government, by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit endowments of this kind and to prevent and redress abuses in their management'. The Indian Central and Provincial Legislatures have placed on the Statute book many Acts regulating religious and charitable endowments. A list of the most important of these enactments is given below.²¹¹¹

Property dedicated to a god is called 'devottara' (the word being written as *debutter* in the Law Reports, particularly from Bengal). Vide *Sham Charan Nandi v. Abhiram Goswami*, 33 Cal. 511 at p. 523. A good deal of litigation comes up to the courts about the rights and liabilities of the trustees and the *sevakas* (called *Shebait* in Bengal), about their mismanagement of the temple properties and their removal and so forth.

Among impartible things Mann (IX. 219) included *yoga-kṣema*. The Mit. on Yāj. II. 118-119 shows that several meanings were attached to that expression by various writers, but that relying upon a verse of Laugākṣi it prefers the meaning of *īṣṭa* and *pūrta*. Therefore the Mit.²¹¹² declares that gifts dedicated by a person to the public by expending ancestral wealth such

2111. The Religious Endowments Act (XX of 1863) as amended by Act XXI of 1925; The Charitable Endowments Act (VI of 1890); Religious Societies Act (I of 1880); Indian Civil Procedure Code, Sections 82-93 (Act V of 1908); Indian Limitation Act, Section 10 (Act IX of 1908); Charitable and Religious Trusts Act (Act XIV of 1920); Madras Hindu Religious Endowments Act (Madras Act II of 1927, applying to temples and maths also); Tirupati and Tirumalai Devasthanams Act (Madras Act XIX of 1929); The Bombay Public Trusts Registration Act (Bombay Act XXV of 1935).

2112. योगश्च क्षेमं च योगक्षेमम् । योगश्च्येनालब्धलाभकारणे श्रौतस्मार्तप्रि-
माभिमितं कर्म लक्ष्यते । क्षेमश्च्येन लब्धपरिरक्षणहेतुभूतं बहिर्वेदिदानतडागारामनिर्माणदि-
पूर्तं कर्म लक्ष्यते । तदुभये पैतृकमपि पितृव्यविरोधाजितमप्यभिमाच्यम् । यथाह लौगाक्षिः ।
क्षेमं पूर्वं योगनिश्चितपातुरतत्त्वदर्शिनः । अविभाज्ये च ते योके शयनासनमेव च ॥ इति ।
मिता on यāj. II. 118-119.

as tanks, gardens, and temples could not be partitioned by the sons and grandsons. In modern times also the same is the rule. Besides properties dedicated to temples and other religious and charitable purposes are generally inalienable, according to legislative enactments and judicial decisions,²¹¹³ except where an alienation is absolutely necessary for the upkeep of the religious worship or for the benefit and preservation of the institution.

A question arises whether, when a work of public utility is dedicated, the founder possesses any control over the thing dedicated and if so to what extent. The *Vīramitrodaya* (on *Vyavahāra*²¹¹⁴) furnishes an answer to this question. The following is the gist of its argument keeping as close to the original as possible. When a man throws an oblation into fire, his ownership over the oblation comes to an end; but the oblation belongs to nobody. No human being has accepted it. Yet the sacrificer can prevent any one who wants to desecrate the offering by bringing it into contact with something impure from doing so and can see to it that the offering is reduced to ashes in the fire undisturbed. Similarly when a tank or a garden is dedicated to the public, the ownership of the founder in the thing is gone, but there is no other individual owner and no new ownership arises in any single person; yet the founder can prevent a third person making himself owner of the thing dedicated to the public and it cannot be argued that the founder cannot interfere for protecting the thing and that there is no blame if he does not safeguard the assumption of ownership by a third person. The practice of respectable people viz. the exercise of the right of preservation in the case of both (i. e. in the case of what is offered into the fire and what is dedicated to the public) is based on this consideration. The *śāstric* injunction about *utsarga* does not merely contemplate the divesting

2113. Vide for example Bombay Act II of 1863 (Summary Settlement Act, sec. 8). Vide *Prosenno Kumari v. Golab Chand* L.R. 2 I. A. 245.

2114. किं वातुर्वेद वषेद्विनिर्गोमाहस्तस्वापममेति परस्ववापात्रिकलाभाये दानज्ञ-
भूयान्निष्पत्तेर्विधिशिरस्कफलाभिः प्रतिपादनादधिपरिपालनीयत्वस्य स्वत्वमस्येव । यथा
हुते द्विविधं भस्मसाक्षात्तवापि अस्त्युपस्थादिनिर्बोधाभयनानिमित्तदोषभयनाकुरोयेन । तथा
आन्यस्वत्वानुत्पत्तावापि न भक्षकत्वपरिग्रहाद्यनिवारणादित्येव । शिष्टाचारोप्युनयत्र परिवाल-
नकालस्तन्मूलक एव । न चोत्सर्गमात्रस्य तत्र त्वत्वा विधेयपुनर्मात्रपरस्ववापात्रिकत्वाद् एव न
स्वादिति वाच्यम् । तादृशोत्सर्गस्यैव विधिताल्यविषयत्वात् । होमस्थलेऽप्यन्यथा भस्मसाक्षा-
त्तानादुत्पत्तेः । वीरमित्रोदय, स्ववहार (portion on *विभाग* edited by G. S. Sarkar
chap. I sec. 50 and *Jiv. ed.* p. 544).

of one's ownership and dedication to the public, but also that the thing dedicated be enjoyed by the public without interference or encroachment, just as in *homa* also one does not merely desire to throw an oblation into fire (and rest content with that) but one desires to see that the oblation is reduced to ashes and is not rendered impure. This shows that the founder of a temple or the builder of a tank or garden would always retain a power to preserve the thing dedicated.

Questions as to whether a new image can be substituted by the trustee or the *shebait* of a temple or whether he can remove the image to another place do come before the courts. Vide *Kali Kanta Chatterji v. Surendra* 41 C. L. J. 128; *Pramatha Natha v. Pradyumna Kumar* 30 C. W. N. 25 (P. C.) where the P. C. laid down (p. 33) that family idols are not merely movable chattels and that their destruction, degradation and injury are not within the power of the founder or other custodian for the time being; vide *Hari Raghunath v. Anant Bhikaji* 44 Bom. 466, where it was held that the manager of a public temple has no right to remove the image from the old temple and instal it in another new building, especially when the removal is objected to by a majority of the worshippers.

CHAPTER XXVII

VĀNAPRASTHA (forest hermit)

Vaikhānasa appears to have been the ancient name for Vānaprastha. In the Anukramanī one hundred Vaikhānasas are said to have been the seers of Rg. IX. 66 and a Vamra Vaikhānasa is the seer of Rg. X. 99. The Tai. Ā. I. 23 connects the word Vaikhānasa with the *nakhās* of Prajāpati (ye nakhās te vaikhānasāḥ).²¹¹⁵ It appears that in ancient times there was some work called Vaikhānasa śāstra which treated of the rules for forest hermits. Gaut. III. 2 uses the word Vaikhānasa for this āśrama. Baud. Dh. S. II. 6. 19 defines a vānaprastha²¹¹⁶ as one who follows the practices laid down in Vaikhānasa-śāstra. Vṛddha-Gautama (chap. VIII, p. 564) appears to suggest that Vaikhānasas and Pāñcarātrikas were two schools of Vaiṣnavas, the former calling Viṣṇu by the appellations of Puruṣa, Ācūyāta and Aniruddha, while the Pāñcarātrikas spoke of Viṣṇu as having the four *mūrtis* or *vyūhas* viz. Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha.²¹¹⁷ The Par. M. vol. I, part 2, p. 139 after quoting Vas. Dh. S. 9. 11 (śrāmanakenāgnimādhaya) remarks that Śrāmanaka is Vaikhānasa-sūtra that propounds the duties of *tapasvina*. Kālidāsa in the Śākuntala speaks of the life led by the charming Śakuntala in Kaṇva's hermitage as *vaikhānasa vrata*²¹¹⁸ (I. 27). Manu VI. 21 describes the Vānaprastha as abiding by the views (*mata*) of Vaikhānasa and Medhātithi explains that Vaikhānasa is a śāstra in which the duties of the forest hermit are expounded. The Mahā-

2115. ये नखास्ते वैखानसाः । ये बालास्ते बालाक्षिरपाः । तै. आ. I. 23.

2116. वानप्रस्थो वैखानसशास्त्रसमुदाचारः । धौ. ध. सू. II. 6. 19.

2117. वृषर्ष च ततः सुकनचपुतं च युधिष्ठिर । अनिरुद्धं च मां मातुर्वैखानसविदो जनाः । अन्ये खेवं विजानन्ति मां राजन् पाञ्चरात्रिकाः । वासुदेवं च रामेन्द्रं मधुर्धनमपि वा । यदुम्नं चानिरुद्धं च चतुर्मुनिं यच्छते ॥ वृद्धगीतम् VIII. p. 564. These and other verses are quoted as from आश्वमेधिकपर्व by परा. मा. I. part 1 p. 366. अप्पपदीक्षित in his वेदान्तकल्पतरुपरिमल (Vijñānagram Series) p. 453 tells us that, according to the वैखानसशास्त्र, the Pāñcarātra school is not Vaidika.

2118. वैखानसे किमनया ज्ञानामवावाह स्वापारतोपि ननुनस्य निवेदितम् । शाकुन्तल I. 27.

bhārata²¹¹⁹ (Śānti 20. 6 and 26. 6) states that the view of the Vaikhāṇasas is that it is better to have no desire for amassing wealth than to hanker after wealth. Śaṅkarācārya on Vedānta-sūtra III. 4. 20 speaks of the third āsrama as vaikhāṇasa and as indicated by the word *tapas* used in Chān. Up. II. 23. 1.

The word *vānaprastha* is according to the Mit. the same as *vanaprastha*, which means 'one who stays in a forest in a pre-eminent way' (by observing a strict code of life). Kaṭra-svāmi derives it differently.²¹²⁰

The time for becoming a forest hermit arises in two ways. According to the Jābālopaniṣad quoted above (p. 421) a man may become a *vānaprastha* immediately after the period of studenthood or after passing some years as an householder. Manu (VI. 2) indicates the age by saying 'when a householder sees his skin wrinkled and his hair growing white and sees the sons of his sons he may betake himself to the forest'. The commentators were divided in their opinions, some holding that all three conditions (wrinkles, grey hair and seeing son's sons) must be fulfilled before one could become a forest hermit, others held that only one of them need be fulfilled and others again said that these conditions are only indicative of the age viz. that a man must be old or over 50. Kullūka on Manu III. 50 quotes a *smṛti* 'a man may resort to a forest after 50'.

Gaut. III. 25-34, Āp. Dh. S. II. 9. 21. 18—II. 9. 23. 2, Baud. Dh. S. III. 3, Vas. Dh. S. IX, Manu VI. 1-32, Yāj. III. 45-55, Viṣṇu Dh. S. 95, Vaik. X. 5, Śaṅkha-smṛti VI. 1-7 (in verse), Śāntiparva 245. 1-14 and Anuśāsana 142, Āśvamedhika-parva 46. 9-16, Laghu-Viṣṇu III, Kūrmapurāṇa (uttarārḍha chap. 27) contain numerous rules about forest hermits. The principal points are stated below with a few references :

(1) One may go to a forest with one's wife or one may leave her in charge of one's sons (Manu VI. 3, Yāj. III. 45). The wife may accompany if she desires. Medhātithi notes that some explained that if the wife was young he may place her in charge of the sons and that an old wife may accompany her husband.

2119. वैखानसानां कौन्तेय श्रूयते वचनं यथा । ईहेतुं धनदेवोर्ध्वस्तस्यानीहा गरी-
पसी ॥ शान्तिपर्व 20, 6-7.

2120. वने वक्रार्थेन नियमेन च तिष्ठति पारसीति वनप्रस्थः वनप्रस्थ एव वानप्रस्थः
संज्ञायाम् द्वैपर्यम् । मित्राः on वा. III. 45. इतिस्त्वानी on वानप्रस्थ however says 'मति-
हन्ते अस्मिन् प्रस्थः वनप्रस्थे भवो वानप्रस्थः वैखानसाख्यः.'

(2) He takes with him to the forest his three Vedic fires and his grhya fire²¹²¹ together with such sacrificial utensils as the ladles called *śruc*, *śruva*. Ordinarily the wife's co-operation is required in offering sacrifices, but when the wife is given in charge of the sons, her co-operation then is supposed to be dispensed with or it may be held that she has consented to all acts by agreeing to stay with the sons. On repairing to the forest he should perform the śrauta sacrifices of new moon and full moon, the *āgrayana* *iṣṭi*, the *cāturmāsya*s, *Turāyana* and *Dakṣāyana* (Manu VI. 4. 9-10, Yāj. III. 45). The sacrificial food was to be prepared from corn like *nivāra* growing in the forest. It appears that according to some writers the forest hermit was to give up his śrauta and grhya fires and kindle a new fire in accordance with rules laid down in the śrāmaṇaka²¹²² (i. e. the *Vaikhāṇasa sūtra*) and offer sacrifices therein. Vide Gaut. III. 26, Āp. Dh. S. II. 9. 21. 20 and Vas. Dh. S. IX. 10.²¹²³

2121. If he has followed the *ardhādāna* mode, then he has separate śrauta and grhya fires; but if he has followed the '*sarvādāna*' mode, then he has only śrauta fires, which alone he takes with him. When a man consecrates the three śrauta fires he may do so with half of his *smṛta* fire and keep the other half of the *smṛta* fire. This is *ardhādāna*. If he does not keep the *smṛta* fire separate it is *sarvādāna*. Vide Āp. Śr. V. 4. 12-15, V. 7. 8 and *Nirṇayasindhu* (III pūrṣvārdha, p. 370). If he has no śrauta fires then he takes only the grhya fire. One who has no wife living can also become a forest hermit. Vide Mit. on Yāj. III. 45. *Dakṣāyana* is a modification of the *Darsāpūrṇamāsa* sacrifice (Āp. Śr. III. 17. 4 and 11, Āśv. Śr. II. 14. 7ff and com. on Kṣi. Śr. I. 2. 11) and *Turāyana* is an *iṣṭyayana* according to Āśv. Śr. II. 14. 4-6 and a *sattra* according to Āp. XXIII. 14. 1.

2122. *Medhātithi* on Manu VI. 9 states that the *Śrāmaṇaka* fire is to be kindled by him only whose wife is dead or who becomes a forest hermit immediately after the close of the period of student-hood.

2123. आचमकेनाग्निमाधाच। यौ. III. 26; आचमकेनाग्निमाधाचद्विताग्निः ... क्पाद्। पसिष्ठ IX. 10. हरदत्त on यौ. explains 'आचमकं नाम वैजानसं शास्त्रम्'. These words occur also in Band. Dh. S. II. 6.20. मेधातिथि explains that he is to swallow holy ashes in order to deposit fires in his self, while *Nārāyaṇa* explains that he is to do so by repeating the *mantra* 'Ya te agne yajñiṇā' (Tat. S. III. 4. 10. 5). The Band. Dh. S. II. 10.30-31 refers to this 'भवतं नः सम्यक्साविहि आत्मन्यग्निं समारोपये। या ते अग्ने यज्ञिया तन्व रिति त्रिखिरेकैकं समाजिहति।'. The Vaik. IX. 1-5 details how a person on entering the order of *vaikhāṇasa*s is to establish the *śrāmaṇaka* fire. At first it deals with the establishment of *śrāmaṇaka* fire by one whose wife accompanies him and then by one whose wife does not accompany him and winds up सम्पश्य भेदः आचमकाग्निरिषाहः। तस्मादेतद्विधानमेवमग्निं च आचमकमिराह विद्वानाः। अपरनीकाश्च निधुवदग्ने होमं कृत्वा ... चने निवसेत् तपसा आचमकेतन्मूलम्।

Ultimately he is to leave the keeping of fires by depositing the sacred fires in his own self according to the rules prescribed (in *Vaikhāṇasa sūtra*). Vide *Manu* VI. 25, *Yāj.* III. 45.

(3) He has to give up all food that he used to partake of when he was in his village and also all household paraphernalia (cows, horses, beds &c.) and subsist on flowers, fruits, roots and vegetables growing in the forest on land or in water or on corn fit for sages such as *nivāra* and *śyāmāka* (*Manu* VI. 5 and 13, *Gaut.* III. 26 and 28). But he has to avoid partaking of honey, flesh, mushrooms growing on the ground, and the vegetables called *Bhūstṛṇa*, *Śigruka*, the *Śleṣmātaka* fruit, though these are forest produce (*Manu* VI. 14). *Gautama* allowed him as a last resort to partake of the flesh of animals killed by carnivorous beasts. *Yāj.* III. 54-55, *Manu* VI. 27-28 allow him to beg for alms at the dwellings of other hermits or allow him to go to a village and bring by begging silently eight morsels of food. He can use salt prepared by himself only (*Manu* VI. 12).

(4) He has to perform the five daily sacrifices to gods, sages, Manes, men (guests) and to *bhūtas* with food fit for ascetics or with fruits, roots and vegetables and give alms thereout (*Manu* VI. 5 and 7, *Gaut.* III. 29-30, *Yāj.* III. 46).

(5) He has to bathe thrice in the day, in the morning, at noon and in the evening (*Manu* VI. 22 and 24, *Yāj.* III. 48, *Vas.* IX. 9); while *Manu* VI. 6 appears to prescribe a bath twice a day only in the morning and in the evening. So there was an option.

(6) He was to wear a deer-skin or a tattered garment (i.e. one of bark or *kuśa* grass or the like) and allow his hair and nails to grow. Vide *Manu* VI. 6, *Gaut.* III. 34, *Vas.* IX. 11.

(7) He should be devoted to the study of the *Veda* and recite it inaudibly (*Āp. Dh. S.* II 9. 22. 9, *Manu* VI. 8, *Yāj.* III. 48).

(8) He should live a life of complete continence, should be self-restrained, friendly (to all), collected in mind, ever liberal but never a recipient and be compassionate towards all beings (*Manu* VI. 8, *Yāj.* III. 45 and 48). In view of *Yāj.* III. 45, *Vas.* IX. 5 and *Manu* VI. 26, *Kullūka* seems²¹²⁴ to be

²¹²⁴ वाचस्पत्यो बद्धचारी साङ्गिः सोपासनीं व्रजेत् । वा. III. 45 ; ऊर्ध्वरेताः । वासिष्ठ IX. 5.

wrong in holding that if a forest hermit takes his wife with him he may cohabit with her at the prescribed times.

(9) He is not to use corn growing on ploughed land in the forest even if the owner neglects to garner it nor is he to eat fruits and roots growing in villages (Manu VI. 16 and Yāj. III. 46).

(10) He may cook wild corn or he may eat only what becomes naturally ripe (like fruits) or he may pound between stones the grain to be used by him, or may employ his teeth only as mortar and he is not to employ ghee in his cooking or religious rites but only the oil of wild fruits (Manu VI. 17 and Yāj. III. 49).

(11) He is to eat only once either in the day in the 4th part (of the day divided into eight) or at night or he may take food every alternate day or once after two or three days (Viṣṇu Dh. S. 95. 5-6, Manu VI. 19). He may also follow the method of the penance of Cāndrāyana (stated in Manu XI. 216) or he may subsist on wild fruits, roots and flowers only (Manu VI. 20-21, Yāj. III. 50) or may eat only once at the end of a fortnight (according to one's ability). He may reduce gradually the quantity of food he takes, ultimately subsisting on water alone or on wind (Āp. Dh. S. II. 9. 23. 2, Manu VI. 31). Vide Viṣṇu Dh. S. 95. 7-12 also.

(12) He may accumulate food materials only for a day or a month or a year (but never for more than a year) and should throw away his stored food material every year in the month of Āśvina (Manu VI. 15, Yāj. III. 47, Āp. Dh. S. II. 9. 22. 24).²¹²⁵

(13) He should practise severe austerities by standing in the midst of five fires (4 fires in the four directions and the blazing sun overhead), by standing in the open in the rains, by wearing wet garments in winter (Manu VI. 23-34, Yāj. III. 52, Viṣṇu Dh. S. 95. 2-4) and thus habituate his body to privations and mortifications.

(14) He should gradually give up residing in a house, but should stay under a tree and subsist only on fruits and roots²¹²⁶ (Manu VI. 25, Vas. IX. 11, Yāj. III. 54, Āp. Dh. S. II. 9. 21. 20).

2125. नवे सत्ये मासे पुराणमनुजानीयात् । जय. प. सू. II. 9. 22. 24.

2126. पुनर्मूलनिकेतन कर्ष्यं यद्वापो मासिभ्योऽनाग्रिरनिकेतः । वासिष्ठ IX. 11.

(15) At night he should sleep on the bare ground, should pass the day either sitting or moving about or in the practice of Yoga and should make no effort to enjoy the things that give pleasures (Manu VI. 22 and 26, Yāj. III. 51).

(16) He should study the various texts of the Upaniṣads for the purity of his body, for the increase of his knowledge and ultimately for realising *brahma* (Manu VI. 29-30).

(17) If the forest hermit suffers from some incurable disease and cannot properly perform his duties or feels death to be near, he should start on the great journey (Mahāprasthāna) turning his face towards the north-east, subsisting on water and air only, till the body falls to rise no more. (Manu VI. 31, Yāj. III. 55). The Mit. and Aparārka (p. 945) on Yāj. III. 55 quote a *smṛti* 'a forest hermit may resort to the distant journey or may enter water or fire or may throw himself from a precipice'.²¹²⁷

The Baud. Dh. S. III. 3 gives an intricate classification of *vānaprasthas*. They are either *pacamānakas* (who take cooked or ripe food) or *apacamānakas* (who do not cook their food). Each of these two classes is again sub-divided into five. The five *pacamānakas* are *sarvāraṇyakas*, *vaitusikas*, those who subsist on fruits, roots and bulbous roots, those who subsist on fruits only, those who subsist on vegetables only. *Sarvāraṇyakas* are of two kinds, viz. *indrāvasikṣas* (who bring creepers, shrubs and cook them, offer agnihotra therewith and offer it to guests and eat the rest) and *reto-vasikṣas* (who bring the flesh of animals killed by tigers, wolves or hawks and cook it and offer to Agni &c.). The *apacamānakas* are five viz. *unmajjakas* (who do not employ implements of iron or stone for holding food), *pravṛṭṭāśinah* (who eat food from their hands, without using any vessel), *mukhenūdāyinaḥ* (who eat food with their mouth, without using their hands, as beasts do), *toyāhāras* (who subsist on water only), *vāyubhakṣāḥ* (who observe total fast). These are according to Baud. the ten *dikṣās* of *Vaiśvānasa*. Manu also (VI. 29) calls the rules to be observed by forest hermits *dikṣās*.

Brhat-Parāśara (chap. XI p. 290) speaks of four divisions of *vānaprasthas* viz. *Vaiśvānasa*, *Udumbara*, *Vālakhilya* and

2127. वागवस्थो दूरागमनं जलबान्धुमेषानं युष्मत्पतनं वासुतिष्ठेत् । इति स्मरणात् ।
मिताः on य. III. 55 (the printed text of मिताः reads वरिदागमनं while अप-
रार्क reads दूरागमनम्).

Vanavāsi; while Vaikh. VIII. 7 says that the vānaprasthas are either *sapatnika* (who stay with their wife) or *apatnika* and the first are of four varieties viz. Audumbara, Vairiṇica, Valakhilya and Phenapa. The Rāmāyaṇa (Araṇya, chap. 10. 2-6) speaks of forest hermits under various designations such as the Valakhilyas, Aṣṃakuṭṭas &c.

Any person of the three higher varṇas could become a vānaprastha, but a śūdra could not do so. Manu VI. 1 when starting the topic of vānaprasthas employs the word 'dvija'. In the Śāntiparva 21. 15 it is stated that a kṣatriya after transferring the kingdom to his son should subsist in a forest on wild food and follow the śrāvāṇa scriptures.²¹²⁸ In the Āśvamedhika-parva 35. 43 it is expressly stated that the order of vānaprasthas is meant for the three *dvijātis*.²¹²⁹ The Mahābhārata cites many examples of royal personages becoming vānaprasthas. Yayāti after crowning his youngest and most dutiful son Pūru as a king is said to have become a forest hermit (Ādiparva 86. 1) where he practised various austerities (Ādi. 86. 12-17) and ultimately ended his life by fasting (Ādi. 75. 58). In the Āśramavāsi-parva (chap. 19) the blind king Dhṛtarāṣṭra is said to have become a forest hermit with his wife Gāndhārī who put on bark garments and deer-skin. The Par. M. (I. part 2, p. 139) relying on Manu VI. 2, Yama and other sages states its view that men of the three varṇas could become forest hermits. Women also could repair to the forest. The Mausala parva (7. 74) states that when Kṛṣṇa left the mortal body, Satyawatī and other queens of Kṛṣṇa entered the forest having resolved to undergo severe austerities. The Ādiparva (128. 12-13) narrates that, on the death of Pāṇdu, Satyawatī with her two daughters-in-law repaired to a forest for austerities and died there. Vide also Śānti 147. 10 (for Mahāprasthāna) and Āśramavāsi-parva. 37. 27-28. According to Vaikh. VIII. 1 and Vāmanapurāṇa 14. 117-118 a brāhmaṇa could pass through all four āśramas, a kṣatriya through three (he could not be a sannyāsīn), a vaiśya

2128. दुषसंक्रान्तिर्भीष्टं वने वन्देन वर्तयन् । विधिना आचरेन्नेव कुर्वात्कर्मोप-
तन्निवृत्तः ॥ शान्तिपर्व 21. 15. आचरेण seems to be a variant for आचरेण or आचरेणतः.
Vide note 2123 above.

2129. वानप्रस्थं द्विजातीनां व्रतानामुपदिश्यते । सर्वेषामेव वर्गीनां मार्गैरप्ये तद्विधी-
यते ॥ आश्वमेधिकपर्व 35. 43; सत्यवती तस्यैवास्या देव्याः कृष्णस्य संमतः । वने प्रविचिञ्चु
राजैस्तापस्ये कुतश्चिन्वताः ॥ मौसल 7. 74; जलमहिस्तथा वायुरप्यपि विकर्षयन् । ताप-
सानां यज्ञरपते यज्ञं सत्त्व मा चिरम् ॥ आश्रम- 37. 27-28; ब्राह्मणस्याश्रमाश्चत्वारः
अविपर्यायाश्च ये वैश्यस्य त्रयैव । वैश्वानसस्मार्त VIII. 1.

through two (brahmacharya and gārhasthya) and a śūdra could resort to only one viz. the householder's mode of life. Vide the story of Śambūka referred to above (p. 119).

The question whether ending one's life by starting on the Great Journey or by falling from a precipice is sinful exercised the minds of many writers on dharmaśāstra. The Dharmaśāstra writers generally condemn suicide or an attempt to commit suicide as a great sin. Parāśara (IV. 1-2) states that if a man or woman hangs himself or herself through extreme pride or extreme rage or through affliction or fear he or she falls into hell for sixty thousand years.²¹³⁰ Manu V. 89 says that no water is to be offered for the benefit of the souls of those who kill themselves. The Ādiparva (179. 20) declares that one who commits suicide does not reach blissful worlds. Vas. Dh. 8. (23. 14-16) ordains "whoever kills himself becomes *abhiśasta* (guilty of mortal sin) and his *sapinda*s have to perform no death rites for him; a man becomes a killer of the self when he destroys himself by wood (i. e. by fire), water, clods and stones (i. e. by striking his head against a stone), weapon, poison, or ropes (i. e. by hanging). They also quote a verse 'that *devi*a who through affection performs the last rites of a man who commits suicide must undergo the penance of Cāndrāyana with *Tapta-kṛcchra*'. Vas. Dh. 8. 23. 18 prescribes a *prāyaścitta* for merely resolving to kill oneself (even when no attempt is made). Yama (20-21) prescribes that when a person tries to do away with himself by such methods as hanging, if he dies, his body should be smeared with impure things and if he lives he should be fined two hundred *pāpas*; his friends and sons should each be fined one *pāpa* and then they should undergo the penance laid down in the śāstra.²¹³¹

In spite of this general attitude, exceptions were made in the smṛtis, the epics and purāṇas. When a man was guilty of brāhmaṇa murder, he was allowed to meet death at the hands of archers in a battle who knew that the sinner wanted to be killed in that way as a penance or the sinner may throw himself head

2130. अतिमानादतिक्रोधात्स्नेहाद्वा यदि वा भयात् । उद्वृक्त्वायास्त्री पुमान्वा मतिरेवा विधीयते ॥ वृषशोणितसंपूर्णे अग्ने तमनि मज्जति । वारिं वदेत्सहस्राणि नरकं गतिपद्यते ॥ पराशर IV. 1-2.

2131. आत्मानं पातयेद्यस्तु रज्ज्वादिभिर्दण्डकैः । सुतोऽनेधयेन लेसमथो यीयतो द्विशतं दण्डः ॥ दण्ड्यास्तदुपनिवाणि यायेथे दणिकं दण्डम् । यावद्विचरं ततः कुतुम्बपाशास्त्रमथो दितम् ॥ यम 20-21.

downwards in fire (Manu XI. 73, Yāj. III. 248). Similarly the drinker of spirituous liquor expiated his sin by taking boiling wine, water, ghee, cow's milk or urine and dying thereby (Manu XI. 90-91, Yāj. III. 253, Gaut. 23. 1, Vas. Dh. S. 20. 22). Vide also Vas. Dh. S. 13. 14, Gaut. 23. 1, Āp. Dh. S. I. 9. 25. 1-3 and 6 for similar deadly penances for incest and for drinking liquor and for theft. The Āp. Dh. S. (I. 10. 28. 15-17) quotes Hārīta who condemns such penances involving death.²¹³² At extremely holy places like Prayāga, the Sarasvatī and Benares persons were allowed to kill themselves by drowning with the desire of securing release from *samsāra*. The Śālyaparva (39. 33-34) states 'whoever abandons his body at Prthūdaka on the northern bank of the Sarasvatī after repeating Vedic prayers would not be troubled by death thereafter'.²¹³³ The Anuśāsanaparva (25. 62-64) says that if a man knowing the Vedānta and understanding the ephemeral nature of life abandons life in the holy Himālayas by fasting, he would reach the world of *brahma*. Vide also Vanaparva 85. 83 (about suicides at Prayāga). The Matsya-purāṇa (186. 34-35) eulogises the peak of Amarakantaka by stating 'whoever dies at Amarakantaka by fire, poison, water or by fasting enjoys the pleasures (described in verses 28-33). He who throws himself down (from the peaks of Amarakantaka) never returns (to *samsāra*)'.²¹³⁴

There are historical examples of this practice supplied by Epigraphy. The Khairha plates of Yaśaḥkarnadeva (dated Kalacuri *saṃvat* 823 i. e. 1073 A. D.) narrate that king Gāṅgeya obtained release along with his one hundred wives at the famous banyan tree of Prayāga (E. I. vol. XII. p. 205 at p. 211).²¹³⁵ King Dhāṅgadeva of the Chandella dynasty is said to have lived for more than 100 years and to have abandoned his body at Prayāga while contemplating on Rudra (E. I. vol. I. p. 140). The Cālukya king Someśvara after performing yoga

2132. सुव्रतपुण्यगामी तु सुविरो धूमिं यविदपोभयत आदीप्पानिबुहेद्वामानम् । निर्वै-
तदिति हारीतः । यो ह्यतमानं परं पाणिमन्थतेऽभिज्ञस्त एव स भवति । आप. घ. घ.
I. 10. 28. 15-17.

2133. सरस्वत्युत्तरे तीरे यस्तपजेद्वात्मनस्तपुम् । दृष्टुं यो जप्यपरो जैनं स्यो सरणे
तपेत् ॥ शाल्यपर्व 39. 33-34

2134. एवं भोमो नवेत्तस्य यो मुक्तोऽमरकण्ठके । अग्नौ विचरते वापि तथा चैव ह्यना-
शके ॥ अनिवर्तिका यतिस्तस्य परमस्याम्बरं यथा । यतनं कुर्वते पशु अमरेक्षो नरापि ।
मत्स्य 186. 34-35.

2135. पाते ययामवदन्मूलनिवेशनम्भौ सार्धं शतेन दृष्टिणीभिरक्षुभं मुक्तिम् । E. I. vol.
XII. 205 at p. 211.

rites drowned himself in the Tungabhadra in 1068 A. D. (E. C. vol. II. Sk. 136). The Raghuvamśa VIII. 94 poetically describes how Aja in his old age when his health was shattered by disease resorted to fasting and drowned himself at the confluence of the holy rivers, the Ganges and the Śarayū, and immediately attained the position of a denizen of Heaven.

Apart from suicide for purposes of penance or at holy places the smritis allowed, as said above, a forest hermit to start on the great journey to meet death and also allowed in certain circumstances death by entering fire, or by drowning or by fasting or by throwing oneself from a precipice even for those who were not hermits. Gautama (14. 11) prescribes that no mourning need be observed for those who wilfully meet death by fasting, or by cutting themselves off with a weapon, or by fire, or poison or water or by hanging or by falling from a precipice. But Atri (218-219) states some exceptions viz. 'if one who is very old (beyond 70), one who cannot observe the rules of bodily purification (owing to extreme weakness &c.), one who is so ill that no medical help can be given, kills himself by throwing himself from a precipice or into fire or water or by fasting, mourning should be observed for him for three days and śrāddha may be performed for him.'²¹³⁶ Aparārka (p. 536) quotes texts of Brahmagarbhā, Vivasvat and Gārgya about an householder 'he who suffering from serious illness cannot live, or who is very old, who has no desire left for the pleasures of any of the senses and who has carried out his tasks may bring about his death at his pleasure by resorting to mahāprasthāna, by entering fire or water or by falling from a precipice. By so doing he incurs no sin and his death is far better than *tapas*, and one should not desire to live vainly (without being able to perform the duties laid down by the śāstra),'²¹³⁷ Aparārka (p. 877) and Par. M. (I. part 2, p. 228) quote several verses from Ādipurāṇa about dying by fasting, by entering fire or deep water or by falling from a precipice, or by going on mahā-

2136. इन्द्रः शौचस्युत्तुङ्गः मर्यादपाननिषकृत्विः । आत्मानं घातयेद्यस्तु भुवःस्व-
नशनाम्बुभिः ॥ तस्य विराजमाशीचं द्वितीये स्वरिपसञ्जयम् । तृतीये तूदकं कृत्वा चतुर्थे आङ्ग-
माचरेत् ॥ अत्रि 218-219 quoted by मेधातिथि on मनु V. 59, मिता on या. III. 6,
अपरार्क p. 902 (as from Āgiras), परा. मा. I. part 2 p. 228 (as from Jātātapa).

2137. तथा च ब्रह्मगर्भः । यो जीवितुं न शक्नोति महाभ्याधुपपीडितः । सोमस्तुदक-
महापात्रो दुर्गन्धस्तु वृषति ॥ विषस्वान् । सर्वेन्द्रियविरक्तस्य इन्द्रस्य कृतकर्मणः । स्थापित-
स्येच्छया तीर्थे मरणं तपसोधिकम् ॥ तथा गार्ग्येण वृषस्वमभिद्धयाद् । महामर्यादममनं
मलनाम्बुयशमम् । अधुपपतनं चैव इवा नेच्छेत् जीवितुम् ॥ quoted by अपरार्क p. 536.

prasthāna in the Himālayas or by abandoning life from the branch of the vāta tree at Prayāga, the verses declaring that not only does such a man not incur sin but he attains the worlds of bliss. In the Rāmāyana (Aranya, chap. 9) Śara-bhaṅga is said to have entered fire. We find that the Mrecha-kaṭika (1. 4) speaks of king Śūdraka as having entered fire. In the Gupta Inscriptions No. 42, the great Emperor Kumāragupta is said to have entered the fire of dried cowdung cakes. The editor remarks that there is necessarily no reference to the fact that the emperor voluntarily embraced death by fire. But it appears that there is no great propriety in the description if all that is meant is that the Emperor's corpse was burnt with 'kaṭiṣa'.

Some put forward a Vedic passage 'one who desires heaven should not (seek to) die before the appointed span of life is at an end (of itself)' as opposed to the permission for suicide given by the smṛtis. Medhātithi on Manu VI. 32²¹³⁸ quotes this Vedic text and explains it away by saying that if *śruti* intended to lay down an absolute prohibition against suicide in every case, it would have simply said 'one who desires heaven should not (seek to) die'. The Vāj. S. (40. 3) contains a verse saying 'whoever destroy their self reach after death *Asura* worlds that are shrouded in blinding darkness', which really refers to persons ignorant of the correct knowledge of the Self. But this has been interpreted by many as referring to those guilty of suicide (ātmahan). Vide Uttararāmacarita IV, after verse 3²¹³⁹ and Br. Up. IV. 4. 11 for a verse similar to that in the Vāj. S. The Rājatarāṅgiṇī (VI. 1411) refers to officers appointed by the king to superintend *pratyopaveśa* (resolving on death by fasting).

Among Jains a similar rule prevailed. The Ratnakaranda-śrāvakaśāra (chap. 5) of Samantabhadra (about 2nd century A. D.) dilates on Sallekhanā, which consists in abandoning the body for the accumulation of merit in calamities, famines,

2138. मनु च तस्माद्गुह्यं न दुराधुवः स्वात्मानं येषादिति सुविस्तृतं कुतो वागवयस्य क्षीरतपायः । उच्यते । जरसा विशीर्णतपाविहसन्वदंवादिना वा विदिते प्राणासत्ते दुर्यो सुसुर्वतो न सुविविरोधः । एवं हि तत्र उच्यते न दुराधुव इति । अवस्थाविशेषे क्षमभिषेजे मरणे एतावदेवावयस्य स्वात्मानं येषादिति । येषा, on मनु VI 32. Vide कुल्लुक on मनु VI. 31 for an explanation of the same Vedic quotation.

2139. अन्धतामिक्षा द्वाधर्षा नाम ते लोकास्तेन्यः मतिविधीयन्ते च आत्मघातिन इत्येवमुच्यते । उत्तररामचरित IV after verse 3.

extreme old age and incurable disease.²¹⁴⁰ The Kālandri (Sirohi State) Inscription records the suicide of a Jain congregation by fasting in *sahwat* 1339 (E. I. vol. XX., appendix p. 98 No. 691).

From the account of the death of Kalanos the Indian gymnosophist at 73 given by Megasthenes (Mc Crindle p. 106) we can gather that the practice of religious suicide prevailed long before the 4th century B. C. Strabo (XV. 1. 4) states that with the ambassadors that came to Augustus Cæsar from India also arrived an Indian gymnosophist who committed himself to the flames like Kalanos who exhibited the same spectacle before Alexander.

In the times of the purāṇas the method of starting on mahā-prasthāna and suicide by entering fire or falling from a precipice came to be forbidden and was included in Kalivarjya.²¹⁴¹

It will be noticed that some of the duties and regulations prescribed for vānaprasthas are practically the same as those for sannyāsins. For example, the rules laid down in Manu VI. 25-29 for forest hermits are almost the same as those for *parivrajakas*²¹⁴² (Manu VI. 38, 43, 44). The Āp. Dh. S. employs the same words twice in delineating the characteristics of both (II. 9. 21. 10 and 20). The order of hermits gradually leads on to or rather passes over into that of sannyāsins. Both have to observe celibacy and restraint of senses, both have to regulate the intake and quality of food, both have to contemplate on the passages of the Upaniṣads and strive for the knowledge of *Brahman*. There were no doubt some differences. The vānaprastha could be accompanied by his wife at least in the beginning, a sannyāsin could not be so. A vānaprastha had to keep fires, perform the daily and other yajñas at least in the beginning, the sannyāsin gave up his fires. The vānaprastha had to concentrate upon tapas, upon inuring himself to privations, severe austerities, and self-mortification, while the sannyāsin

2140. उपसर्गे दुर्मिष्टे जरति वजासं च निःपतीकरो । धर्मात् तनुविमोचनमाहुः सङ्गे-
जनमार्याः ॥ रत्नकराण्डभाषकाचार chap. 5. I owe this quotation to the kind-
ness of Prof. Upadhye of Kolhapur.

2141. महाप्रस्थानमनं मोमेधश्च तथा मथः । एवाम् धर्मात् कतिपये वज्रानामुर्मो-
विणः ॥ बृहदारदीपपुराण, पूर्वार्ध chap. 21. 16; vide also स्मृतिच- 1. p. 13.

2142. अनाग्निरनिकेतः स्वाद्यधर्माशरणो मुनिः स्वाध्याय एवेत्युज्जमानो वाचम्...।
आप. ध. सू. II. 9. 21. 10 and again एकाग्रिरनिकेतः ... वाचम् । आप. ध.
सू. II. 9. 21. 20 (about वानप्रस्थ).

was concerned principally with *saṁyama* (restraint or quiescence of senses) and contemplation of the highest Reality, as stated by Saṁkarācārya on Vedāntasūtra III. 4. 20.²¹⁴³ Owing to the great similarity and virtual fusion of the two āśramas the stage of vānaprastha came to be gradually ignored and people passed from the householder's life directly to the life of sannyāsa. Govindasvāmī on Baud. Dh. S. III. 3. 14-17 remarks that the ācārya (Baudhāyana) should be asked why he describes the two orders of vānaprastha and sannyāsa as distinct.²¹⁴⁴ In course of time no one probably became a vānaprastha and therefore having recourse to the stage of vānaprastha came to be forbidden in the Kali age.²¹⁴⁵

2143. तपश्चासाधारणधर्मो वानप्रस्थानां कावक्रेममधानत्वात् तपःशब्दस्य तत्र शब्देः भिन्नोऽस्तु धर्म इति द्वयसंयमादित्यर्थो नैव तपःशब्देनाभिलिख्यते। भाष्य on वेदान्तसूत्र III. 4. 20.

2144. वानप्रस्थसंन्यासभेदः किमर्थमाचार्यकृत इत्यसायेव यद्वक्तव्यः। गोविन्दस्वामी on बौ. ध. सू. III. 3. 14-17.

2145. मांसाह्नं तथा आह्ने वानप्रस्थाभ्यस्तथा। ... एतान् धर्मान् कलिद्युगे कर्तव्यानाहुर्मनीषिणः। बृहदारण्यक, पूर्वार्ध 24. 14; 'वेदरेण सुतोत्पत्तिर्मानसस्थाभ्यमहः' स्मृत्यर्थसार p. 2, verse 17.

CHAPTER XXVIII

SANNYĀSA

Sannyāsa.—(the order of ascetics). That the Chān. Up. was well aware of the three āśramas of student-hood, householder and forest hermit has been shown above (p. 420). It is somewhat doubtful whether the Chān. Up. regarded sannyāsa as the fourth and the last stage in a man's life when ideally planned. It merely states that 'one that holds fast by the realization of *brahman* attains immortality'. But it appears that a stage of the abandonment of worldly riches, a life of begging and contemplation of the Absolute and its realization had been known to the earliest Upaniṣads like the Bṛhadāraṇyaka. Whether it was the fourth stage or whether it could be reached even in the stage of brahmacarya or of a householder is left in doubt so far as the older Upaniṣads are concerned. The Jābālopaniṣad (4) has been quoted above (p. 431) to show that it gave an option either to regard sannyāsa as the 4th stage in a man's life or to resort to it immediately after any of the first two āśramas.

In the Br. Up. (II. 4. 1) we see that Yājñavalkya²¹⁴⁵ when about to become a *parivrājaka* (a wandering ascetic) tells his wife Maitreyī that he was going to leave home and that he wanted to divide whatever wealth he had between her and her co-wife Kātyāyanī. This shows that a *parivrājaka* had even then to leave home and wife and to give up all belongings. The same Upaniṣad in another place (III. 5. 1) states 'those who realize *Ātman* give up the hankering after progeny, possessions and heavenly worlds and practise the beggar's mode of life; therefore the brāhmaṇa, having completely mastered (and so risen beyond) mere learning, should seek to be like a child (i. e. should not make a parade of his latent capacities or knowledge) and having completed (gone beyond) knowledge and

2145. मैत्रेयीति होवाच याज्ञवल्क्य उवाच सन्वा ओऽहमस्मात्प्रधानावस्मि हन्त मेऽनया कारवायम्पाऽन्ते करवाणीति । बृह. उ. II. 4. 1 ; पूर्वं वै समाजाने विदित्वा ब्राह्मणः पुत्रैवणायाश्च वित्तैवणायाश्च संक्षेपणायाश्च श्रुतवापाय निष्ठाचर्य चरन्ति । ... तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्यं बाल्येन तिहासेद् । बाल्यं च पाण्डित्यं च निर्विद्याय मुनिरनीनं च मौनं च निर्विद्याय ब्राह्मणः । बृह. उ. III. 5. 1. Vide Vedāntasūtra III. 4. 47-49 and 50 for a discussion of this last passage.

bālyā (child-like behaviour) he should attain to the position of a *muni*, and having risen beyond the stage of a *muni* or non-*muni*, should become a real *brāhmaṇa* (one who has realized *brahman*). Vide also Br. Up. IV. 4. 22 for similar words and sentiments. The Jābālopaniṣad (5)²¹⁴⁷ declares that the ascetic (*parivrāṭ*) wears discoloured (not white) garments, has a tonsured head, has no possessions, is pure, hates (or injures) no one, begs for alms and thereby tends to attain non-difference from *brahman*. In the Paramahansa, the Brahma, the Nārada-parivrājaka, and the Sannyāsa Upaniṣads numerous rules are laid down about sannyāsa. But the antiquity and the authenticity of these Upaniṣads is extremely doubtful and therefore passing them over attention will be confined to the dharmasūtras and other ancient smṛtis.

Gaut. III. 10-24, Āp. Dh. S. II. 9. 21. 7-20, Baud. Dh. S. II. 6. 21-27 and II. 10, Vas. Dh. S. X., Manu VI. 33-86, Yāj. III. 56-66, Vaik. IX. 9, Viṣṇu Dh. S. 96, Śāntiparva chap. 246 and 279, Ādiparva chap. 119. 7-21 and Āśvamedhika 46. 18-46, Śankha-smṛti (VII. in verse), Dakṣa VII. 28-38, Kūrmapurāṇa (Uttarārḍha, chap. 23), Agnipurāṇa 161 and many other smṛtis and purāṇas dilate upon the characteristics and duties of ascetics (*yatidharma*). Some of the most salient features are set out below with a few references.

(1) In order to qualify himself for sannyāsa, a person had to perform a sacrifice to Prajāpati in which whatever he had he distributed to priests and the poor and the helpless (Manu VI. 38, Yāj. III. 56, Viṣṇu Dh. S. 96. 1, Śankha VII. 1).²¹⁴⁸ The Yatidharmasaṅgraha (p. 13) prescribes that the Prajāpatyesti should be performed by him who had kept the three vedic fires and the iṣṭi to Agni should be performed by others who kept only the grhya fire. The Jābālopaniṣad 4 adds that the sacrifice should be for Agni (and not for Prajāpati as some hold). The

2147. अथ परित्राडु विवर्णवासा सुण्योऽपरिग्रहः क्षुचिर्दोही भैक्षो बह्वक्षपाथ भवतीति । जाबालोपनिषद् 5, quoted by डाङ्कुराचार्य in his भाष्य on बृह. उ. III. 5. 1 as śruti.

2148. यस्यैतानि सुमुक्तानि जिहोपस्वोदरे मिरः । संप्रसेदुक्तोद्वाहो ब्राह्मणो बह्वक्षर्यवान् ॥ दुर्लभपुराण 58. 86. सुविह. (वर्णाश्रम) p. 173 quotes it as of व्यास and reads सुमुक्तानि, and करः for मिरः. अवर्क p. 951 quotes this from दुर्लभपुराण but reads सुमुक्तानि and मिरः, पोषापनायुक्तं पुरश्चरणादिकं च कृत्वा तथापीत्येवो जपपरायणो जातदुजो दीमान्धकुपणापिडाथो यथाज्ञातवत्कृत्वा भूत्वा चतुर्थोऽश्वं मयिजेक्षण्यथा । मिता on वा. III. 56-57.

Nṛsiṃhapurāṇa (60. 2-4) requires that before entering upon this order one should perform eight śrāddhas. The Nṛsiṃhapurāṇa 58. 36 allows every one who is a vedic student to become an ascetic if his tongue, his sexual emotions, his appetite for food and his speech are pure (i. e. under strict control). The eight śrāddhas are daiva (to Vasus, Rudras, Ādityas), āra (to the ten sages viz. Marici and others), divya (to Hiraṇyagarbha and Vaiśrāja), mānusa (to Sanaka, Sanandana and five others), bhautika (to five bhūtas, pṛthvī &c.), paitṛka (to Kavyavād fire, Soma, Aryaman, pītṛs called Agnisvātā &c.), mātṛśrāddha (to ten mātṛs such as Gaurī, Padmā), ātmaśrāddha (to Paramātman). Vide Yati-dh. p. 9 and Sm. M. p. 177. Manu is careful to point out (VI. 35-37) that a man should fix his mind on mokṣa after studying the Veda, procreating sons, performing sacrifices i. e. after discharging his debts to the sages, the pītṛs and gods. Baud. Dh. S. II. 10. 3-6 and Vaik. IX. 6 state that an householder who has no children or whose wife is dead or who has established his children in the path of dharma or who is over 70 may become an ascetic. Kauṭilya (II. 1) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first amercement.²¹⁴⁹ He has to deposit his fires in himself and leave home (Manu VI. 38).

(2) After leaving home, wife, children and possessions, he should dwell outside the villages, should be homeless and stay under a tree or in an un-inhabited house wherever he may be when the sun sets and should always wander from place to place; but he may remain in one place only in the rainy season²¹⁵⁰ (Manu VI. 41, 43-44, Vas. Dh. S. X. 12-15, Śaṅkha VII. 6). Śaṅkha (quoted by the Mit. on Yaj. III. 58) allows him to stay in one place only for two months in the rains, while Kanva says that he may stay one night in a village and five in a town (except in the rains). When he follows the rule of staying four or two months in one place, he should do so from the full moon of Āśāḍha or an ascetic may always stay on the banks of the Ganges.

2149. पुत्रद्वारममविविधाय प्रजयतः पूर्वः सादसवृत्तः खिपं च प्रजायतः । कौटिल्य II. 1.

2150. अनिरुपां वसतिं पसेत् । ग्रामान्ते देवगृहे शूण्यागारे वा वृक्षमूले वा । अरण्य-
निरुपाः । वसिष्ठ X. 12-13, 15 ; शूण्यागारनिरुपाः स्थाप्यवसादं गृहो मुनिः । गङ्गा VII. 6 ;
the words वससादं गृहो मुनिः occur in वनपर्व 12, 11 also.

(3) He should always wander alone without a companion, as by so doing he will be free from attachments and the pangs of separation. Dakea (VII, 34-38) emphasizes this²¹⁵¹ point very well 'the real ascetic always stays alone; if two stay together, they form a pair; if three stay together they are like a village and if more (than three stay together) then it becomes like a town. An ascetic should not form a pair or a village or a town; by so doing he swerves from his *dharma*, since (if two or more stay together) they begin to exchange news about the ruling prince, about the alms obtained and by close contact sentiments of affection, jealousy or wickedness arise between them. Bad ascetics engage in many activities viz. expounding (texts) for securing money or honour and also gathering pupils round them. There are only four proper actions for an ascetic and no fifth viz. contemplation, purity, begging, always staying alone'. Nārada says 'there are six acts which ascetics must do as if ordered by the king under the threat of a penalty viz. begging, *japa*, contemplation, bath (thrice daily), purity and worship of Śiva or Viṣṇu (quoted in Yati-dh. p. 62 and Sm. M. p. 188).^{2151a}

(4) He should be celibate, should always be devoted to contemplation and spiritual knowledge and should be unattached to all objects of sense and pleasure (Manu VI. 41 and 49, Gaut. III. 11).

(5) He should move about avoiding all trouble or injury to creatures, should make all creatures safe with him, should bear with indifference all disrespect, should entertain no anger towards him who is furious with him, should utter benedictions over him also who runs him down, should never utter an untruth (Manu VI. 40, 47-48, Yaj. III. 61, Gaut. III. 23).

(6) He should neither kindle śrauta fires nor gṛhya fire nor even ordinary fire for cooking food and should subsist on

2151. एको भिक्षुर्धोक्तस्तु द्वौ भिक्षु मिथुनं स्मृतम् । त्रयो ग्रामः समाकृपात् ऊर्ध्वं तु नगरावते ॥ नगरं हि न कर्तव्यं ग्रामो वा मिथुनं तथा । एतत्तत्रैव प्रकुर्वाणः स्वधर्माप्यववते यतिः ॥ राजावर्ता तदस्तेषां भिक्षावर्ता परस्परम् । स्नेहपैशुन्यमात्मनैर् संनिरुपार्थ संसृजः ॥ तान्मदुज्जानिर्मितं तु श्यालुधानं शिष्यसंसृजः । एते चान्ये च बहवः प्रपञ्चाः कुतपस्विनाम् ॥ श्यानं शौचं तथा भिक्षा निरपमेकान्तशीलता । भिक्षोश्चत्वारि कर्माणि पूज्यं नोपपद्यते ॥ इति VII.34-38 quoted by अथर्वक p. 952 and मित्त. on या. III. 58.

2151. a नारदप्रवचनम् । भिक्षादनं जपो श्यानं शौचं दूरार्चनम् । कर्तव्यानि यत्ते. तानि यतीनां द्रव्यद्वन्द्वम् ॥ quoted in यतिधर्मसंग्रह p. 62, as मेधातिथि's in स्मृतिद्व. p. 188.

food obtained by begging (Manu VI. 38 and 43, Āp. Dh. S. I. 9. 21. 10, Ādiparva 91. 12).

(7) He may enter a village for begging food only once a day, he should not ordinarily stay in a village at night (except in the rains) but if he stays at all he should do so only for one night (Gaut. III. 13 and 20, Manu VI. 43, 55).

(8) He should beg alms from seven houses without selecting them beforehand (Vas. Dh. S. X. 7, Śāṅkha VII. 3. Adl. 119. 12 'five or ten houses'). Baud. Dh. S. (II. 10. 57-58) prescribes that he should visit for alms the houses of brāhmaṇa householders of the Śālina and Yāyāvara types and should only wait for as much time as would be required for milking a cow. Baud. Dh. S. II. 10. 69 quotes the view of others that an ascetic may take alms from persons of all varṇas or food from only one among dvijātis; Vas. X. 24 also says that he should beg of brāhmaṇas only. The Vāyupurāṇa I. 18. 17 prescribes that ascetics should not eat food belonging to one man (but should eat food collected from several houses), or flesh or honey should not accept āmaśrāddha (i. e. śrāddha with uncooked food), should not use salt directly or by itself (i. e. they may eat vegetables in cooking which salt has been used). According to Uśanas (quoted in Sm. M. p. 200 and Yati-dh. pp. 74-75) food obtained by begging is of five kinds viz. *mādhukara* (collecting food from any three, five or seven houses at random just as bees collect honey from any flowers), *prākṛpranīta* (when a request is made by devotees to take food at their houses even before the ascetic gets up from his bed), *ayācita* (when invitation to take food at his house is given by a man before the ascetic starts on his begging round), *tūlkālika* (the food that is announced by a brāhmaṇa the moment the ascetic approaches), *upapanna* (cooked food brought to the maṭha by devoted disciples or other people). Vas. Dh. S. X. 31 says that a brāhmaṇa ascetic should avoid food at śūdra houses and Aparārka p. 963 explains this as implying that in the absence of brāhmaṇa houses an ascetic may beg for food from kṣatriyas and vaiśyas. In later times begging alms from persons of all castes was forbidden, being included among *kalivarjya* actions ('yates tu sarva-varṇeṣu na bhikṣācāraṇam kalau'). Vide Sm. M. p. 201. It was stated by Parāśara and Kratu that no fault attaches to an ascetic if he being very old or very ill took food from a single person on a certain day or for several days or begged for food at the house of his sons,

friends, teacher or brothers or wife (vide Sm. M. p. 201, Yati-dh. p. 75). According to Parāśara I. 51 and the Sūtasambhita (Jñāna-yoga-khaṇḍa 4. 15-16) the first claim on the food cooked in the house is that of an ascetic and a brahmacārī and one has to perform the Cāndrāyana penance for taking one's meals without giving alms to them. In giving food to an ascetic first water is poured on his hand, then food is given and then again water is poured on his hand (Parāśara I. 53 quoted by Haradatta on Gaut. V. 16). Vide Āp. Dh. 8. II. 2. 4. 10 and Yāj. I. 107.

(9) He should go out for begging when the smoke from kitchens has ceased to rise and when the noise of pestles has died down and the live coals (in the kitchen) have been extinguished and the plates used for the dining (by the householders) have been kept aside i. e. he should beg food in the evening (Manu VI. 56, Yāj. III. 59, Vas. X. 8, Śaṅkha VII. 3). He should not take as alms honey or flesh (Vas. X. 24). He should not endeavour to secure alms by the practice of predicting, interpreting portents and omens or by the practice of describing the consequences indicated by them, nor by astrology nor by expounding the principles of a lore nor by casuistry (or discussion) nor should he approach a house that is already besieged by hermits, brāhmanas, birds and dogs, beggars or others (Manu VI. 50-51).

(10) He should not eat food to satiety, but should eat only as much as is necessary to keep body and soul together and should not feel delight when he gets substantial alms nor feel dejected when he gets little or nothing (Manu VI. 57 and 59, Vas. X. 21, 22 and 25, Yāj. III. 59). There is a famous verse 'an ascetic should take only eight morsels of food, a forest hermit 16, a householder 32 and a vedic student an unlimited number' (Āp. Dh. S. II. 4. 9. 13, Baud. Dh. S. II. 10. 68).

(11) He should hoard nothing and he should own or possess nothing except his tattered garments, his water jar, begging bowl (Manu VI. 43-44, Gaut. III. 10, Vas. X. 6). Devala quoted by the Mit. on Yāj. III. 58 declares that the ascetic should possess only a water-jar, a pavitra (cloth for straining water), pādukas, an āsana and a kanthā (wallet for protection from extreme cold). The Mahābhārata states that wearing ochre-coloured garments, shaving the head, and keeping a water jar and three staffs—these are only outward signs meant

to secure food and do not lead to mokṣa^{2151b} (dialogue of Janaka and Sulabhā). The Mahābhāṣya (vol. I. p. 365) also declares that a man is known to be a parivrājaka on seeing his three staffs. The Vāyupurāṇa I. 8 (quoted by Aparārka pp. 949-950) lays down what he should possess. He should take a staff of bamboo the outward surface of which is intact, which is not formidable and which has the *parvaṇas* (the parts between the joints) of equal length, which is surrounded by a rope of cow's tail hair four angulas in length and has three knots and which he holds in his right hand; he should have a śikya (loop on which to carry his jar or other things) made of kuśa or cotton or hemp threads or strings and of the form of a lotus and six mustis (fists) in length; he should also have a water jar and a pātra (vessel or bowl for begging); he may have a seat (āsana) of wood square or round in size for sitting on or for washing his feet; he should have a loin-cloth to cover his private parts and a kanthā (patched garment or wallet) for protection against cold and he may have two pādūkās (sandals). He should have only these and should not accumulate anything else.

(12) He should wear garments only for covering his private parts and may wear such garments as were worn by others and are used by him after washing (Gaut. III. 17-18), while Āp. Dh. S. (II. 9. 21. 11-12) states that he should wear clothes thrown away by others and that some say that he may be naked. Vas. (X. 9-11) says that he should cover his body with a piece of cloth (śāṭṭ) or with deer skin or with grass cut down for cows. Baud. Dh. S. II. 6. 24 requires that his garments should be ochre-coloured (quoted by Aparārka p. 963).

(13) The begging bowl and the plate from which the ascetic eats should be made of clay or wood or of a gourd, or of bamboo which should be without holes and he should not use metal vessels; and these vessels are to be cleaned with water and scoured with cow's hair (Manu VI. 53-54, Yāj. III. 60 and Laghu-Viṣṇu IV. 29-30).

(14) He should pare his nails, cut all his hair and beard (Manu VI. 52, Vas. Dh. S. X. 6); but Gaut. III. 21 appears to

2151 b. काष्ठावधारणे मौण्ड्यं विविद्यम्यं कमण्डलुः । तिष्ठान्पचायमितानि न मोक्षायति मे मतिः ॥ quoted from the Mahābhāṣya in the Vedāntakalpavṛkṣapariṇaṭ p. 639 on Vedāntasūtra III. 4. 18; विविद्यम्यं च इदं पश्चाज्जक इति । महाभाष्ये vol. I. p. 365 (on var. II. 1. 1).

allow him an option viz. he may tonsure the whole head or keep only a top-knot.

(15) He should sleep on raised ground (sthāṇḍila), should feel no concern if he suffers from an illness, he should neither welcome death nor should he feel joy for continuing to live, but he should patiently wait till the time of death, as a servant waits till the time he is hired expires (Manu VI. 43 and 46).

(16) He should generally observe silence except when he repeats the Vedic texts learnt by him (Manu VI. 43, Gaut. III. 16, Baud. Dh. S. II. 10. 79, Āp. Dh. S. II. 9. 21, 10).²¹⁵²

(17) He should be *tridaṇḍī* (carrying three staffs) according to Yāj. III. 58, while Manu VI. 53 simply says he should be *daṇḍī* (i. e. carrying a staff). The word *daṇḍa* is used in two senses, a staff of bamboo or restraint. Baud. Dh. S. II. 10. 53 gives an option that he may be *ekadaṇḍī* or a *tridaṇḍī* and also says that he should not cause harm to creatures by speech, actions and mind (II. 6. 25). Manu XII. 10, which is the same as Dakṣa (VII. 30), declares that that man is called *tridaṇḍī* who has restraint over his speech, mind and body. Dakṣa makes certain apt remarks 'Even gods who pre-eminently possess the *sattvaguna* are carried away by pleasures of sense; what of men? Therefore he who has given up his taste for pleasures should resort to *daṇḍa*; others cannot do it as they will be carried away by pleasures. An ascetic is not called *tridaṇḍī* by carrying bamboo staffs; he is *tridaṇḍī* who has the spiritual *daṇḍa* in him. Many people make their livelihood under the guise of (carrying) three *daṇḍas*' (VII. 27-31, quoted by Aparārka p. 953). Restraint of speech requires that he should observe silence, restraint of action that he should cause injury to no creature and restraint of mind that he should engage in *prāṇāyāma* and other yogic practices. Dakṣa himself says (I. 12-13) that the three staffs are the special outward sign of a *yati* as the girdle, deer-skin and staff are the outward signs of the vedic student or long nails and beard are *indicia* of the forest hermit. Laghu-Viṣṇu IV. 13 says he may be *ekadaṇḍī* or *tridaṇḍī*. The *Jīvanamuktiviveka* (p. 154)

²¹⁵² अमत्रिरनिकेतः स्वादुशमोक्षार्थो मुनिः । स्वाध्याय दण्डोऽनुमानो वाचं ब्रामे
वाचमुक्तिं वनिलम्बानिहोऽननुब्रवीत् । अप. घ. सू. II. 9. 21, 10; the words स्वाध्याय
... वाचं are quoted by Śaṅkara in his bhāṣya on Br. Up. III. 5. 1.

quotes verses to the effect 'he who wields the staff of the knowledge of Reality is called *ekadandī*, while he who merely holds a stick in his hand without knowledge and eats everything (or has all sorts of desires) reaches terrible hells'.

(18) He should recite the vedic texts referring to *yajñas* or gods or texts of a metaphysical character found in the Vedānta (such as '*satyam jñānam-anantam brahma*' in *Tai. Up. 2. 1*). Vide *Manu VI. 83*.

(19) He should walk after ascertaining with his eye that the ground he treads is pure, should drink water after passing it through a piece of cloth (in order to prevent ants &c. being taken in by him), he should utter words purified by truth and should do what his conscience (inner voice) decides to be right or proper (*Manu VI. 46, Śāṅkha VII. 7, Viṣṇu Dh. S. 96. 14-17*).

(20) In order to generate the feeling of *vairāgya* (desirelessness) and to curb his senses he should make his mind dwell upon the body as liable to disease and old age and as packed full of impurities; and should revolve in his mind the transitory nature of all mundane things, the trouble one has to undergo in body and mind from conception to death, the incessant round of births and deaths (*Manu VI. 76-77, Yāj. III. 63-64, Viṣṇu Dh. S. 96. 25-42*).

(21) Truthfulness, not depriving another of his possessions or his due, absence of wrath (even against one who harms), humility, purity (of body and food &c.), discrimination, steadiness of mind (in sorrow), quiescence (or restraint) of mind, restraint of senses, knowledge (of the self), these are the dharma of all *varṇas* (or these constitute the essence of dharma). And these have to be acquired most of all by the ascetic, since the outward signs, viz. the scanty clothing, the water jar &c. are not the real means of discharging the real duties of *sannyāsa*, as anyone can possess these outward signs. Vide *Manu VI. 66, 92-94, Yāj. III. 65-66, Vas. X. 30, Baud. Dh. S. II. 10 55-56, Śānti. III. 13-14, Vāyupurāṇa vol. I 8. 176-178* (ten characteristics, five called *vratas* and five *upavratas*).

(22) He should endeavour to purify his mind by *prāṇāyāma* and other practices of yoga and thereby enable himself gradually to realise the Absolute and secure final release (*Manu VI. 70-75, 81, Yāj. III. 62, 64*).

In many works ascetics are divided into four classes. The *Mahābhārata* (*Anuśāsana* 141. 89) says that ascetics are

of four sorts, kuṭicaka, bahūdaka, hamsa and paramahamsa, each later one being superior to each preceding one.²¹⁵² Vaik. VIII. 9, Laghu-Viṣṇu IV. 14-23, Sūtasamhitā (Mānasyoga-khanda chap. 6), Bhikṣukopaniṣad, Prajāpati (quoted by Aparārka p. 952) define these four. They do not all agree. The kuṭicaka, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three staffs, carries a water-jar and stays in the same hut. The description of these four contained in Vaik.,²¹⁵³ being probably among the oldest available, is set out here. The kuṭicakas stay in the hermitages of sages like Gautama, Bharadvāja, Yājñavalkya and Hārta, take eight morsels of food every day, know the essence of the path of Yoga and hanker only after mokṣa (release). The bahūdakas have three staffs, the water-jar and wear garments dyed with ochre, beg for food at seven houses of sage-like brāhmaṇas or other well-conducted men but avoid taking flesh, salt and stale food. The hamsas stay not more than one night in a village and not more than five nights in a town for alms or subsist on cow's urine or dung, or fast for a month or always perform the cāndrāyana penance. Pītāmaha quoted in Sm. M. (varṇāśrama p. 184) states that the hamsas carry only one danda, enter a village only for alms and otherwise stay under a tree or in a cave or on a river bank.

The Paramahamsas always stay under a tree or in an uninhabited house or in a burial place and either wear a garment or are naked; they are beyond the pairs of dharma and adharma, truth and falsehood, purity and impurity. They treat all alike, they regard all as the Self, to them a clod of earth or gold is the same and they beg alms from persons of all varṇas. The description in the Bhikṣukopaniṣad is almost in the same words

2152. a. चतुर्विधा भिक्षवस्ते कुटीचकवह्वकी । ईंसः परमईसश्च यो यः एवास्त
इतमः ॥ अनुशासनपर्व 141. 89 quoted by अपरार्क p. 95 and कुतूब on मठ
VI. 86. अग्निपुराण 161. 18 and Laghu-Viṣṇu 4. 11 are the same.

2153. तत्र कुटीचका वीतनभाराद्वाजपातकपहारितपशुनिगमाक्रमेणवडौ घासांश्च-
रन्तो; योगमार्गतत्त्वज्ञा मोक्षमेव मार्धयन्ते । बह्वदकास्त्रिदण्डकमण्डलुकापायघातुचक्रमहणमेव-
धारिणो नङ्गादिदहेषु चान्येषु साधुवृत्तेषु मांसलवण्यद्विनिर्गर्ध्वयपन्तः सप्तगारेषु भैक्षं
कृत्वा मोक्षमेव मार्धयन्ते । ईंसा नाम ग्रामे चैकरात्रे नमरे पञ्चरात्रे पसन्तस्तदुपरि न पसन्तो
योग्यमोनपाहारिणो वा मांसोपवासिनो वा नित्यचान्द्रायणव्रतितो नित्यहृत्यामनेव मार्धयन्ते ।
परमईंसा नाम वृक्षैकमूले शून्यागारे वनज्ञाने वा वासिनाः सान्ध्या वा दिनम्बरा वा । न तेषां
धर्मोपमो सत्यावृत्ते शुद्धचक्रवर्त्तवादि द्वैतः । सर्वसमाः सर्वोमानाः समलोडकाजनाः सर्ववर्गेषु
भैक्षाचरणं कुर्वन्ति । वेदान्तसूत्र VIII. 9.

and also contains the words of the Jābālopaniṣad as to Paramahansa. It appears that long before the Āp. Dh. 8. (II. 9. 21. 13-17) i. e. at least five or six centuries before Christ there were people who thought that an ascetic was beyond all *vidhi* (injunctions to do a thing) and *nisedha* (prohibition), that he was above the ordinary rules about truthfulness or falsehood, that he should not care for pleasure or pain or for the study of the Vedas, or for this world or the next, he should simply seek to realize the Self, that when he realizes the Self all his sins, if any, would be liquidated thereby. Āp. combats these ideas by saying that such sentiments were opposed to the śāstras laying down rules about ascetics, that by realizing the Self, he cannot be free from the effects of what he does or the consequences of having a body. The sentiments which Āp. controverts arose from such passages as the one²¹⁵⁴ in the Br. Up. IV. 4. 23 'This is the eternal greatness of the man who realizes *brahma* that by the actions he does, he does not add to it or detract from it. Therefore one should only know the real nature of that greatness; he on knowing *brahma* is not affected by an evil action.' In the Kausītaki Br. Up. III. 1 it is stated²¹⁵⁵ 'whoever realizes One (the Supreme Spirit), his worlds (i. e. his position) are not destroyed by any action of his, not even if he kills his parents, not even by theft nor by the murder of a learned brāhmaṇa.' These words are not to be taken literally, they are merely a boastful utterance (a *prauḍhivāda*), they are really laudatory statements emphasizing the supreme value of the realization of *brahman*. Similarly the Chān. Up. IV. 14. 3 says 'just as water does not stick to a lotus-leaf, so sinful actions do not cling to him who knows this'. In the same Upaniṣad (V. 2. 1) we read 'to him who knows this, nothing becomes unfit as food.' The Upaniṣads, however, generally lay great stress on moral virtues and emphasize that a high moral life is absolutely necessary for the seeker after spiritual truth. Vide Br. Up. IV. 4. 23, Chān. Up. III. 14. 1, Kaṭha Up.

2154. एव नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कर्णीयम् । तस्यैव स्वात्मवृत्तिर्न विदित्या न लिप्यते कर्मणा पापकेन ॥ इति । बृह. उ. IV. 4. 23, quoted in जी. व. दृ. II. 6. 36 and II. 10. 7-9.

2155. स यो न विजानीयाच्छास्त्रं केन च कर्मणा लोको वीर्यते न मातृवधेन न पितृवधेन न स्त्रेनेन न द्रुणहृत्यया । कौषी. उप. III. 1; यथा द्रुक्कपलाङ्ग आयो न क्षिप्रमन्त एवमेवैषिदि पापं कर्म न क्षिप्रमन्त इति । छा. उप. IV. 14. 3; न ह वा एवंविदि किञ्चिन्नानर्थं भवतीति । छा. उप. V. 2. 1; न च निषेधाभावात्सम्पदाङ्गीनो यथेष्टचेष्टासङ्गः । सर्वजाभिमानस्यैव पर्यवर्तकाद्भिमानाभावाच्च सम्पदाङ्गीनः । शाङ्ख्यभाष्य on वेदान्तसूत्र II. 3. 48.

I. 2. 23, I. 3. 8-9 and 12. The position of the Vedāntasūtra (in III. 4.27-31) is that the seeker after eternal truth must be endowed with restraint of senses and quiescence of mind and he cannot act just as he pleases (Śabdasevitośkāmakāra) and spurn all rules of morality. Śaṅkarācārya on Vedānta-sūtra II. 3. 48 and other places makes this position perfectly clear. Viśva-rūpa on Yāj. III. 66 states that even ascetics of the paramahansa type are not allowed (by Yāj. and other sages) to behave as they please. The Par. M. (I. part 2, pp. 172-176) says that the paramahansa should have only one dāṇḍa and argues that paramahansas are of two kinds viz. *vidvat* (those who have already realized *brahman*) and *vividiṣu* (those who are eager seekers after realization) and relies on Br. Up. III. 5. 1 for the former and Br. Up. IV. 4. 22 and Jābālopaniṣad for the latter. Yājñavalkya is an example of *vidvat-sannyāsa*, which leads to *jīvanmukti* (i. e. release even when the body still persists), while the latter (*vividiṣa-sannyāsa*) leads to release after the body is no more (i. e. *videha-mukti*). Vide *Jīvan-muktivi-veka* p. 4 ff.

The Jābālopaniṣad²¹⁵⁶ (6) describes the state of paramahansas at great length. They are sages like Samvartaka, Āruṇi, Śvetaketu, Durvāsa, Rbhu, Nidāgha, Jāḍabharata, Dattātreya, Raivataka; they do not exhibit any visible signs of their order or any visible rules of conduct; though they are really not mad they behave like one mad; they go out for alms only for keeping body and soul together; they are unaffected by acquisition or absence (of alms), they have no house but wander about and stay in a temple or on a heap of grass, on an ant-hill, or at the foot of a tree or on a river bank or in a cave, they have attachment for nothing, they are centred in contemplation of the One Spirit. According to Sūtasamhitā

2156. तत्र परमहंसा नाम सर्वलोकविश्वेतेषु दुर्वास-अमुनिद्वयमहमरतद्व्यापेय-
रेवतकमधुतपोऽप्यकलिं ह्या अयक्तावारा अमुज्जता उन्मत्तवदाचरन्तः ... मागर्तधार-
पाचै यथोक्तकाले विमुक्तौ भैक्षमाचरन् ... तामातामयोः समौ भूत्वा भूयमानादेवपु-
न्युक्तवपसीकवृक्षगुह ... स्थानितेषु तेष्वनिकेतवारयवपरतो निर्ममः शुद्धभानपरायणो ...
अमुमकर्मनिर्मूलनपराः संन्यासेन देहपर्यायं करोति स परमहंसो मानं । जयालोपनिषद् 6.
The story of सर्वलोक who was a great Yogi and wandered about naked is found in आनन्देयविक्रमं clasp. 6 and Śaṅkara on V. S. III. 4. 37 also refers to that story. The words तत्र परमहंसा नाम ... रेवतकमधुतपः are quoted by सायण on ३. आ. II. 11 and अयक्ता ... उन्मत्तवदाचरन्तः are almost like बसिष्ठ X. 18-19.

(II. 6. 3-10) it is only *hamsa* and *paramahamsa* that give up *sikhā* and the sacred thread.

The *Sannyāsopaniṣad* (13) adds two more varieties to the four enumerated above viz. '*turiyātīta*' and '*avadhūta*' and defines them as follows: '*turiyātīta*' (one who is beyond the 4th stage viz. of *paramahamsa*) eats only fruits in the way cows take food (i. e. he does not hold them in his hands), if he takes cooked food then only from three houses, he wears no cloth, his body only continues to live (but he is not conscious of that fact), he deals with his body as if it were dead. The *avadhūta* is beyond all restrictions, he takes food from all *varṇas* except those who are charged with mortal sins or are *patita* (outcasts) and eats like an *ajagara* (a *boa constrictor*) i. e. lying down and opening only his mouth without any effort and is solely absorbed in the contemplation of the real nature of the Spirit. *Medhātithi*²¹⁵⁷ (on *Manu* VI. 32) is quite emphatic that *sannyāsa* does not consist in defying all the rules of *śāstra*, but in giving up the sentiment of egoism and of possessiveness and that it is not true to say that for the *sannyāsin* all rules (even of morality) are non-existent.

One important question on which opinion was sharply divided is whether *sannyāsa* was allowed to all the three *varṇas* or only to *brāhmanas*. Those who held that it was allowed only to *brāhmanas* argued as follows: In the *Br. Up.* IV. 4. 22 we find the words 'this Self *brāhmanas* seek to know by the study of the Veda'; similarly *Br. Up.* III. 5. 1 states 'after knowing this Self, *brāhmanas* give up the hankering after progeny, wealth and heavenly worlds and practise begging' and *Mundaka* I. 2. 12 'closely examining the worlds that are the rewards of actions, a *brāhmaṇa* should come to be disgusted &c.'. Here, the word '*brāhmaṇa*' being used, *śruti* indicates that *brāhmanas* alone can be *sannyāsina*. *Manu* (VI. 38)

2157. अथाप्युच्येत कर्मसंन्यासिनो निवृत्तिमार्गावस्थापिनो नैव केचिच्छास्त्रार्थविषयः सम्नीतिः । मार्गं शास्त्रार्थः । अर्थकारमनन्तारत्वात् एव संन्यासो वक्ष्यते नातोपशास्त्रार्थत्वात् । मेधा० on मनु VI. 32.

2158. तमेतं वेदालुपचनेन ब्राह्मणा विविद्वन्ति । बृह. उ. IV. 4. 22; एते वै तमत्मानं विदित्वा ब्राह्मणाः ... शुद्धायां मित्राचर्य चरन्ति । बृह. उ. III. 5. 1; परीक्ष्य लोकान् कर्मवितान् ब्राह्मणो निर्वेदमावासात्प्रकृतः कुतेन । मुण्डकोप. I. 2. 12. शङ्कर on बृह. उ. III. 5. 1 says 'ब्राह्मणानामेवाधिकारो श्रुत्याने अतो ब्राह्मणवद्वयम्' and on IV. 5. 15 (at end) says 'इतस्त्वपेक्षया वा पापज्जीवकृतिः । न हि कश्चिन्मैवयोः पारिव्राज्यमतिपादिरस्ति । तथा 'सन्मैर्यपोद्धितो विधिः' 'ऐकाग्र्यं स्वाचार्यः' इत्येवमादौनां कश्चिन्मैवपापेक्ष्यम्'.

begins his description of the 4th stage with the words 'a brāhmaṇa should leave his house and go into the world as a wanderer' and winds up the chapter (VI. 97) by saying 'I have declared this fourfold procedure in relation to brāhmaṇas'. Laghu-Viṣṇu V. 13 emphatically states that the ascetic order is meant only for brāhmaṇas and the other three śāramas are meant for all dvijās. Those who assert that all the regenerate classes can resort to sannyāsa hold that the word 'brāhmaṇa' in the upaniṣads is used only as illustrative (*upalakṣaṇa*) and not in an exclusive sense and that a Sūtrakāra (Kātyāyana) expressly says²¹⁵⁹ 'the three varṇas after studying the Veda can pass through four āśramas'. The Jābālopaniṣad (4) ordains 'whether a man has fulfilled his *vratas* or not, whether he has performed samāvartana (the ceremonial bath after studying Veda) or not, whether his fires (Vedic) have ceased or not he should resort to the wandering ascetic's life the very day on which he feels disgust with mundane affairs'.²¹⁶⁰ It thus allows even a brahmacārī to become an ascetic; a kṣatriya and vaiśya could be a brahmacārī. Yāj. III. 32 states that sannyāsa is a means of purification (of the mind) in the case of twice-born classes. Besides the only condition precedent mentioned by the Jābālopaniṣad for resorting to pravrajā (ascetic life) is *virāgya* and whoever feels the latter is authorized to betake himself to that stage. Yāj. III. 61 while laying down the observances of ascetics employs the word 'dvijaḥ' and not 'brāhmaṇaḥ'. The Kūrma-purāṇa also says (Uttarārdha 28. 2) that a dvija should become an ascetic.

Both these opposing views are supported by the most famous authors. The first view that only brāhmaṇas can be sannyāsins is affirmed by the great Śaṅkarācārya in his bhāṣya on Br. Up. III. 5. 1 and IV. 5. 15. It is most interesting and also very refreshing that Sureśvara²¹⁶¹ in his Vārtika on Śaṅkara's

2159. अथाणो वर्णानां वेदमधीत्य चत्वार आश्रमा इति सूत्रकारवचनाच्च द्विजाति-
मात्रस्याधिकारमाहुः । निता. on पा. I. 56-57. The सूतिच. I. p. 65 states that
the सूत्रकार is कात्यायन.

2160. दुष्टवस्त्रो वा वस्त्रो वा स्नातको वाऽस्नातको योऽस्नातको वा यद्विरेष विरजे-
चद्विरेष मज्जेत् । जाबालीय. 4.

2161. अथायामपि वर्णानां कुतो संन्यासदर्शनात् । ब्राह्मणस्यैव संन्यास इति भाष्यं
विदधते ॥ बृह. उ. भाष्यवार्तिक p. 758, v. 1651; अथायामविशेषेण संन्यासः श्रूयते कुतो ।
यद्योपलक्षणार्थं स्याद् ब्राह्मणग्रहणं तदा ॥ कर्माधिकारविच्छेदि ज्ञानं वेदश्रुतेरपेक्षते । कुतो-
धिकारनिषेधो व्युत्थाने क्रियते भलात् ॥ मत्प्रत्याधात्म्यविज्ञानस्वभावोत्पत्तिरिति । व्युत्थाने
वस्त्रं यद्वै स्यात्स स व्युत्थातुमर्हति । सुरेश्वरवार्तिक on बृह. उ. भाष्य (III. 5. 1); on
the verse 'अथायाम्', आनन्दगिरि remarks 'मात्राभिप्रायस्तु कदा स्वभिभाषणे ब्राह्मण-
ग्रहणस्याप्यर्थात्.'

bhāṣya on Br. Up. III. 5, 1 first explains the views of his guru, then enters the lists against his great master and combats his views with cogent arguments. Most of the medieval writers and works such as Medhātithi on Manu (VI. 97), the Mit., the Madanapārijāta (pp. 365-373), the Smṛtimuktāphala (Varnāśrama p. 176) uphold the view that only brāhmanas can resort to the 4th āśrama, while a few works like the Smṛticandrikā (I. p. 65) support the second view. The position of Viśvarūpa²¹⁶² (on Yāj. III. 61) that only brāhmanas can resort to sannyāsa causes great perplexity. Sureśvara and Viśvarūpa are generally regarded as identical (vide H. D. vol. I. pp. 261-263 and Journal of the Andhra Historical Society for 1931, vol. V, p. 187). But Sureśvara holds the view that the word brāhmana in the relevant texts is only illustrative. Therefore it follows that either Sureśvara changes his views or that Sureśvara and Viśvarūpa are not identical. Ānandagiri in his commentary on Sureśvara's Vārtika (p. 759) cites passages from the Mahābhārata (Ādi. 119) to establish that ksatriyas could resort to sannyāsa.²¹⁶³ Śāntiparva (63. 16-21) allows sannyāsa to kings when their life is about to end. But the general words of Śānti 62. 2 appear to be in conflict with this.²¹⁶⁴ Kālidāsa states that Raghu became a *yati* when he grew old, installed his son on the throne and stayed in a cottage outside the capital and draws a very poetic and striking picture of the contrast between the old king turned ascetic and the prince become king (Raghu-vaṃśa VIII. 14 and 16).

So far as the smṛti texts and the medieval works are concerned a śūdra could not become a sannyāsin. The Śāntiparva (63. 11-14) is quite clear that a śūdra cannot be a bhikṣu. It also (18. 32)²¹⁶⁵ informs us that in its day many (probably

2162. द्विजसदृशं ब्राह्मणार्थं तेषामेव संन्यासोपदेष्टात् । चिन्मय on यज. III. 61.

2163. आदिपर्व 119. 6-9, 12, 25 (cr. ed. 110. 6-9 and 12, 24) मोक्षमेव मयस्वयमिच्छामि किं त्वमसं नमस्तु । ... तस्मादिको ह मेकाहो एकस्मिन्वनस्पतौ । चरन्मेलं मुनिर्मुण्डश्चरित्वा पाशमभ्यनयित्वा । पातुना समचरन्मयः शून्वा गारकुलालयः । दूतमूलनिकेतो वा त्यक्तसर्वविषयमियः ॥ अ शोचन्न प्रहृषन् च तुरगमिन्दुव्रतसंस्तुतिः । निराशीनिर्जन्मस्कारो निर्द्वन्द्वो निष्परिग्रहः । ... एककाले चरन्मेलं कुलानि दृष्ट्वा पञ्च वा । असम्ममे वा भैक्षस्य चरन्नमशान्मादपि ॥ 12 वीरवृद्धाश्च ये तत्र निवसन्त्यस्य द्वाभयाः । प्रताप सर्वे वक्तायाः पाण्डुः प्रजाजितो वनम् ॥ 25. आनन्दगिरि (p. 759) quotes three of these.

2164. ब्राह्मणस्य तु चत्वारस्वाश्रमा विहिताः पथो । वर्णाशास्त्राद्यवर्तते यथो भारत-सप्तम ॥ शान्तिपर्व 62. 2.

2165. परित्यजन्ति दानार्थं सुखाः काषापवाससः । मिता बहुभिर्भैः पार्श्वैश्चिन्मयो वृषानिषम् ॥ शान्तिपर्व 18. 32.

including śūdras) assumed the outward signs of the 4th āśrama, got their heads tonsured and moved about in ochre-coloured garments (kāṣāya) for securing alms and gifts. But there are clear indications that śūdras did assume even in the times of ancient smṛtis the ascetic's garb and mode of life. The Viṣṇu Dh. S. V. 115 and Yāj. II. 241 (as read by Viśvarūpa) prescribe the fine of one hundred paṇas for one who gave a dinner to śūdra ascetics in rites for gods and the manes. When the Āśrama-vāśika-parva 26. 33 states that Vidura was buried as an ascetic, the commentator Nīlakaṇṭha remarks that this indicates that even śūdras can follow the mode of the ascetic life.²¹⁶⁵

It appears that even women could in rare cases adopt the ascetic's life in ancient brāhmaṇic times. The Mīt. on Yāj. III. 58 quotes a sūtra of Baud. (śrīpām calke) to the effect that according to some Ācāryas even women could adopt the ascetic mode of life. Patañjali in his Mahābhāṣya (vol. II. p. 100) speaks of a woman ascetic (parivrājikā) named Śaṅkarā. Yama quoted in the Sm. C. (on-vyavahāra p. 254) declares 'neither in the Vedas nor in the dharmasāstras is pravrajyā enjoined for women; (procreation and care of) progeny from a male of the same varṇa as herself is her proper dharma, this is the established rule.'²¹⁶⁶ The Sm. C. gives in a far-fetched way absence of sexual intercourse as the meaning of pravrajyā here. Atri (136-137) lays down that six actions by women and śūdras lead to sinfulness viz. japa, tapas (austerities), pravrajyā (ascetic's life), pilgrimages, endeavour to secure miraculous power by repeating spells, sole devotion to the worship of a goddess.²¹⁶⁷ In the drama called Mālavikāgnimītra Kālidāsa describes the Paṇḍita Kauśiki as wearing the garb of an ascetic (in I. 14). It must be said that the general trend of Hinduism is against women adopting the homeless or ascetic life. The Jātakas (e. g. IV. 392) rarely speak of cāṇḍālas as adopting the homeless condition.

2165. a. श्री भो राजस्य दुग्धस्यमेतद्विदुरसंज्ञकम् । कलेवरमिहैवं ते धर्मं यद्य सनातनः । लोकः सान्त्वानिका नाम भविष्यन्त्यस्य भारत । यतिधर्ममवाप्तेनैव नैव श्रेष्ठः परितप । आश्रमवासिक 26. 32-33; शुद्धयोगी ज्ञातवानपि यतिधर्मोत्तमोति दुर्ज्ञितम् । नीलकाण्ठ.

2166. यद्यु धर्मेनोक्तं स्त्रियाः सुती वा शास्त्रे वा प्रव्रज्या न विधीयते । प्रजा वि तस्याः स्वो धर्मः सवर्णादिति धारणा ॥ प्रव्रज्या ब्रह्मचर्यमित्यर्थः । स्मृतिच. (व्यवहार प. 254).

2167. अतः परे प्रव्रज्यामि शीघ्रमुपेतनानि च । जपस्तपस्तीर्थयात्रा प्रव्रज्या मन्त्रसाधनम् । देवताराधनं चैव शीघ्रमुपेतनानि यद् । अत्रि 136-137.

When the question is asked whether sūdras or women could resort to *sannyāsa* there is likely to be some confusion. The word '*sannyāsa*' conveys two ideas: abandonment of all actions (*kāmya karma*) that spring from the desire to secure some object or other and secondly, following a certain mode of life (*āśrama*) the outward signs of which are carrying a staff and the like and the entrance into which is preceded by the utterance of the *praiṣa*. The *Jīvan-muktiviveka*²¹⁶⁸ (p. 3) states that *mokṣa* (*amṛtatva*) depends upon *tyāga* (abandonment) as stated in the *Kaivalyopaniṣad* (2) 'not by actions, nor by progeny nor by wealth, but by *tyāga* some attained *mokṣa*' (release). For such abandonment even women and sūdras are eligible, the best example of a woman giving up everything being that of Maitreyī, the wife of Yājñavalkya, who plainly told the sage (Br. Up. IV. 5. 3-4), 'what have I to do with that which will not make me immortal (will not release me from *saṃsāra*)?' The *Bhagavad-gītā* (18. 2) also declares that *sannyāsa* means the giving up of actions springing from desires (to secure certain objects). The *Jīvan-muktiviveka* further states that by resorting to the *āśrama* of *sannyāsa* the mother and the wife of a *sannyāsin* are supposed not to be born again as women (but they may be born as men). So women and sūdras may abandon all actions, though they could not adopt the peculiar ascetic mode of life with its outward symbols. According to Śrīkara's *bhāṣya* on *Vedāntasūtra* 1. 3. 34 the order of *sannyāsa*, the peculiar rules of which are recommended by Vedic texts, is only for the three *varṇas*, while mere *nyāsa* (abandonment of worldly pleasures and desires) can be resorted to by women, sūdras and mixed castes.²¹⁶⁹

Some espoused the view that *sannyāsa* was meant only for the blind, the cripple and the impotent, that is, for persons who possessed no eligibility (*adhikāra*) for the performance of

2168. अथ च वेदान्ते तुः संप्राप्तः द्विविधः । जन्मापादकक्राम्यकर्मादित्यागमात्रकः प्रयोच्चारणपूर्वकद्वन्द्वधाराणाद्यात्मरूपश्चेति । दुर्जन्म लभते नात पत्नी च प्रेक्षमात्रकः । ब्रह्म-निष्ठः सुसीलश्च ज्ञानी चैतत्प्रभावतः । त्यागश्च त्रैलोक्यादौ भूयते न कर्मणा न राजया घनेन स्वायम्भवे अमुतयमानद्युः । अस्मिन् च त्यागे त्रिविधोऽधिक्रियते । जीवन्मुक्तिविवेक (Adyar ed. 1935) p. 3. न कर्मणा ... न द्युः । केवलप्रयोगनिष्ठ २.

2169. ब्रह्मजनिपदैर्यानां औत्तसंन्यास इत्युक्ते । सुदुर्लभतद्वृत्तानां च न्याससंन्यास-संज्ञिकम् । शिष्याभ्युत्थकसंयुक्तं दण्डकायापलाङ्घनम् । औत्तसंन्यास इत्युक्ते न्यासस्य वचनं यथा ॥ औत्तसंन्यासविभेदेन संप्राप्तं द्विविधं स्मृतम् । कर्माकायापदण्डकशिष्याद्या-विस्तृतम् । औत्तसंन्यासमित्युक्ते साक्षात्संन्यासमात्रम् । quoted by श्रीकर in भाष्ये on वेदान्तसूत्र III. 4. 22 (भाष्यसूत्राश्च).

Vedic rites. Śaṅkarācārya in his bhāṣya on V.S. III. 4. 20 refutes the view that the passage of the Jābālopaniṣad (4) cited above relates to those who are not eligible for performing Vedic rites and establishes that that passage has in view the general prescription that there is a stage of life called pārvīrāja (sannyāsa) meant for all that seek release from *samsāra*. Suresvara in his Vārtika on Śaṅkara's Br. Up. bhāṣya (p. 1908 v. 1144) also refutes the view.²¹⁷⁰ Medhātithi on Manu VI. 36 rejects this view (of some) by saying that the blind or cripple cannot follow the rules and practices (such as not staying in one village for more than one night) just as they cannot perform Vedic rites and hence it could not have been intended by the smṛti writers that sannyāsa was only for the blind and the cripple, nor can the impotent take to sannyāsa as no upanayana is performed in their case. The Mit. on Yaj. III. 56 follows Medhātithi. The Sm. Mu. (p. 173) and Yati-dh. (pp. 5-6) quote verses to the effect that 'the son of an apostate from sannyāsa, one having bad nails or black teeth, one emaciated by phthisis, one devoid of a limb—these do not deserve to resort to sannyāsa. Similarly those who are guilty of mortal sins or are suspected of them or are *vṛātyas*, those who have left the path of truth, purity, sacrifices, *vratas*, tapas, charity, study of the Veda and homa should not be allowed to take up the ascetic life'.

One of the principal rules for a *yati* was that he was to leave wife and home and never to think of sexual matters or to revert to the life of a house-holder. Atri²¹⁷¹ (VIII. 16 and 18) declares 'I see no penance (expiation) for that twice-born man, who, after having resorted to the duties of a celibate (sannyāsin), falls off from that stage; he is neither a *dvija* nor a *śūdra*, his children become *cāṇḍālas* called *Vidūra*'. Śaṅkara on V.S. (III. 4. 42) explains that these words are only intended to emphasize the great effort required to remain celibate as a sannyāsin and that expiations are as a matter of fact prescribed for a *bhikṣu* having sexual intercourse. Dakeśa VII. 33 requires the king to brand on the forehead with the mark of

2170. काणकुण्डादिविषये यत्तु सौमित्रिककल्पते । पारितोष्यं न तदुक्तमनष्टेय-
कथतः । बृह. उ. भाष्यवार्तिक p. 1908 verse 1144.

2171. आच्छेदे नैष्ठिकं धर्मं यस्तु वक्ष्यते द्विजः । प्रायश्चित्तं न यदयमिदं येन क्षुधेरस
आत्मदा ॥ ... ये च यजित्तापत्वा सा चैषां भविष्यन्ति । विदूरा नाम चाण्डाला
जायन्ते सा च संशयः ॥ अत्रि VIII. 16 and 18. The first is quoted by साङ्ख्य on
वेदान्तसूत्र III. 4. 41.

dog's foot and banish from the kingdom a person who after becoming a sannyāsin does not abide by its rules (of celibacy &c.). It has been seen above that a man who falls away from the order of sannyāsins became a slave of the king for life (p. 185). Atri requires a sannyāsin not to stay even for a day in the place where live his father and mother, brother and sister, wife or son or daughter-in-law, his agnates or cognates or friends, or his daughter or her sons (Sm. Mu. p. 206).

Originally these injunctions about complete restraint and abandonment of sexual life and total lack of property were faithfully followed by ascetics. The great ācārya Śaṅkara was a celibate all his life, but he is said to have established four *mathas* as stated above (p. 907) for the propagation of his doctrines and philosophy at Śrīngapura (modern Śrīngerī) and other places. Pious devotees bestowed considerable donations on these *mathas*. In course of time these *mathas* went on increasing and huge properties came to be under the control of the pontiffs of these several *mathas*. There arose ten orders of *advaita* sannyāsins alone²¹⁷² viz. tīrtha, āśrama, vans, aranya, giri, parvata, sāgara, sarasvatī, bhārati and purī. These ten orders are said to be the pupils in succession of the four disciples of Śaṅkara i. e. the first two of Padmapāda, the next two of Hastāmālaka, the next three of Trōṭaka (or Totaka) and the last three of Sureśvara. The several *mathas* at Śrīngerī, Kāñci, Kumbhakōṣam, Kudalgi, Sankeśvara, Śivagaṅgā have been quarrelling among themselves as to their jurisdictions²¹⁷³ and their rights to claim monetary payments from the people and to exercise spiritual authority in matters of expiations, excommunication &c. To support the claims of the various *mathas* pedigrees of

2172. योगपद्धं च द्वातयं वेदान्ताग्यासतः परम् । ततो नाम द्वातयं सुवृत्ता सर्वसंम-
त्तम् ॥ श्रीपादमन्मथारण्यपदितिवर्तमानराः । सरस्वती भारती च हुरी नाम त्रैदेश । श्रीपाद-
सेङ्गपा वाच्यं (वाच्यं ?) नाम तस्य द्वातयम् । अद्यावत् त्वया कार्यं दीक्षाध्याक्यादिकं
सदा । योगपद्धोपि द्वातयः शिष्ये सम्पन्नः परीक्षिते । quoted in स्मृतिह. (वर्णाश्रम)
p. 182 and पतिव. सं. p. 103. Vide Wilson's 'Religious Sects of the
Hindus' in Works vol. I. (1861) p. 202, Dr. Farquhar's 'Outlines of the
Religious Literature of India' (1920) p. 174 for the *dasnamis* (the
ten appellations of *advaita* orders).

2173. Vide Rajvade, Khaṇḍa 21 (in Marathi) letter No. 190 at
p. 240, dated date 1763 where the claim is made by the Karavira *matha*
that its jurisdiction extends from the river Malapahārī towards the
north and that the Śrīngerī *matha* has no jurisdiction in that area.

teachers²¹⁷⁴ and pupils appear to have been fabricated, no two of which agree *in toto* and in some of them Sureśvara is said to have lived for 700 or 800 years. The disciples of Rāmānuja and Madhva also have many *māthas* of their own. Vallabhācārya (one of the great ācāryas that interpreted the Vedānta-sūtras) and his disciples do not accept the order of sannyāsa. According to them in the Kali age sannyāsa is forbidden for the seeker as it leads on to regret and worry^{2174a} (if its rules are to be strictly observed) and that the *parityāga* (abandonment) that is the essence of sannyāsa does not consist in resorting to the 4th āśrama but in behaving in the way in which bhaktas (devotees) like Uddhava acted (vide Bhāgavata III. 4). Most of these māthas have large endowments or incomes which are spent in pomp and show (e. g. keeping golden images and paraphernalia). Very few of the heads are really learned even in ancient Sanskrit Literature in all its branches, they are impervious to modern tendencies and requirements, are obscurantists and generally oppose all ideas of reform. Only a very few māthas are presided over by persons who have been celibate throughout their lives. Most of them originally were householders and then took to sannyāsa. Besides the succession to the *gūḍi* is often a hole and corner affair. When the incumbent is about to die the influential and intriguing persons round him catch hold of some aspiring householder, make him a disciple of the dying sannyāsin and afterwards he is installed as the pontiff.

2174. Wilson's 'Religious Sects of the Hindus' vol. 1, p. 201 (for 29 ācāryas of Śrīgerī from Govinda, the teacher of Śaṅkara, to the present day; J. B. B. R. A. S. vol. X. pp. 573-74 for 56 occupants of the Śrīgerī *gūḍi* from Śaṅkara; and 'Shankaracharya and his school' (1923) by the late Mr. M. B. Bodas, which last (in Marathi) is a very valuable work, containing lists of pontifical succession of five māthas (pp. 91-103) and also the *Māthamnyāsetu* (in Sanskrit) mentioning the several māthas, their traditions, mottoes &c.

2174 a. बहुमाचार्य in his सन्यासनिर्णय, (published by M. T. Telivala in 1918 with eight commentaries) states 'अतः कलौ न सन्यासः पञ्चाशत्पापनाशधाम् । पापशिल्पं भवेद्वापि तस्माज्ज्ञाने न संन्यसेत् ॥ 16; तस्मात्पुण्यकारेण परिवर्तयो विधीयताम् । अथवा भ्रष्टे स्वार्थादिति मे निश्चिता मतिः ॥ 21'. दुर्बोर्त्तन in his com. (called विवरण) on verse 16 remarks that bhaktas (those who follow the path of bhakti, devotion to Kṛṣṇa) should resort to renunciation (*parityāga*) in the way which Lord Kṛṣṇa ordered his great devotee Uddhava to follow (vide Bhāgavata III. 4. 20-21) and not by way of sannyāsa taught by those who follow the path of knowledge 'यस्माद्विचिदिषासन्यासस्य कलौ खेदादिजनकत्वं विद्वत्सन्यासरूपं यातम्भवत्तस्मात् ज्ञानमार्गे नैव सन्यासं न कुर्यात्'.

He retains his attachment to his former family and uses a good deal of the income for his relatives and friends. Real reform of the *maṭhas* cannot come unless great improvements are made in selecting a successor. There must be several disciples, the selection must not be made on the incumbent's death-bed, representative bodies must have a voice in the selection. The heads of ascetic *maṭhas* have often come to the courts on questions about dignity, jurisdiction and properties. For example, in 3 Moore's Indian Appeals p. 198 the Sringeri Pontiff claimed a declaration that he alone was entitled to proceed on the public road in a palanquin crosswise and for an injunction restraining the *Swami* of the Lingayats from doing so; in *Madhusudan Parvat v. Shree Madhav Teertha*, 33 Bom. 278, the *Samkarācārya* of the Śārādā *maṭha* at Dwarka sued for a declaration that the defendant was not entitled to the title and dignities of a *Samkarācārya* and that he was not entitled to call for or receive any offerings from people at Ahmedabad or other places in Gujarat either in his assumed capacity of a *Samkarācārya* or as a *Samkarācārya* of the Jyotir-*maṭha* (this claim was also rejected on the grounds that the suit was not of a civil nature and that the offerings were voluntary).

In *Vidya Shankara v. Vidya Narsimha*, 51 Bom. 442 (P. C.) the Privy Council had to deal with a pretty tangle of claims between four persons, the plaintiff and the defendant each claiming to be the lawful *Samkarācārya* of Sankeśhwar and Karvir *maṭha* and both having selected a disciple to succeed them. These illustrations indicate how the world-renouncing ideal of conduct set forth by the great *Samkarācārya* is honoured in modern times by those who swear by his name. They should lay to heart the words of the *Jīvanmuktiviveka* and the quotation in it from *Medhātithi* (pp. 158-159) ²¹⁷⁵ viz. 'if an ascetic secures a *maṭha* as a fixed place of residence and thereon a sentiment of ownership arises in him his mind will be disturbed when loss or expansion of the *maṭha* takes place; therefore an ascetic should not possess a *maṭha* nor should he have vessels of gold or silver for his use nor should he gather pupils round

2175. अङ्गि निषत्तासार्थं कञ्चिन्मठं संपादयेत्तद्वार्त्तां तस्मिन्मठस्थे सति तद्विषय-
निवृत्तपोषिणं विधिप्येत । ... यथा मठो न परिग्रहीतव्यस्तथा सौपर्यराजतादीनां
मित्राद्यममादिपाषाणमेकमपि न दृष्टीयम् । ... मेधातिथिरपि । आसने पात्रलोपभ्य
संयमः क्षिप्यसंयमः । विषयसाधो वृथासाधो वतेर्बन्धकाणि वद ॥ ... सुखदालानपुनार्थं
पक्षोर्ध्वं वा परिग्रहः न सिवपायां न तु काचव्यालत ज्ञेयः क्षिप्यसंयमः ॥ *Jīvanmuktiviveka*
pp. 158-159.

himself for securing service from them or in order that they may honour him, spread his fame, or bring money to him, but he may gather disciples only for removing their ignorance.'

In J. R. A. S. for 1935 pp. 479-486 Dr. J. N. Farquhar contributes a very learned article on the organization of the sannyāsins of the Vedānta. Therein he shows how Moslem armed *fakirs* molested and even killed Hindu ascetics, how Madhusūdana Sarasvatī approached the Emperor Akbar, how failing to get complete redress he initiated ksatriyas and vaiśyas into seven out of the ten orders of sannyāsins and armed them, how these sannyāsins fought against the moslem *fakirs* and also among themselves, how even non-brahmin women are initiated into the *giri* and *purī* orders and how in Northern India the pure monastic orders are those of tīrtha, āśrama and sarasvatī. This innovation later on led to serious consequences. The sannyāsins and *fakirs* infested the province of Bengal and their incursions and depredations caused great alarm in the first days of the British rule (latter half of the 18th century²¹⁷⁸). This shows how the rule of *ahimsā* enjoined upon ascetics became perverted. Various estimates have been made about the number of persons in India professing to lead the ascetic life. They could easily have been 10 per cent of the population, particularly in Northern India. They generally led very indolent, parasitic and dissolute lives. There are however, reasons to believe that in recent times the number of so-called sannyāsins is being substantially reduced owing to several causes. There have been swarms of monks and nuns in Christian countries also. Before the suppression of the monasteries by Henry VIII in England about 400 years ago, the number of monks, nuns and persons dependent on them was enormously large. Vide 'English monks' by Geoffrey Baskerville, p. 285, (f. n. 2) where the figures of monks and nuns in England, France and Spain at various periods are given.

According to both ancient and modern Hindu Law, when a man became a sannyāsin, he became cut off from his family and lost all his rights to property, partition and inheritance in that family. Vas. Dh. S. 17. 52 lays down that those who resort to another āśrama (i. e. vānaprastha or sannyāsa) are excluded

2178. Vide 'Sannyasi and Fakir raiders in Bengal' by Rai Sahab Jamini Mohan Ghosh (1930) for a detailed and interesting account.

from their share (in the family property).²¹⁷⁷ This result, however, does not follow by merely wearing the garments of a sannyāsin, but in order that this result may follow a person must have performed the necessary ceremonies for entering the order of sannyāsins. On the other hand whatever belongs to a sannyāsin such as his clothes, his sandals, his books would not devolve on his blood relations as heirs but will go to his spiritual heir (viz. his pupil). Vide Yāj. II. 137 and the Mit. thereon. These rules, however, do not apply to a śūdra turning an ascetic. He does not become severed from his family by entering the order of asceticism, unless a usage to that effect is established. Vide *Somasundaram v. Vaithilinga*, 40 Mad. 846 (at p. 869), *Harishchandra v. Atir Muhmud*, 40 Cal. 545.

The most serious inroad, however, on the ideal of sannyāsa was made when people professing to be ascetics were allowed to have wives or concubines. The Vāyupurāṇa (quoted in the Yati-dharmasaṅgraha p. 108) invokes dire consequences on him who after becoming a sannyāsin has sexual intercourse, viz. he becomes a worm in ordure for 60,000 years, passes through the lives of a rat, a vulture, a dog, a donkey, a pig, a tree without flowers and fruit, a goblin and then he is born as a cāṇḍāla. The Rājatarāṅgiṇī (III. 12) records²¹⁷⁸ that when the queen of Meghavāhana built a monastery she established in a portion of it ascetics who followed the rules of conduct laid down for their order and in the other portion ascetics, who were condemnable because of their acting like householders, together with their wives, sons, cattle and wealth. In the Presidency of Bombay several cases have come before the courts about the rights of succession to Gharbhari Gosavis²¹⁷⁹ (i. e. ascetics who have a house and family). Vide *Gosain Rambharti v. Mahant Surajbharti*, 5 Bom. 682 (where it was held that a Gosavi who succeeded as a disciple to a mohunt did not forfeit his rights by subsequent marriage), *Balgir v. Dhondgir*, 5 Bom. L. R. 114, *Gitabai v. Shiebakas*, 5 Bom. L. R. 318, *Hirabharthi v. Bai Javer*, 30 Bom. L. R. 1555.

2177. अमंशास्त्वाभ्रमाप्तरयताः । यस्मिन् 17. 52, quoted by the Mit. on Yāj. II. 137; नैव भाने वनस्वानां यतीनां ब्रह्मचारिणाम् । पापण्डपत्तितानां च न चारिविद्वत्कर्तव्यम् ॥ पृथ्वीराज VII. 359.

2178. अर्थे यन्निवृत्तः शिक्षाचारास्तत्तापितस्तथा । अर्थे गार्हस्थ्यगृहस्थं सतीपुत्रपुत्र-भिषा ॥ राजतरङ्गिणी III. 12.

2179. Vide Steele's 'Law and customs of Hindu castes,' Appendix B on pp. 444-446 'Gharbaree Gosavies' by Mr. Warden.

In the Gupta Inscriptions we have several records of a line of kings who were the feudatories of the imperial Guptas and who bear the appellation 'nṛpati-parivrājaka' (kingly ascetics). Fleet thinks (p. 95 n. 1) that the word means no more than what is conveyed by such words as 'rājarsi', but this is unconvincing. Their gotra was Bharadvāja and the founder is said to have been an incarnation of Kapila (p. 115). It is likely that the founder, after being a king, ultimately became a sannyāsin and his descendants (in the fashion poetically described by Kalidāsa) also became ascetics after adorning the throne for some time. Hence they probably came to be called nṛpati-parivrājakas. It is interesting to note that Vyāsa quoted in Sm. M. (p. 176) and Yati-dh. (pp. 2-3) forbade sannyāsa in the Kali age, though he made an exception to this extent that as long as the division of society into varṇas existed and as long as the Veda was studied so long sannyāsa could be resorted to in the Kali age.²¹⁸⁰ Nāgeśa in his Vṛātyatāprāyaścitta-nirṇaya (p. 46) makes the curious statement that according to the Sannyāsa-paddhati of Vyāsa a wise brāhmaṇa should not resort to sannyāsa when 4400 years of the Kali age will have expired (i. e. after 1299 A. D.).²¹⁸¹ This dictum was probably due not only to the difficulties of observing to the letter the code of life sketched for sannyāsins, but also to the fact that about 1299, the whole of India was being harassed by Moslem invaders and adventurers who made the helpless sannyāsins the first target for their fanatic zeal and persecution. The Nirṇaya-sindhu (III, pūrvārdha, end) quotes the above verse of Vyāsa and remarks that this prohibition of sannyāsa is meant to apply to sannyāsa with three dāṇdas.

The Baud. Dh. S. II. 10, 11-30, the Baud. gr. śaśasūtra IV. 16, the Vaik. IX. 6-8 contain the procedure of becoming a sannyāsin. That of the Baud. Dh. S. being probably the most

2180. व्यासः । अमृताद्येषं महालम्भं संन्यासं पलयेदुक्तम् । देवरेण सुतोत्पत्तिं पाली पञ्च विवर्जयेत् ॥ इति । सत्यापवादमाह स एव । पाषाणविभागोऽस्ति पाषाणैः पवर्तते । तावन्व्यासोऽग्निद्वीपं च कर्तव्यं तु कली युगे ॥ इति । स्मृतिसु. p. 176 (वर्णाश्रम) ; पतिवर्मसमग्रं pp. 2-3.

2181. सत्यापवादमाह स एव । पाषाणविभागोऽस्ति पाषाणैः पवर्तते । तावन्व्यासोऽग्निद्वीपं च कर्तव्यं तु कली युगे ॥ इति । स्मृतिसु. p. 176 (वर्णाश्रम) ; पतिवर्मसमग्रं pp. 2-3.

ancient among extant works is briefly set out below:²¹⁸² After having cut the hair on the head, the beard, the hair on the body, the nails, he makes ready three sticks, a loop of strings, (a piece of cloth as) a water strainer, a jar and a bowl. Having taken these he should go to the end of his village, or to the extremity of the boundary of his village, or the fire-hall; he should partake of clarified butter, milk and curds (mixed together) and should fast or drink water. Then he should recite the vyāhrtis separately preceded by 'om' and followed by the words 'I enter the Sāvitrī' and by one *pāda* of the sacred Gāyatrī and then all together.²¹⁸³ Before sunset, he heaps fuel on the gārhapatya fire (if he has maintained Vedic fires), brings the anvāharyapacana (daksināgni) to the spot, takes the flaming āhavanīya fire out of the gārhapatya, melts clarified butter on the gārhapatya, cleanses it (with blades of kuśa), takes four portions of the butter in the spoon called 'śruc' and offers in the āhavanīya fire on which fuel-sticks have been heaped a full oblation (i.e. whole spoonful) four times saying 'om svāhā'. This is called Brahmānvādhāna (putting fuel-sticks on fire for securing knowledge of brahman). Then in the evening after agnihotra has been offered, he strews grass to the north of the gārhapatya fire, places on the grass sacrificial vessels in pairs with the upper parts turned downwards, spreads darbha grass to the south of the āhavanīya fire on the seat meant for the brahmā priest, covers it with black antelope skin and remains awake the whole of that night. Then he rises at the time (muhūrta) sacred to Brahmā and offers agnihotra in the early morning at the proper time. Then after covering the part of the altar called prāthyā and bringing water he prepares an offering for Agni Vaiśvānara cooked on twelve pot-sherds. That well-known iṣṭi will be the last he will perform. Afterwards, he throws in the āhavanīya fire those sacrificial vessels which are not made of stone or earth. And throwing the two arāṇis (the wooden logs by the friction of which fire was

2182. The central ideas of the ceremony are the renunciation of all worldly ties, contempt of the world and all earthly riches, a life of ahimsa and contemplation on and realization of the Absolute Brahman. The summary is close to the original, only omitting a few quotations, a few repetitions and some matters that have already been dealt with.

2183. He will say 'ओं शुः सावित्रीं यजिषामि तत्सवितुर्वरेण्यम्, ओं सुवः सावित्रीं यजिषामि भर्गो ... महि । ओं इवः सा ... शानि पिबो ... वात् and lastly ओं पूरुषः इवः सावित्रीं यजिषामि तत्स ... वात्. Vide यौ. च. सू. II. 10. 14-17. This is called सावित्रीविषेस.

produced for vedic rites) into the gārhapatya fire with the words 'may you two be of one mind with us' he (mentally) deposits the three fires in himself. Repeating the mantra 'yā te agne yajñiṣā tanūr' (Tai. S. III. 4. 10. 5) he inhales the smell of the smoke of each of the three fires thrice. Then standing within the sacrificial enclosure he says thrice in a low voice and thrice aloud the words 'om bhūh, bhuvah svaḥ. I have entered the order of sannyāsa (lit. I have abandoned), I have entered the order of sannyāsa, I have entered the order of sannyāsa'. Lastly he pours out as much water as will fill his joined hands saying 'I promise that no injury will proceed from me to any creature'. He must henceforward restrain his speech. He holds his staff saying 'thou art my friend, protect me'. He takes the *śikya* (loop of strings) with the words 'yadasya pāre rajasah' (Tai. S. IV. 2. 5. 2); he takes the cloth for straining water with the text 'yena devāḥ pavitreṇa' (Tai. Br. I. 4. 8 and Nirukta V. 6); he takes the water jar reciting 'yena devā iyoṣṣordhram' (Tai. S. V. 7. 2. 2); he takes the bowl after reciting the seven vyāhrtis. Taking with him the staffs, the loop of strings, the cloth as a water strainer, the water-pot and the bowl he goes to a place where water can be had, bathes, sips water and sprinkles himself (performs *mārjana*) with the Surabhimati²¹⁸⁴ verse (dadhi-krāvno, Rg. IV. 39. 6), with Ablingā verses, Vāruṇi verses, Hiranyavarṇā verses (Tai. S. V. 6. 1. 1 = Atharvaveda I. 33. 1-4) and Pāvamāni verses (Rg. IX. 1 &c.). While still in the water he performs sixteen prāpāyāmas after (mentally going over) the Aghamaṛṣana verses (Rg. X. 190. 1-3), comes out of the water on the bank, wrings his garments, puts on another pure (washed) garment, sips water, takes the cloth for straining water with the words 'om bhūr bhuvah svaḥ' and performs *tarpaṇa* to the seven²¹⁸⁵ vyāhrtis. He then fills his joined hands with water and performs *tarpaṇa* to the Manes just in the same way as he did to the gods, then he worships the sun with the two verses 'uda tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1). He then offers *tarpaṇa* to the Ātman (self) with 'the syllable om is brahma; this light (the sun) that diffuses warmth is indeed

2184. Vide note 755 for Surabhimati, Ablingā and Vāruṇi verses. The Tai. Br. III. 9. 7 calls Rg. IV. 39. 6 Surabhimati.

2185. The तर्पण will be in the form ओ सुवर्षयामि and so on for सुवः, स्वः, महः, जगः, तपः, सत्यम्. This is देवतर्पण. The विदुषर्पण will be ओ सुः स्वपा, ओ सुवः स्वपा and so on.

brahma; this which gives warmth is indeed the Veda; this indeed that sheds warmth is the (proper) object of knowledge'; then he worships the *Ātman* with the words 'the Self is brahman, it is light'. Let him repeat the Gāyatrī verse one thousand times or an unlimited number of times. Repeating 'om bhūrbhuvah svah' he takes up the water strainer (cloth) and fetches water. Let him not thereafter perform *ācamana* with water that has not been drawn up (from a well), which has not been strained²¹⁸⁶ and which has not been completely cleansed. Let him not wear thereafter whitegarments. He may carry one staff or three. He has to keep the following vows: *ahimsā* (abstaining from injury to any creature), truthfulness, not depriving others of any property of theirs, continence, and liberality. There are five minor *vratas* (vows) viz. absence of anger, waiting upon the guru, avoidance of carelessness (or rashness), cleanliness, purity in food. Then follow rules as to begging for alms (some of them are at pp. 933-934 above). When he returns from begging, he places the alms in a pure spot, washes his hands and feet and announces (the alms) first to the sun with the verses 'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1); he also announces the alms to *brahman* with the text 'brahma jajñānam' (Tai. S. IV. 2. 8. 2 = Atharvaveda IV. 1. 1). It is declared (in Vedic texts) that after the *brahmādhūna* the sacred fires are contained in the sacrificer himself; his *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna* represent the five fires *gārhapatya*, *anvāhāryapaścana* (*dakṣiṇāgni*), *ābhavantiya*, *sabhya* and *āvasathya*. These five fires indeed abide in the *Ātman*; he, therefore, offers (the oblations) in the *Ātman* only. This sacrifice offered in the soul, which is centred in and based on the *Ātman*, leads the soul to bliss. Giving compassionately portions of the alms to creatures and sprinkling the remainder with water, he should partake of it as if it were some medicine. After he has eaten and taken *ācamana* he worships the sun with the *Jyotiṣmatī*²¹⁸⁷ verse viz. 'ud vayam' (Rg. I. 50. 10) after inaudibly muttering the

2186. Vide Mann VI. 45 for straining water. 'Liberality'—the ascetic has *ex hypothesi* no property, but his *tyāga* may consist in imparting knowledge and giving his *maṣa*, or books to the needy.

2187. Rg. I. 50. 10 is उदयं नमस्तुभि ज्योतिष्मते उदयम् । It contains the word ज्योतिः and is therefore styled ज्योतिष्मती. Bühler is inaccurate in holding the verse 'udvayam' as different from *Jyotiṣmatī* (vide S. B. E. vol. 14 p. 281). The words वाच्ये आसन्नसोः पात्रा are also अपरिचेद 19. 50. 1.

two texts 'vān me āsan' (Tai. S. V. 5. 9. 2) and 'nasoh prāṇaḥ' (Tai. Ār. X. 72). Let him eat food given without asking, regarding which nothing has been settled beforehand and which comes to him by chance and so much only as is necessary to support life.

Now they quote the following rules for the case where the teachers explain the Upaniṣad 'standing (in the day), keeping silence, sitting (at night) in the posture^{2187a} of crossed legs, bathing thrice a day, he shall subsist entirely on rice grains, oil-cake, food from barley, sour milk and milk'. It is declared in Vedic texts 'on that occasion he shall keep strict silence and converse as much as is necessary with the teachers deeply versed in the three vedas, with ascetics or other learned persons in the several āśramas, after pressing the teeth together, all the while contemplating on what he hears, but not in such a way as would cause a breach of his vow. He may keep only one of the rules out of the three viz. standing (in the day), rigid silence and sitting with crossed legs (at night) and not all together. Eight things do not cause him who is intent on vows as above to break his own vow viz. water, roots, clarified butter, milk, sacrificial food, the wish of a brāhmaṇa, an order of his guru, and medicine. Let him mutter the mantras in the evening and morning that are repeated in the Agnihotra. He should perform his evening sandhyā adoration with mantras addressed to Varuṇa²¹⁸⁸ and in the morning with those addressed to Mitra (Rg. III. 59). It is declared in the Veda 'limited in number are the ṛk verses, the sāmans and the yajus formulæ, but there is no limit to this that is brahma.' In this way (i. e. repeating om) the ascetic may give up the rest of the Veda, but should stand firm by the root of the Veda (viz. om). The Veda is the tree and its root is praṇava (om). He should meditate on 'om'. Prajāpati has declared that praṇava leads on to union with brahman. Let him cleanse the vessel of brahman with seven vyāhrtis.²¹⁸⁹

2187 a. वीरसन् is defined as 'एकं पादनैकस्मिन् विपश्यती तु संस्थितम् । द्वारस्मिन्स्थितौ च वीरसन्मुदाहृतम्.' कालिदास in रुद्रवंश 13. 52 refers to this posture in योग.

2188. The Vārṇa verses meant here are the three verses वसिदि occurring in Tai. S. III. 4. 11. 6 and the Maitrī verses are the three verses मित्रं च चर्वणीकृते, मित्रो जनाय, प्र स मित्र in Tai. S. III. 4. 11. 5.

2189. ब्रह्मनाजन may mean the bowl for alms or the body of the ascetic. This shows that besides 'om' he should also frequently recite the seven vyāhrtis.

Among medieval works the *Smṛtyarthasāra* (pp. 96-97), the *Sm. M.* (pp. 177-182), the *Yasti-dh.* (pp. 10-22), the *Nirṇaya-sindhu* (III. *Uttarārdha* pp. 628-632), the *Dharma-sindhu* give various detailed procedures. Many of the medieval works and manuals (*paddhatis*) on *sannyāsa* frequently refer to a work called *Brahmānandī*, which I have not been able to secure. The procedure in the *Dharma-sindhu* contains the following elements. *Sannyāsa* is to be resorted to in the northward passage of the sun and for a man who is about to die even in the southward passage. He should find out a teacher possessed of the virtues of quiescence and note for three months the duties of ascetics in his company, should purify himself with *japa* of the sacred *Gāyatrī*, *Rudra* mantras and by *Kusmāṇḍa* homa (for which see *Tai. Ār.* II. 7). He should then make a *saṅkalpa*²¹⁹⁰ after reciting the place and time on a *rikṭā tithi* and should perform the *prāyaścitta* of *catuḥkr̥cchra* by giving a cow or money for each as stated above (pp. 199-200). Then he should begin to perform on the 11th or 12th day 16 *śrāddhas* of himself and *sapindikarāṇa*. Then he is to perform eight *śrāddhas* (vide above p. 932) and *tarpaṇa* as a subordinate part (*aṅga*) of these eight *śrāddhas*. On the day these eight *śrāddhas* are performed or on the next day he should shave off the whole head after keeping six hairs out of his top-knot, pare his nails, then take his bath, then he is to donate to *brāhmaṇas* and his sons all his wealth except his wearing apparel and the materials for *homa*. The garments he is to wear should be dyed with red chalk; he should secure a bamboo staff as high as his head &c. and as thick as his finger and brought by a *brāhmaṇa*; that staff should be sprinkled over with water from a conch to the accompaniment of 'om', the *puruṣa* hymn (*Bṛ. X. 90*) and such names (of *Viṣṇu*) as *Keśava*. He should also keep ready a water jar, a strip for his loins and a garment to cover his body and a wallet and *pādukās* (sandals). He should declare his resolve (*saṅkalpa*) to become a *paramahansa* and perform the worship of *Gaṇeśa*, *punyaḥavācana*, worship of mother goddesses and *Nāndī-śrāddha*. He should then perform *japa* by saying 'namah' to *Brahmā* (in the dative), *Viṣṇu*, *Rudra*, *Sūrya*, *Soma*, *Ātman*, *Antarātmā*, *Paramātmā* and also repeat the first *pādas* of each of the four

2190. Vide p. 267 above for *रिक्तानिधि*. The *सङ्कल्प* will be *मम करिष्यमाण-संन्यासेधिकारार्थं यद्दुःकुम्भामर्कं यःपश्चित् यत्किञ्चन वाप्यप्राप्त्यापैवेकमेतन्निष्कपद्वारा-द्वयाकरिष्ये दुःकुम्भमप्राप्त्यापयेति* इत्येवं विधेयं वातुल्यम् ।

Vedas. He should then eat three handfuls of barley flour with 'om' and touch his navel. He should then sip thrice clarified butter or water mixed with milk and curds repeating the mantras 'trivṛd-asi', 'pravṛd-asi', 'vivṛd-asi' (all three in Vāj. S. 15. 9) and then drink water with the mantra 'may the waters purify' (Tāi. Ār. 10. 23), then perform ācamana and declare his resolve to fast. Then comes Savitripraveśa (as in Baud. above); then he should kindle his grhya fire or if he has no grhya fire then he should bring domestic fire with the mantra 'pr̥sto divi' (Rg. VII. 5. 27) and kindle it with the three mantras 'tat savituh', 'tām savituh' and 'viśvāni deva' (Rg. III. 62. 10, Vāj. S. 17. 74, Rg. V. 82. 5). Then comes brahmānyādhanā before sunset (see above p. 954). He should thereafter perform evening sandhyā adoration, homa and vaiśvadeva and keep awake the whole night near the fire. Then the next morning after the daily homa and Vaiśvadeva he should offer a mess of cooked food to Agni or Vaiśvānara and perform the homa to prāṇa and others, the puruṣasūkta homa and Virajā homa. The Virajā homa is a lengthy performance and the principal elements in it are: the offering of 40 oblations of each out of the three viz. fuel-sticks, boiled rice and clarified butter after repeating certain formulae such as 'may my five prāṇas be purified, may I be light (illumination) free from *rajas* (the principle of activity or obstruction) and from evil, svāhā; this is for the prāṇa and the rest, it is not mine.' In this way oblations are offered to five senses, the mind, *buddhi*, seed, thought and saṅkalpa, to the constituents of the body, to the several limbs of the body (head, hands and feet &c.), to *puruṣa* and others, to the five elements, to the five guṇas of the elements, to the five kośas (sheaths) and several others. Then an oblation of ājya is made to Prajāpati. Then he should recite the Puruṣa hymn (Rg. X. 90) and the first sentences of the four Vedas, offer oblations to Agni Svīṣṭakṛt, distribute gifts to students and others, he should burn his wooden utensils in his grhya fire if he has kept one and donate the metal vessels to his guru, then he should deposit the fire in himself by reciting 'ayam te youni' (Rg. III. 29. 10) and 'yā te agne yajñiṣā' (Tāi. S. III. 4. 10. 5) thrice and should face and take in the blaze and warmth of his grhya fire, should take a black antelope skin and leave his house. He should give blessings to his sons and other near relatives and bid good-bye to them with the words 'to me belongs no one nor do I belong to any one.' Then he should go to a reservoir of water, take in his folded hands water and offer it

to all gods with the hymn Rg. X. 103 (1-13). He should declare a resolve to resort to *sannyāsa* for the realization of *brahman* and offer three handfuls of water in the reservoir. He should then discharge water into the reservoir from his joined hands saying 'I have given up the hankering for sons, wealth, worlds and for everything, may there be safety to all creatures from me, *svāhā*.' Then he should again declare that he has abandoned everything, all pleasures, all sentiments of anger &c., all joys of flowers, scents, dancing and music, all duties of *varṇa* and *āśrama*s &c.; he should also declare 'I shall not cause any injury to any creature in thought, word or by the body; may all creatures have no fear of me.' He should think of the sun and other gods as witnesses to this declaration and standing in navel-deep water should again perform the *Sāvitrīpraveśa* and offer water in declaring 'I have risen beyond the desire for sons, worlds and wealth and shall practise begging.'

After this comes the utterance of the *praiśa* (the call or direction). In a low, moderate and loud voice the entrant should declare 'om, *bhūh* I have given up everything, om *bhuvah*, I have om *svah*, I have....., om *bhūr bhuvah svah*, I have given up everything' and should discharge water in the reservoir of water with the words 'may there be no injury to all creatures from me, *svāhā*.' He should pluck out the top-knot, take out his sacred thread and hold them in his hand and offer them in water with water with the words 'water is indeed all deities, I sacrifice (the top-knot and sacred thread) to all gods, *svāhā*' and then he should send up a prayer to *Vāsudeva*. Then he should remove his wearing apparel and walk five steps with his face to the north. Then the *ācārya* should bow to the entrant and should hand over to the latter a piece of loin cloth and upper garment and a staff. The entrant should wear them and hold the staff with appropriate mantras and also a water jar and an *āsana* (a seat). He should then hold a fuel-stick in his hand, bow to his guru, sit down in the eagle posture and make a request to the guru in the words 'Oh teacher, who are like the Lord of the Universe to me, save me who am scorched by the fire of *saṃsāra* and who am bitten by Death; I have thrown myself on your mercy' and also repeat the verse '*yo brahmāṇam*' (*Svetaśvatara Up. VI. 18* quoted in note 856 above).²¹²¹ Having

2121. The verse यो ब्रह्माणं...समुद्धर्तुं शरणमर्हं मया ये (Svetaśvatara Up. VI. 18) is very appropriate to the occasion.

waited upon the guru with these words and placing his right knee on the ground, he should clasp the feet of his guru and should say 'teach, Sir, *brahma* to me.' The guru should contemplate on his soul as *brahman*, should recite over a conch full of water the sacred syllable 'om' twelve times, should pour the water from the conch on his disciple, should recite the propitiatory verse 'śam no mitrah' (Rg. I. 90. 9), then lay his hand on the head of the disciple, should recite the *Paruṣa* hymn (Rg. X. 90), should place his hand on the heart of the disciple and mutter the mantra²¹⁹² 'I place thy heart in disciplined obedience to me,' the guru should then mutter in the right ear of the disciple the syllable 'om' and should enlighten him about the significance of 'om' and of *pañcikarāṇa*; ²¹⁹³ he should then impart to the disciple one of the four great Vedānta sentences (*mahāvākya*) 'prajñānam brahma' (Alt. Up. III. 3), 'āyam-ātmā brahma' (Br. Up. II. 5. 19), 'tat tvam-asi' (Chān. Up. VI. 8. 7), 'aham brahmāsmi' (Br. Up. I. 4. 10) in accordance with the tradition of his school and enlighten him about the meaning thereof. Then he should give to the disciple a name ending in *tīrtha*, *āśrama* &c. according to the tradition of his order. Then the guru may bring about what is called *paryāṅkaśauca* and give to the disciple the *yogapaṭṭa*.

The *paryāṅka-śauca* (purification by being seated on a stool &c.) may be briefly described. On an auspicious day a householder seats the ascetic in front of him on a wooden stool or seat, places five heaps of earth to his left and also to his right and also pure water on both sides. Then the householder simultaneously washes the two knees of the ascetic with water and earth from the first heap of earth on the left. Then he should wash his own left hand with earth and water taken from the half of the first heap on the right and with the remain-

2192. मम वदे हृदयं ते दद्यामि मम चित्तमनुचिन्तं ते अस्तु । मम वाचमेकव्रतो जुषस्व बृहस्पतिर्गुरुं विमुञ्चय ममामिति । This occurs in आश्व. सू. I. 21. 7 and वार. सू. II. 2 in उपनयन where the teacher addresses the boy in these words. The same words are addressed in the marriage rites by the bridegroom to the bride, as e.g. in Pār. gr. I. 8 (where *व्यापति* is substituted for *बृहस्पति*).

2193. पञ्चीकरण is a Vedānta doctrine analogous to *विबुक्करण* (which occurs in the Chān. Up. VI. 3 and 4 and V. S. III. 4. 20). Vide the वेदान्तसार for it and the work called पञ्चीकरण by Śaṅkarācārya (in Benares Sanskrit series).

ing half of the first heap on the right he should wash both his hands seven times with the same water. With the second heap on the left he should wash simultaneously the two thighs (*janghā*) of the ascetic four times and with one half of the second heap on the right he should wash his own left hand seven times and with the other half of the second heap (on the right) he should wash both his hands four times. The ankle, the upper part of the foot and the lower part (sole) of the foot of the ascetic are respectively washed with the third, fourth and fifth heap on the left and his own left hand and both hands are washed a certain varying number of times with 3rd, 4th, 5th heaps on the right.

The *yogapaṭṭa* (lit. the cloth of *yoga*, union with Spirit) is given in the following way: After the ascetic has undergone *paryāṅkaśauca*, he should cleanse his waist, wear a string round his waist and his loin cloth and cover his waist with a piece of cloth. He should then sit with his guru's permission on a high seat and should propound some Vedānta topic in the presence of the persons assembled. The ascetic guru should sprinkle on the head of his ascetic disciple water from a conch to the accompaniment of the Purusa hymn (Rg. X. 90), should honour him by offering clothes, sandalwood paste, flowers, incense, lamp and *naivedya*. He (the guru) should hold a piece of cloth over the head of the disciple, recite along with the other *yatis* the chapter called *Viśvarūpa* (11th chapter of the *Bhagavadgītā*) from the 15th verse to the 33rd verse. He should then give the name already determined upon to the disciple and say to him 'Henceforward you may admit to *samnyāsa* one who is eligible for it, initiate him and give him the *yogapaṭṭa*.' Then the disciple bows to the *yatis* older than himself. Then the guru gives to the disciple a waist-thread and a staff marked with five *mudrās* and should offer his own salutation to the disciple according to the tradition of his order. Other ascetics and house-holders also should bow to the disciple, who should only repeat the word '*Nārāyaṇa*,' should leave the high seat and seat his guru thereon, should bow to the guru according to the rules of the order and to the other ascetics.²¹⁹⁴

²¹⁹⁴ Vide *Dharmasūtra* III (ātastāśraha), *Yati-dh.* pp. 103-103 for *yogapaṭṭa*.

The Jābālopaniṣad (5)²¹⁹⁵ allows sannyāsa to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of sannyāsa. No extensive ceremonial is required. Āngīras and Sumantu quoted in Sm. M. (pp. 174 and 182) state 'when a man is shattered by old age or harassed by his enemies or is suffering from (an incurable) disease he may resort to sannyāsa by merely uttering the *praiṣa* (vide above p. 960) and no further rites would be absolutely necessary. He should recite thrice in the morning, at noon and in the evening, 'I have given up everything (or entered upon sannyāsa)' and further say 'I forswear whatever action I may have done through ignorance, indolence or carelessness; I shall cause no harm to creatures with my hands or feet, with my speech, body or mind; may all creatures have no fear from me.' The Dharmasindhu (III, uttarārḍha) says that in this sannyāsa for those at the door of death the absolutely essential elements are the resolve (*samkalpa*), the uttering of the *praiṣa* and the giving of the promise of non-injury and the rest of the rites may or may not be performed according to circumstances. Even now such a sannyāsa (called āturasannyāsa) is sometimes resorted to by religious-minded men in *extremis*, the only essentials gone through being *samkalpa* (declaration of resolve), *keśaura* (tonsure of the head), *sāvitrīpraveśa* (described above at p. 954) and *praiṣocāra* (utterance of *praiṣa*).

One question on which controversies have raged from very ancient times is whether an ascetic should give up his top-knot and sacred thread also. The Jābālopaniṣad²¹⁹⁶ (5) states

2195. यथातुरः स्वात्मनसा वाचा संवसेत् । आवालोपनिषद् 5 ; आतुराणां च संवसासे च विधिर्नैव च ज्ञिया । यैवमात्रं सलुकार्यं संवसासं तत्र दूरयेत् । संवस्त्वोदमिति ब्रूयत्सर्वमेतु विबुः कनात् । मंत्रिणरीसु विलोकयन्ना शुभाशुभपिप्पलुदये । यत्किंचिद्वन्द्यकं कर्म कृतमज्ञानतो मया । यन्नादात्स्वदोषाद्यप्यतर्प्य संवजाम्पदम् ॥ एवं संचिन्त्य दूतेभ्यो वृथात्वनपवृत्तिनाम् । यद्वर्ग्यं कराम्यं विरहभाहं (विहरभाहं?) बाह्यापमानसैः । करिष्ये यागिनीं विंशौ यागिनीः सन्तु निर्मेयाः ॥ सुमन्तु quoted in स्मृतिषु, p. 174; vide यतिष, सं. p. 2 for a similar quotation from Āngīras. The परा. मा. I. 2. p. 149 quotes the verse आतुराणां च संवसासे as from महाभारत.

2196. अथ हेनमात्रः यमप्य पाञ्चवक्त्रं वृत्तानि त्वा पाञ्चवक्त्रं अपञ्चोपवीति कथं बाह्याय इति । स दोषाच्च पाञ्चवक्त्रः । इदमेवायं तद्यज्ञोपवीतं च आज्ञा । आवालोपनिषद् 5 ; तत्र परमहंसानां ... विदुषो कनकहस्तं शिष्यं पात्रं जलपवित्रं शिष्यां पञ्चोपवीतं च दूरयेत्सर्वं ॥ स्वाहेत्यप्युपरिपञ्चामानमन्त्रिष्वेत् । आवालोपनि. 6. This is referred to in वेदान्तकल्पतरुपरिमल p. 641.

that Atri asked Yājñavalkya how a man who did not wear a yajñopavīta (when he became an ascetic) could still be a brāhmaṇa and that the great sage replied that in the case of the ascetic the Self was his yajñopavīta and the same Upaniṣad (6) states that the paramahansa is to abandon in water the three dāḍas, the water-jar, the śikya, the begging bowl, the water-strainer, the topknot and yajñopavīta and should be a seeker after the Self. In the Āruṇika Up. (2) it is said²¹⁹⁷ that he should discharge his yajñopavīta on the earth or in water and that he should give up his śikhā and the sacred thread. Śaṅkara in his bhāṣya on Br. Up. III. 5. 1 sets out at some length the arguments and the authorities on both sides and ultimately gives it as his own view that the sacred thread and śikhā should be given up by the ascetic. Vāśvarūpa on Yāj. III. 66 also discusses this matter and propounds the same view. On the other hand Vṛddha-Hārta²¹⁹⁸ VIII. 57 declares 'if an ascetic gives up the acts peculiar to brāhmaṇas, viz. keeping a topknot and wearing a sacred thread, he becomes a cāṇḍāla while alive and is born a dog after death.' The Jīvanmuktiviveka (p. 6 ff.) and Par. M. I. part 2, p. 164 ff. discuss this point and arrive at the same conclusion as Śaṅkara. The Mī. on Yāj. III. 58 gives an option. In modern times saṁnyāsins give up these two.

Some special rules are laid down about the *āhnikā* (daily rites) of ascetics.²¹⁹⁹ They have to perform śauca, brushing the teeth, bath, just as house-holders have to do. Manu V. 137 (= Vas. Dh. S. VI. 19, Viṣṇu Dh. S. 60. 26, Śaṅkha 16. 23-24) says that forest hermits and ascetics have respectively to perform three and four times as much śauca (bodily purification) as house-holders. As to food, it has already been seen (p. 935) that they are to eat only once and only eight morsels. Ascetics have to worship Puruṣottama (i. e. Vāsudeva with his four forms), Vyāsa (with his four pupils, Sumantu, Jaimini, Vaiśampāyana, Pāṭila), the Bhāṣyakāra Śaṅkara (with his four pupils) and so on. Certain rules are laid down for an ascetic as regards

2197. स होवाच यज्ञपतितर दुष्कर्मभूतवन्धवर्ज्यं शिवां यज्ञोपवीतं धारं दद्यात्पारं ब्रह्मण्डं च विदुजेत् । सुदुरयो ब्रह्मचारी वा गान्धर्वो वा उपवीतं यज्ञपट्टं वा विदुजेत् । आह्निकोपनिषत् 1-2.

2198. शिवापज्ञोपवीतादि ब्रह्मकर्म धनिरूपजेत् । स जीवन्नेव चण्डालो भूतः श्वाभो-मिजापते ॥ वृद्धहारीत VIII. 57.

2199. Vide Yati-dh. p. 95 for details of the daily worship by ascetics.

giving and receiving honour or salutation. An ascetic should bow to gods and to older ascetics who act according to the rules of their order, but should not offer *namaskāra* to an house-holder even if the latter be well-conducted. If another person bows to an ascetic, the latter should not pronounce any benediction but should only utter the word²²⁰⁰ 'Nārāyaṇa.' When an ascetic (even one who has taken *saṁnyāsa* on his death-bed) dies, he is to be buried and not cremated. No mourning is to be observed for a *yati* when he dies (Atri 97) and no *śrāddhas* are to be offered on his death except the *pārvana* on the 11th day after death (vide Aparārka p. 538). If an ascetic hears of the death of his son or any other relative, he does not become impure and has not to bathe but on hearing of his mother's or father's death he has to bathe, though he observes no mourning^{2200a}.

According to the theory of *Dharmaśāstra*, the king is not only the head of the civil administration and the fountain of justice, but he is also the final controlling authority in preserving religious and spiritual institutions, he is to see that people follow the *dharma*, to punish them for breaches of the religious and spiritual codes and to see to the administration to them of appropriate penances. In short, he is also the Defender of the Faith. Vide Gaut. XI. 9-11, Viṣṇu Dh. S. III. 2-3, Nārada (prakīrṇaka) verses 5-7, Yāj. I. 337 and 359, Atri 17-20, Manu VII. 13. But he regulated spiritual and religious matters not by his arbitrary authority but on the advice of his *purohita* and ministers and after taking the opinion of the assemblies (*pariṣad*) of learned men. Whenever difficult questions arose about the validity of anything from the religious point of view or about penances for lapses, or about excommunicating or outcasting a man the opinion of the assembly of learned men was sought. Therefore, detailed rules are laid down in the *Dharmasūtras* and *smṛtis* about the constitution of *pariṣads*. In modern times, the British Government being neutral in matters religious or ecclesiastical, the ascetic heads of the various *maṭhas* have been in the habit of assuming to themselves jurisdiction

2200. स्वधर्मस्यान्यत्वीर्यं वृद्ध्यां देवांश्च यजमेत्यतिः । नाप्यन्यभ्रमिर्न किञ्चित् प्रशस्त-
नपि ते नमेत् ॥ अपि शास्त्रसमायुक्तं सदाचारसमन्वितम् । साधुवृत्तं वृद्ध्याद्यर्थं न प्रमरयेत्
कचिद्यतिः ॥ हारीशः, प्रमर्तं न प्रतिष्ठापयतिर्नैव ध्यातव्यमनात् । नारायणेति च ब्रूयाप्यनया
विबुद्धये ॥ अत्रि, both quoted in स्मृतिरत्न. p. 206.

2200 a. Vide संग्रहसप्तद्वितीयां श्लोको ब्रह्मदेव (extracted from his work
called प्रज्ञाननारसिंह, D. C. No. 119 of 1882-83) folio 51 a 'न स्नातवानाचरे-
न्नित्यः पुनरादिनिधने क्षते । वित्तमावृण्वं क्षुत्वा स्नातवाच्युपपत्तिं साम्बरम् ॥'.

over persons professing to follow their dogmas in ecclesiastical matters such as prescribing penances for lapses, settling disputes between castes, and deciding upon questions of outcasting. A few words must be said about the *pariśads* and about the claims of the *Śaṅkarācāryas* (the modern heads of *maṭhas*) to regulate religious matters affecting their followers.

Among the oldest texts on this point is the one contained in the *Tai. Up. I. 11*, viz. the exhortation of the teacher on the eve of the student's departure at the close of his studies.²²⁰¹ 'If you have hereafter a doubt about any rite or about a course of conduct, you should behave in the way in which the *brāhmanas* of your place, who are thoughtful, intent (upon doing their duties), act spontaneously (without being urged by any one), are not hard-hearted and have an eye only to *dharma* (and not to *kāma* or *artha*) will behave. The same holds good about your conduct towards persons charged (generally falsely) with sins or lapses'.

The words '*sabha*' (*Rg. X. 34. 6*) and '*saṁiti*' (*Rg. X. 97. 6*) occur even in the *Rgveda* but their exact significance is doubtful and the former word at least seems to bear the sense of 'gambling hall' in some passages. In the *Upaniśads*, however, the words *saṁiti* and *pariśad* assume a more definite sense, meaning 'an assembly of learned men in a particular locality'. The *Chān. Up. V. 3. 1* states that *Śvetaketu Āruṇeya*²²⁰² repaired to the assembly (*saṁiti*) of the *Pañcālas* (where *Pravāhana Jalvali* put him five questions of a metaphysical and esoteric nature). The *Br. Up. VI. 2. 1* when narrating the same episode employs the word '*pariśad*'. These passages establish that in the times of the *Upaniśads* there were assemblies of learned men where intricate questions were discussed. *Gaut. 28. 46* prescribes just as the *Tai. Up. I. 11* does that in matters about which there is no certain rule (or there is doubt) one should do what is commended by respectable persons not less than ten in number, who are clever in discussion and are above covetousness.²²⁰³ The *Āp. Dh. S. I. 3. 11. 34* declares that holidays other

2201. अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमतिनः । युक्ता आयुकाः । अमुखा धर्मकान्तः स्युः । यथा ते तत्र वर्तेन् तथा तत्र वर्तेथाः । अथाभ्यासतेषु । ये तत्र ब्राह्मणाः ... तेषु वर्तेथाः । *तै. उप. I. 11.* अग्राह्यतेषु may mean 'about those matters on which there are positive Vedic texts'.

2202. श्वेतकेतुर्हजनेनः पञ्चालानां समितिमेवाप तं ह महाहजो जैवलिववाह । *छा. उप. V. 3. 1.* श्वेतकेतुर्ह आरुणेनः पञ्चालानां परिषद्मानवान । *बृह. उप. VI. 2. 1.*

2203. अनाकाले दशावर्ते सिद्धैरुचिर्जिह्वारुचौ मशस्तं कार्यम् । *शौ. 28. 46.* यथोक्त-सम्पदतः परिषदः । *आप. ध. सू. I. 3. 11. 34.*

than those stated by him may be observed as settled by *pariṣads*. The Baud. Dh. S. II. 1. 44-45 prescribes "the relatives of a brahmachāri who is guilty of sexual intercourse should empty a water pot in the *pariṣad* and the offender should confess 'I, so and so by name, am guilty of such and such a misdeed' and that after the erring person has performed penance and when he has touched water, milk, ghee, honey and salt, the brāhmaṇas should ask him 'have you performed the penance?' The other shall then reply 'yes'; then they shall admit him who has performed penance to all sacrificial rites making no difference between him and others."²²⁰⁴ This clearly establishes that at least five centuries before the Christian era it was the privilege of the assembly of the learned brāhmaṇas to administer penance to a sinner and then restore him to all rights of interdining and other social intercourse. Vas. Dh. S. I. 16 declares 'there is no doubt that whatever persons who have studied dharmaśāstra and the three Vedas expound as purifying themselves and others is the proper dharma.' Ap. Dh. S. I. 1. 1. 2 declares that the conventions of those that know dharma are the authoritative standard (of conduct for ordinary men). When the *smṛtis* declare that Veda, *smṛti* and the usages of *śiṣṭas* are the three sources of dharma (e.g. Vas. Dh. S. I. 4-5) they convey that *śiṣṭas* can and should determine from time to time what is religious conduct. When Brhaspati enjoins that doubts about dharma should not be settled by blindly following the letter of śāstras, but that logic and reasoning should be employed, he strikes the true note of the spirit of the ancient sages.^{2204a} Vide also Manu XII. 106 and Gaut. XI. 23-24 for the importance of *tarka* in settling matters of dharma. Manu XII. 108 states 'if one were to ask how one should act in matters of dharma on which no express rule is declared in this work, the reply is that in such cases what is declared to be a proper rule of conduct by respectable (*śiṣṭa*) brāhmaṇas would undoubtedly be the dharma.' Yāj. III. 300 requires that a person guilty of a sin or lapse should declare it to an assembly of learned brāhmaṇas and undergo such *vṛata* (penance and

2204. अधारस्य ज्ञातव्यः परिषद्व्यापारं विनयेदुरसाव्यमित्यंभूत इति । चरित्वापः पयो वृते मधु लघनमित्यारव्यवर्तं माह्वर्णं ह्युच्यते स्वदेवोमितितरः प्रत्याह चरितनिर्देशं सप्तवीधं कुरुः ॥ यौ. ध. सू. II. 1. 44-45.

2204 a. केचन शास्त्रमात्रित्वं न कर्तव्यं हि निर्णयः । बुद्धिहीने विचारे तु धर्मज्ञानिः प्रजापते ॥ बृहस्पति quoted in स्मृतिच. (चवदार p. 24.)

observances) as is approved of by the *pariṣad*. Śaṅkarācārya in his bhāṣya on Br. Up. IV. 3. 2 makes the very significant ²²⁰⁵ remark "it is therefore that in coming to a decision on a subtle point of dharma, it is desirable to have a *pariṣad* working and a specially distinguished person is wanted (to give the lead) as stated in the rule 'a *pariṣad* should consist of not less than ten persons or of three or of one (specially distinguished)'." These several authorities establish that for over 1500 years before the great Śaṅkarācārya the *pariṣad* of learned brāhmanas was the acknowledged authority for settling doubtful points of dharma and administering penances on lapses from proper conduct, and that Śaṅkarācārya himself acknowledged this privilege of the *pariṣad*.

The next question is: what is the number of persons required to constitute a *pariṣad* for deciding on doubtful points of dharma and what their qualifications should be. According to Gaut. 28. 46-47 a *pariṣad* should consist of at least ten ²²⁰⁶ persons viz. four, each of whom has mastered one Veda, three members who are respectively a (perpetual) student, a house-holder and a sannyāsin and three more each of whom has studied distinct dharmaśāstras. Vas. Dh. S. III. 20, Baud. I. 1. 8, Parāśara VIII. 27 and Āngiras declare that four persons each of whom has mastered one of the four Vedas, one who knows the Mīmāṃsā, one who has studied the six subsidiary lores of the Veda, one who has studied dharmaśāstra and three persons who are a house-holder, a forest hermit and a sannyāsin constitute a *pariṣad* of ten. Manu XII. 111 defines the ten as consisting of three masters of each of the three Vedas (excluding the Atharvaveda), one who has studied Logic, a student of Mīmāṃsā, a student of Nirukta, a master of dharmaśāstras and three members in each of the first three āśramas. Bṛhaspati ²²⁰⁷ quoted in Par. M. II. 1 p. 218 declares that a *pariṣad* may be constituted by seven or five persons sitting together who have studied the Vedas, their six subsidiary lores and dharmaśāstra and that such a *pariṣad* resembles a solemn

2205. अत एव हि धर्मसूत्रमनिर्णये परिषद्व्यापार इत्यन्ते । पुरुषविशेषभाष्येऽप्यन्ते दशा-
परा परिषद् त्रयो वैकी वेति । शांकरभाष्ये on बृह. उप. IV. 3. 2.

2206. चातुर्विधं विकल्पी च अङ्गविद्वन्पाठकः । आत्मनस्याख्यो मुख्यः पर्वद्वि-
दशापरा ॥ वसिष्ठ III. 20=बौ. ध. सू. I. 1. 8=पराशर VIII. 27=अङ्गिरस quoted by
अपराध p. 22, where he sets out the definitions of these given by Āngiras.

2207. लोकवेदाङ्गधर्मज्ञाः सप्त पञ्च त्रयोपि वा । त्रयोपविष्टा विमाः स्युः सा पञ्चसङ्ख्यी
सभा ॥ बृहस्पति quoted by परा. म. II. 1. p. 218.

sacrifice. Vide also Āṅgiras quoted by Aparārka p. 23 for seven or five men as constituting a *pariṣad*. Vas Dh. S. III. 7, Yāj. I. 9, Manu XII. 112, Parāśara VIII. 11 state that at least four or three men should constitute a *pariṣad*, but they should be students of each of the four Vedas, should be agnihotrits and should have also studied dharmaśāstra. If even three cannot be found then even a single man can declare the dharma in case of doubt (Gaut. 28. 48), but he must possess special qualifications. Gaut. 28. 48, Manu XII. 113 (= Atri 143) require that he must be the best of brāhmaṇas, a śiṣṭa and a deep student of the Veda. Yāj. I. 9, Parāśara VIII. 13, Āṅgiras²²⁰⁸ say that a single person who is the best among ascetics possessing knowledge of the Self may form a *pariṣad* and declare what the proper rule is on a point of doubt. Though the texts permit in extreme cases a single man to declare dharma in case of doubt they give emphatic warning that this should not be done as far as possible. Baud. Dh. S. I. 1. 13 observes²²⁰⁹ 'the way of dharma is very subtle and difficult to follow and it has many entrances (i. e. it appears different in different circumstances); therefore a person though knowing much should not undertake single-handed to propound the proper course of conduct in case of doubt.' The texts also emphasize that doubtful points of dharma are not to be decided by the votes of ignorant people, even if they muster in thousands. Manu XII. 114-115 (= Baud. Dh. S. I. 1. 17 and 12 = Vas. Dh. S. III. 5-6 = Parāśara VIII. 6 and 15) state 'Even if thousands of brāhmaṇas who have observed no *vratā* and who have studied no Vedic mantras and who make their living merely by virtue of their caste come together they do not constitute a *pariṣad*. When such foolish persons deluded by ignorance and ignorant of dharma declare (a penance for a sin) the sin is multiplied a hundred-fold and reaches the propounders.'

The Mit. on Yāj. III. 300 remarks that the number mentioned as constituting a *pariṣad* is not material, that all that is meant is that for lesser sins a small number of learned men can

2208. सुवीर्यात्मविद्यानां विज्ञानां यज्ञयज्ञिनाम् । वेदव्रतेषु स्नातानामेकोपि परि-
यज्ञवेत् । पराशर VIII. 13; यतीनां सत्यतपसां ज्ञानविज्ञानवेत्समाय । शिरोव्रतेन स्नाताना-
मेकोपि परिषद्भवेत् ॥ अङ्गिरस quoted by अपराक p. 23 and परा. म. II. part I. p. 217.
The मुण्डकोपनिषद् III. 2. 10 states that those alone who have performed
dīrovrata are eligible for being taught brahmavidyā.

2209. बहुवारस्य धर्मस्य दृष्ट्वा ब्रह्मणा वृत्तानां वृत्तिः । तस्माच्च धर्मयो द्वेकेन बहुज्ञेनापि
संशये ॥ बी. प. सू. I. 1. 13 = मत्स्यपुराण 143. 27 (which transposes the halves)
= वायुपुराण 57. 112.

declare the penance, but in the case of serious sins, the number of persons who constitute the *pariṣad* should be large. Devala²²¹⁰ quoted in the *Mit. on Yāj.* III. 300 says that when the sin is not grave, *brāhmaṇas* may declare the penance without reference to the king (and restore the sinner to his privileges) but when the sin is grave, then the king and *brāhmaṇas* must carefully examine the matter and then declare the penance. Parāśara (VIII. 28-29) ordains²²¹¹ ' *brāhmaṇas* should declare penance for sins with the king's consent, that they should not declare the expiation of sins by penance of their own motion and that if the king decides to give *prāyaścitta* without reference to *brāhmaṇas*, the sin becomes increased a hundred-fold.' It is the duty of the *pariṣad* to declare an appropriate penance when a man comes to it, declares his lapse and seeks to be freed from the taint and if the *pariṣad* knowing what the appropriate penance is refuses to administer it, they incur the same sin as that committed by the man who approaches them.²²¹² Parāśara VIII. 2 prescribes that one should on being convinced of his having committed a sin at once repair to the assembly of learned men, should prostrate himself on the ground before them and request them to administer *prāyaścitta* (expiation). The *Mit. on Yāj.* III. 300 quotes Parāśara that the sinner should announce his sin after offering the present of a cow or a bull or the like to the *pariṣad*.

It will be shown immediately below that these rules of the *smṛtis* were observed to the letter by Hindu kings and learned *brāhmaṇas* in medieval times. When the successors of Śaṅkarācārya began to interest themselves in the work done by the *pariṣads* for centuries before the advent of the first ācārya cannot be ascertained. A large part of Northern India was under Moslem rule for about 500 years from about 1200 A. D. and a portion of the Deccan and a part of South India also were under Moslem rule for about three hundred years. Numerous documents have been published by the late Mr. Vishvanath K. Rajwade (a scholar

2210. स्वधे तु ब्राह्मणा ब्रूयन्स्वधोपेयं निष्कृतिम् । राजा च ब्राह्मणाश्चैव महारु च परीक्षितम् ॥ देवल quoted in *मिता.* on *पा.* III. 300.

2211. राज्ञां चानुमते स्थित्वा प्रापञ्चितं विनिर्दिशेत् । स्वयमेव न कर्तव्ये कर्तव्या स्वल्पनिष्कृतिः ॥ ब्राह्मणान्स्नानतिक्रम्य राजा कर्तुं पदिच्छति । तत्प्रापं क्षतया भूत्वा राजानमनुमयच्छति ॥ पराशर VIII. 28-29.

2212. आर्तानां मार्गमाणानां प्रापञ्चितानि ये द्विजाः । जानन्त्यो न प्रपञ्चन्ति ते पान्ति समतां तु तैः ॥ अङ्गिरस् quoted by the *मिता.* on *पा.* III. 300 ; यथाह पराशरः । प्रापं विप्रप्रापयेत्प्राप्य दूतया धेनुं तथा वृषम् । इति । एतच्चोपपातकविषयम् । महापातजा-दिष्वपि कश्चन । *मिता.* on *पा.* III. 300.

who made unique contributions to the elucidation of Maratha History, Marathi Philology and Marathi Literature) and his friends. From these it appears that during the time of the Maratha domination learned brāhmanas of holy places like Paithan, Nasik and Karad were consulted in religious matters by the king or his minister, that the holders of the 'pādi' of Śaṅkarācārya at Saṅkeśvara and Karavira and other seats were also rarely consulted in these matters and that it is only after the advent of the British rule that ²²¹³ the Śaṅkarācāryas have begun to claim almost exclusive jurisdiction in ecclesiastic matters and in restoring men to their castes or excommunicating them for lapses. It will be seen from passages quoted below that both the learned brāhmanas at holy places like Karad and the Śaṅkarācāryas claim the exclusive right in these matters by reason of immemorial usage.

In several works it is said that the *pariṣad* must be constituted by śiṣṭas (vide Gaut. 28. 46). Śiṣṭa is variously defined by some smṛti works. The Baud. ²²¹⁴ Dh. S. (I. 1. 5-6) says 'Śiṣṭas are those who are free from envy and pride, who keep only as much corn as is measured by kumbhi (vide p. 111 f. n. 235), who are free from greed and from hypocrisy, arrogance, covetousness, delusions and anger. Those are śiṣṭas who have studied the Veda according to the prescribed method, together with its appendages (viz. Itihāsa and Purāṇas), who know how to draw inferences from that and who tend to make people realize the teaching of the Veda.' The Mahābhāṣya defines śiṣṭas in almost the same words as Baud. Dh. S. I. 1. 5. Vas. Dh. S. I. 6 defines śiṣṭa as one whose mind is free from desires.

2213. Vide Rajwade's Khanda 21 published by the Bhārata-itihāsa-saṁhodbhāga Maṇḍala at Poona, letter No. 205 at pp. 256-58 dated *śaka* 1778 (1856 A. D.) for the claim of the Śaṅkarācāryas of Karavira 'महा-विधारी वगैरे पाची वशिवाव पाहुन निग्रह ठेवणें अगर सुख करणें हा अधिकार मठकरांवर संस्थानचा आहे. कराडकर वार्गी दुरम्पान पाविल करून पत्र लिहिलें हें बरोबर नाहीं.' On the other hand letter No. 227 in the same volume at p. 276 dated *śaka* 1778 addressed to the assembly of brāhmanas at Kasegaon by the assembly of Karahāṭa (Karad in Satara District) asserts 'दुर्गपाहुन आचार व्यवहारपद मावखिच करणाचा अधिकार क्षेत्राचा दुर्गपाहुन असून &c.'

2214. शिष्टाः कलुः निवृत्तमसरा निर्द्वन्द्वारः कुम्भीपाण्या अढोतुपा दम्भद्वर्त्तन-मोहकोपनिवर्जिताः । धर्मधाधिवर्तो येषां वेदः सपरिवृष्टयः । शिष्टास्तद्वृत्तमाचक्षुः । क्षुति-पत्यक्षदेवः ॥ वी. च. सू. I. 1. 5. 6. This last is Manu XII. 109 and Vas. VI. 43 (with slight variations). शिष्टा दुनस्कात्मना । वसिष्ठ I. 6. Compare महाभाष्य vol. III. p. 174 'एवस्मिन्नायं निवाले ये बाह्यपाः कुम्भीपाण्याः अढोतुपा अदुष्टमात्रकारणाः किञ्चिद्वृत्तेन कस्याचिद् विद्यायाः पारमास्तव्यवन्तः शिष्टाः ।'

The Matsyapurāṇa²²¹⁵ 145. 34-36 and Vāyu, vol. I. 59. 33-35 derive the word śiṣṭa and restrict it to Manu, the seven sages and other similar great sages, who in each aeon (Manvantara or yuga) settle the rules of conduct for succeeding ages.

It is well-known that Shivaji, the great founder of the Maratha Empire, established a council of eight ministers, viz. Mukhya Pradhāna, Amātya, Sacīva, Mantri, Senāpati, Paṇḍitarao, Nyāyādhiśa and Sumanta. 'The jurisdiction of the Paṇḍitarao extended over²²¹⁶ all religious matters, he was to examine and decide disputes about dharma and adharma, he was to honour śiṣṭas (respectable people) on behalf of the king, was to make his signature expressing his approval of the writings (decisions) about ācāra, vyavahāra and prāyaścitta (made by learned brāhmaṇas). He was to superintend and carry into immediate execution gifts, propitiatory rites (for the king).' This shows that even in matters of prāyaścitta (penance for lapses and sins) the final control rested with the Paṇḍitarao, who used to send doubtful matters to learned brāhmaṇas at holy places like Wai, Nasik, Karad for their opinions and accept them. There are letters which show that the Paṇḍitarao convened meetings of learned brāhmaṇas and with their approval declared prāyaścitta in the case of a brāhmaṇa who had been forcibly converted by Mahomedans and who was thereafter restored to caste.

That sometimes the Pontiff of the Saṅkeśvara matha was consulted even in disputes about rights to lands and villages follows from a decision contained in Rao Bahadur Vad's work pp. 203-210 (of 1730 A.D.). Here a dispute arose between Śrīkarācārya (to whom a village had been donated by king Rājārāma) and his agnates, who, taking advantage of the fact that the gift-deed was made in the name of five persons including Śrīkarācārya, put forward their claims to that village. This dispute was referred to the Svāmi of Saṅkeśvara and Karavīra who decided on the authority of Vijñāneśvara, the Vyavahāramayūkha and the Dānakamalākara that though the document was

2215. शिवेर्धातोश्च निष्ठान्तात् सिद्धशब्दं पञ्चकले । मन्वन्तरेषु ये सिद्धा इव तिष्ठन्ति धर्मिकताः । मनुः सप्तर्षयश्चैव लोकसेतानकारिणः । तिष्ठन्तीह च धर्माश्चैव तान् सिद्धान् संमचक्षते । तेऽसिद्धेभ्यस्त्रिंशो धर्मः स्थाप्यते वै युगे युगे । मत्स्य 145. 34-36.

2216. Vide 'Sanads and Letters' in Marathi selected by Rao Bahadur Vad (1913) p. 123. 'पण्डितराव पाणीसर्व धर्मनियंकार, धर्म अधर्म पाहून निश्चिता करावी. सिद्धांचे सत्कार करावे. आचार, व्यवहार, जाचबिचर पावे योगीत स्वाजवर संमत बिद्ध करावे. दावपसद्ग, शांति, अदुष्टान तत्कार्ही करवावे.'

executed in the name of five persons, the gift of the village with water, kuśa and gold was made to Śrīkarācārya alone and that therefore he alone was the true owner.

There are cases where the head of the Karavira matha issued an order (in śaka 1644 i. e. 1722 A. D.) asking people to dine with a brāhmaṇa whose wife had illicit connection with a *gōṣṭhī* and who had performed the necessary *prāyaścitta*.²²¹⁷

On the other hand in numerous instances the assembly of learned brāhmaṇas was approached either by the Panditarao or by the interested parties themselves to declare the proper penance and restore the guilty party to his caste.²²¹⁸ Numerous documents and letters showing the part played by the family of Gijra at Karad (in the Satara District) in the matter of giving decisions on questions of dharma-śāstra have been published by the late Mr. V. K. Rajvade. One Gangadhara Ranganatha Kulkarni of Harsul^{2218a} was forcibly converted by the Moslems; then the Maratha king Sambhaji ordered his minister the Panditarao to restore him to his caste after giving him appropriate *prāyaścitta* and the Panditarao called a meeting of learned brāhmaṇas, looked into works like the *Mitākṣarā* and with the approval of the brāhmaṇas administered *prāyaścitta* to him and sent him on a pilgrimage. There is a similar case in which the Panditarao under orders from the king writes to the

2217. Vide भारत-इतिहास-संक्षेपक-मंडळ, द्वितीयसंश्लेषणवृत्त p. 130 'सदाशिव भट विन जायभव जोतिवी मोजे कटोली पांची खी मोगरी अतां जटोल मोसारी धामे छट केली. ब्रह्मकर्ने लोप्य होले सवय सदाशिवभट मठ करवीर शेजासी कीस्वामीकडे वेले ... त्यास तीर्थ यसाद् देऊन पंक्तिपावन करून छुद्द करून घेतले व सदाशिवभट पांचे परी अखोदक संसर्ग करणपाविपरि सर्वथांस आझा केली.'

2218. Vide मराठ्यांचे इतिहासाची साधने, खण्ड २१ शिवकाळीन घराणीं pp. 84-360 (कच्छाव-गिजरे घराण्याचे कागद शके ११९९ ते १७९९).

2218 a. Vide भारत-इतिहास-संक्षेपक-मंडळ द्वितीयसंश्लेषणवृत्त pp. 130-131 'मंगधर रंगनाथ कुलकर्णी कसचे हरहुल पास मोगलांनीं पलायकारे बादविला त्यास पावन करून येण्यावहुल छत्रपाते कुपाळु होऊन प्रायश्चित्त घाबपास आझा दिली. या उपरी आम्ही राजाजी छन्दोगामास पाचे सभेसी सनसत विद्वद्देविक ब्राह्मणांचे संगतीने मितान्तरादि निबन्ध पाहोन प्रायश्चित्तनिर्णय करून मंगधर रंगनाथ पास प्रायश्चित्तसंकल्प सांगोन श्रीपावस पाठविला.' This order was issued by Moreshtar Panditarao in śaka 1608 (1686 A. D.). Vide for Netaji Palkar's conversion and reconversion शिवकाळीन पत्रव्यवहार, खण्ड १९ (published by Satkaryototejaka Sabha at Dhalla) document No. 283 (at p. 239) dated śaka 1612 (1690 A. D.) 'अवरंगजेबाने मंगराष्ट्र लोक आहे ती त्यांस हुसलमान करावे असे केले आहे त्यामार्गे हुसलमान केले मो नेतोजी राजे व साबाजी पावने व जानोजी राजे व कितेक ब्राह्मणही या मोतीचे बादविले' and शिवकाळीनपत्रसारसंग्रह, खण्ड ९ published in 1930 by the Shivacharitrakaryalaya at Poona, entry No. 1863 of 24th July 1676 A. D.

learned brāhmanas of Karad about the prāyaścitta to be administered to one Khandu Jadhav²²¹⁹ who had been forcibly made by the Moslems to eat their food and in which he informs the brāhmanas that a fee of two rupees should be taken from the man. It may be noted in passing that Raje Netaji Palkar who was one of the great commanders under Shivaji, the founder of the Maratha Empire, was made a moslem by the Mogul Emperor Aurangzeb and was subsequently taken back into the Hindu fold by Shivaji. In another document²²²⁰ the learned brāhmanas of Poona, 46 in number, write to the brāhmanas of Karavira about one Narasimha Bhatta Toro of Palthan who had engaged as a priest in a Vedic sacrifice in which he had offered the effigy of an animal made of flour, who had therefore been made outcast and who was subsequently restored to the caste after undergoing penance.

The above brief account will show that for hundreds of years even before the first Śaṅkarācārya flourished it was the privilege of the assembly of learned brāhmanas to decide doubtful points of religious conduct and prescribe penances for lapses, that the same privilege continued undisturbed till the advent of the British rule, that rarely the heads of the mathas, by virtue of their eminent position, their supposed detachment from and renunciation of worldly affairs and their reputation as ascetics, were asked to decide (following Yāj. I. 9) doubtful points of religious and theological importance, that it is only during the last few decades that such heads began to claim exclusive jurisdiction in such matters.

It is desirable in the interest of the solidarity of the several Hindu castes and the rapid growth of progressive and advanced views that matters of practices, penances and restoration to caste should be in the hands of the bodies of learned men or the caste itself than in the hands of a single ascetic styling himself Śaṅkarācārya, who often happens to know nothing of dharmaśāstra and only puts his seal of approval on what interested persons that are round him say.

2219. Vide भारत इतिहास-संशोधक-मंडळ, पुणेपत्रसंमेलनपत्र p. 94 'आज्ञापन राजेश्वरी नेवशाखसंपन्न कच्छाक्षेत्ररूप समस्तमहाद्वंद्वेषु वा पति रघुनाथमह पंडितराज मनस्कार. श्रीछत्रपतीनी आज्ञा केली ऐसी जे जणु जायत राजपती वचनानी जोरावरि करून आपले अन्न खाविले त्यास राजेश्वरी स्वामी छत्रपतीनी क्षेत्रास पाठविजे स्वाजवकून जणु जायत पाठविता आहे. पापासुद्ध होन रुपये तेजे पास निघवून पापविना देणे. त्यास छत्रपति देऊन हुजुर खाना करणे. चिल्ले न लावणे हे मनस्कार. इत्यं विज्ञप्तिः.'

2220. Vide the Marathi Quarterly Journal called 'संशोधक' for sake 1857 vol. IV (for April 1935).

After this review of the stage of sannyāsa we see that asceticism presents several aspects viz. fasting or at least reducing the intake of food, abstention from meat and drink and pleasures of sense, total absence of sexual gratification and suppression of the sexual emotion, vow of silence, sleeping on bare ground, nakedness or making use of minimum clothing, contempt for the world and its riches. The Hindu Scriptures however do not enjoin self-infliction of pain or flagellation that was indulged in by monks in the early centuries of Christianity. Asceticism in the several forms indicated above is a feature common to all religions. It is the fashion to assert that Indians²²² have the highest regard for asceticism and that the men whose memories they cherish as ideals of human conduct are ascetics. This statement is only partially true. Christ also taught abandonment of worldly ties and the spurning of riches as the best for entering the Kingdom of Heaven (vide Matthew 19, 21, Luke 14, 26 and 33, St. John 2, 15-16). It is only during the last three or four hundred years that Western peoples have given up much of what was thought for centuries to be the main teaching of Christ and regard successful men of action or politicians or men of martial exploits as their ideals and heroes. In India also martial glory has often raised men to the position of heroes or *avatāras*, but only when they delivered their countrymen from the tyranny and persecution of evil men or foreigners. Paraśurāma, Rāma and Kṛṣṇa are *avatāras* because they fought against tyranny and barbarity and not because they brought as large a slice of the earth under their domination as possible for purposes of exploitation or vainglory. Martial exploits for self-aggrandisement or for domination for domination's sake have never evoked great enthusiasm in India. Shivaji, the great hero of the Marathas, was paid almost divine honours even during his life-time not for his martial exploits, but for his having freed the Marathas and other peoples from Moslem tyranny, persecution, religious intolerance and fanaticism.

222, Vide ' Mystics, ascetics and saints of India ' (1903) by J. C. Oman p. 271 ' It is the ascetic profession that time out of mind has been a pre-eminent dignity in the eyes of the Indian people, '

CHAPTER XXIX

SRAUTA (VEDIC) SACRIFICES*

Introductory

A deep study of Vedic sacrifices is quite essential for the proper understanding of the Vedic Literature, for arriving at approximately correct statements about the chronology, the development and the stratification of the different portions of that Literature and for the influence that that Literature exerted on the four varnas and the caste-system, on the splitting up of the brāhmanas themselves among several sub-castes²²²² and on the institution of gotras and pravaras. Early European scholars generally paid scant attention to the deep study of the Vedic sacrifices and endeavoured to understand the meaning of the Vedas principally by reference to grammar, comparative philology and the comparison of several passages containing the same word or words. Max Müller put forward a tentative scheme of chronology based mostly on subjective considerations and prompted by the great prejudice felt by European scholars generally against admitting any great antiquity for the Vedas. Therefore the endeavour of most European scholars has been to show that the *mantras* could not have been composed before 1400 B. C. It is beyond the scope of this work to enter into any discussion about the dates of the various sections of the Vedic Literature. It must be here said, however, that I do not subscribe to the view that 1400 B. C. is the uppermost limit of the original composition of the Vedic hymns. The hymns may have been composed for aught we know several thousand years

* In this chapter a few special abbreviations have been employed as follows: Āp. = Āpastamba-śrautasūtra (ed. by Dr. Garbe), Ādv. = Āśvalāyana-śrautasūtra (in the Bibliotheca Indica series), Baud. = Baudhāyana-śrautasūtra (ed. by Dr. Caland), Jai. = the Pūrvamīmāṃsā sūtra of Jaimini with Sabara's bhāṣya (in the Ānandāśrama series), Kai. = Kātyāyana-śrautasūtra (ed. by Dr. Weber), Sat. or Satyapādha = Satyapādha-śrauta-sūtra (in the Ānandāśrama series), Śāṅ. = Śāṅkhya-śrauta-sūtra (ed. by Hillebrandt in the B. I. series).

2222. Some of the brāhmaṇa sub-castes such as the Kāvyas, Maltrāsyaptyas, Carakas and Jābālas owe their origin to their ancestors having studied particular Vedic Śākhās.

before that date. Most of the Vedic Saṁhitās that we now have are arranged (except the Rgveda to some extent) definitely for the various aspects of the cult of the sacrifice and indicate a state of things when different priests were required for the sacrifices, who used *mantras* from the collections they had studied.

For a thorough understanding of Vedic sacrifices, the several Veda Saṁhitās, the Brāhmanas and the Śrauta sūtras must be carefully studied. Among works in English that are very helpful must be mentioned, Haug's translation (with notes) of the Altareya Brāhmaṇa, Prof. Eggeling's translation of the Śatapatha Brāhmaṇa with notes (S. B. E. vol. XII, XXVI, XLI, XLIII, XLIV), Prof. Keith's ' Religion and Philosophy of the Veda and Upaniṣads ', translation of the Black Yajurveda (2 vol. in Harvard Oriental Series) and of the Rgveda Brāhmaṇas (one volume in the same series), Kuntze's ' Vicissitudes of Aryan civilization in India. ' (1880) particularly pp. 167-232. Besides these Weber and Hillebrandt have written in German scholarly works on Vedic sacrifices; Caland and Henry published a very learned, exhaustive and methodical work in French on the Agniṣṭoma (1906). In this connection the late Dr. S. V. Ketkar's labours and researches embodied in his Marathi Encyclopædia (vol. 2 and 5) are worthy of special consideration, since they furnish a much-needed corrective to the somewhat one-sided views of most European scholars that have written on Vedic Literature, though one is bound to differ from him in several matters.²²²³ The following pages are based principally on the original texts, though here and there the works of modern scholars have been availed of.

In his Pūrvamīmāṃsāsūtra, Jaimini submits thousands of texts to the principles of mīmāṃsā elaborated by him and arrives at definite conclusions on matters affecting the details of various sacrifices. An attempt has been made in these chapters on śrauta to include many of his conclusions, a task, which so far as I know, has not been essayed by any modern writer on dharma or śrauta up till now.

2223. Prof. Dumont's ' L'Agnihotra ' (1939) came into my hands when these pages were passing through the press. Hillebrandt's ' Das Altindische Neu- und Vollmondsopfer ' (Jena, 1879) and ' Ritual-Litteratur Vedische Opfer und Zauber ' (1897, in the Encyclopædia of Indo-Aryan Philology and Antiquities) deservedly enjoy a high reputation among works on śrauta sacrifices.

The fundamental conceptions of *Yajña* (sacrifice) go back to Indo-European²²²⁴ antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agnistoma and the Homa ceremony of the Parsis (vide Haug's *Ait. Br.* vol. I, Introduction p. 59 ff.). There are numerous words indicative of the cult of the sacrifice both in the Vedic language and in the ancient Parsi religious books. For example, words like *atharvan*, *āhuti*, *uktha*, *barhis*, *mantra*, *yajña*, *soma*, *savana*, *stoma*, *hotr* do also occur in the ancient Parsi religious scriptures.²²²⁵ Though Vedic sacrifices are now very rarely performed (except a few simple ones like the *Dārśa-pūrṇamāsa* and the *Cāturmāsya*), they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learn from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and gloried in having done so. In the *Harivaṃśa* (III. 2. 39-40), in the *Mālavikāgnimitra* (Act V, which speaks of *Rājasūya*), in the Śunga Inscription from Ayodhyā (E. I. vol. XX. p. 54) *Senāpati Puṣyamitra* is said to have performed the *Aśvamedha* (or *Rājasūya*). In the *Hathigumpha* Inscription (E. I. vol. XX. at p. 79) king *Khāravela* is extolled as having performed the *Rājasūya*. In the *Bilsad* stone Inscription of *Kumāragupta* dated in the Gupta year 96 (i. e. 415-6 A. D.) it is stated that his great ancestor *Samudragupta* performed the *Aśvamedha* that had gone out of vogue for a long time (*ciratsannāśvamedhāhartuḥ*, in *Gupta Inscriptions* at p. 43). In the *Pardi* plates (of *Cedi* *ca.* 207 i. e. 456-7 A. D.) the *Trakūṭaka* king *Dahrasena* is described as the performer of *Aśvamedha* (E. I. vol. X. p. 53). The *Pikira* grant of *Simhavarman* (E. I. vol. VIII. p. 162) describes the *Pallavas* as the performers of many *Aśvamedhas* and another *Pallava* grant (in E. I. vol. I p. 2 at p. 5) refers to the performance of *Agnistoma*, *Vājapeya* and *Aśvamedha*. The *Chammak* plate of the *Vakāṭaka* king *Pravarasena II* (*Gupta Inscriptions* No. 55

2224. Vide Prof. A. B. Keith's 'Religion and Philosophy of the Veda and Upaniṣads' (1925), vol. II pp. 625-26 on 'the Indo-European Fire-cult' and pp. 257-312 of vol. I for 'the nature of the Vedic sacrifice'; 'I. Agnistoma' by Galand and Henry, p. 469 ff.

2225. Vide Hillebrandt's 'Ritual-Litteratur Vedische Opfer und Zauber' (1897) p. 11 for a long list of such words.

Vedic sacrifices have been performed only rarely. But, since many of the grhya ceremonies as set forth in the grhya sūtras closely imitate the procedure of the Vedic fire cult and Vedic sacrifices formed the first and foremost manifestation of the sentiments of faith and worship in India, a work dealing with Dharmasāstra cannot be said to have dealt with its subject completely and adequately if the treatment of Vedic sacrifices were left out altogether, the following bare outline is presented here, the more so as sacrifices were the first *dharma*s according to Rg. X. 90. 16.

The Śrauta-sūtras contain a very detailed, meticulously accurate and vivid description of the several sacrifices that were performed in ancient times. These works were manuals compiled for the practical purpose of giving directions to those who engaged in such sacrifices. They are based on ancient Brāhmaṇa texts, which they quote at every step, many individual sūtras being couched in the very language of the Brāhmaṇas, and on actual practice and only bring together what was in vogue. The object of the following pages is not to present a thorough and detailed treatment of Vedic sacrifices, but only to indicate what the cult of the Vedic sacrifice was like and to furnish a brief description of some prominent sacrifices. The treatment is mainly based on the Śrautasūtras of Āśv., Āp., Kāt., Baud., Satyāsādhya with occasional references to the Samhitās and Brāhmaṇas. The several divergences among the sūtras, the *paddhatis* and modern practice are not generally dwelt upon for the sake of saving space. One very useful work is a compilation called 'Śrautapadārthanirvacana,' by Nageshwar Shastri published in the Benares Sanskrit series, though one of its drawbacks is that it gives no references to any texts. The Mīmāṃsā-vidyālaya at Poona has prepared sets of all the utensils required in sacrifices and has published an album containing pictures of utensils and maps of various altars required in Vedic sacrifices. The Cāturmāsya, the Paśubandha, the Jyotiṣṭoma have been described in some detail, the darśapūrṇamāsa has been dealt with *in extenso*, and other sacrifices have been only briefly touched upon in this work.

We find that even in the remotest ages when the hymns of the Rgveda Samhitā were composed and compiled, the main features of the sacrificial system had been evolved. That there were three fires appears clear from Rg. II. 36. 4 (where Agni is asked to sit down in three places), I. 15. 4, V. 11. 2 ('men

kindle Agni in three places'). The Gārhapatya fire is expressly named in Rg. I. 15. 12. The three *savanas* (i. e. pressings of Soma in the morning, mid-day and evening) are mentioned in Rg. III. 28. 1 (*prātaḥ-sāva*), III. 28. 4 (*mādhyaḥ-sāva*), III. 28. 5 (*ītiya-sāva*), III. 52. 5-6 and in IV. 12. 1 (where it is said that the sacrifice gives food to Agni three times on all days), IV. 33. 11. It may be affirmed that the sixteen priests²²²⁸ required in Soma sacrifices were probably well-known to the composers of the Rgveda hymns; Rg. I. 162. 5 mentions *hotṛ*, *adhvaryu*, *agnimīdha* (*agnit* or *agnidhra*), *grāvagrābha* (*grāvastut*), *śamīstā* (*praśāstṛ* or *maitrāvaruṇa*), *suvipra* (*brahmā?*); Rg. II. 1. 2 refers to *hotṛ*, *potṛ*, *neṣṭṛ*, *agnit*, *praśāstṛ* (*maitrāvaruṇa*), *adhvaryu*, *brahmā*; Rg. II. 36 speaks of *hotṛ*, *potṛ* (v. 2), *agnidhra* (v. 4), *brāhmaṇa* (*brāhmaṇa-chaṛiṣin*) and *praśāstṛ* (v. 6). In Rg. II. 43. 2 we have *udgātā*. In Rg. III. 10. 4, IX. 10. 7, X. 35. 10, X. 61. 1 seven *hotṛs* are referred to and in Rg. II. 5. 2 the *potṛ* priest is spoken of as the 8th. The word '*purohita*' occurs very frequently (Rg. I. 1. 1, I. 44. 10 and 12, III. 2. 8, IX. 66. 20, X. 98. 7). The Rgveda names *Atirātra* (VII. 103. 7), *Trikadrūka* (II. 22. 1, VIII. 13. 18, VIII. 92. 21, X. 14. 16). The *yūpa* (the post to which the sacrificial animal was tied) and its top called *caśāla* are

2228. The sixteen priests (*ṛtvij*) are : होता मैत्रावरुणोऽग्निधरोऽध्वर्युः सुविवृतः प्रतिस्वतो वेदोऽवेता बह्व्रा ब्राह्मणोऽप्यग्निः परोक्षता परोक्षता परोक्षता सुविवृत्य हविः । आश्व. अ. IV. 1. 5, अश्व. अ. X. 1. 9. Of these *hotṛ*, *adhvaryu*, *brahmā* and *udgātṛ* are the four principal ones and the three that follow each of them in the above enumeration are their assistants. The functions of the four principal priests are referred to in Rg. X. 71. 11. In Rg. II. 43. 1 we have the singer of *Sāmāna*. In *Agnihotra* only *adhvaryu* is required, in the *Agnyādheya*, *Darsapūrṇamāsa* and other *īṣṭis* four priests are required viz. *adhvaryu*, *agnidhra*, *hotṛ* and *brahman*; in the *Āsturmāsyas* five are required viz., the four (of *darsapūrṇamāsa*) and the *pratipasthātṛ*; in the animal sacrifices a sixth is added viz., the *maitrāvaruṇa*. In Soma sacrifices all sixteen are required. In the *āsturmāsyas* called *sākamedha* the *agnidhra* is addressed as *brahmaputra* (vide *Asv. Śr.* II. 18. 12) and this may explain Rg. II. 43. 2 (cited on p. 27 above) where the word '*brahmaputra*' occurs). Vide *Tai. Br.* II. 3. 6 and *Baud.* II. 3. For these provisions about the number of priests required. Some added a 17th priest called *sadasya* and *Baud.* II. 3 gave him three assistants also, though the *Śat. Br.* X. 4. 2. 19 forbids the employment of a 17th priest. There are other persons required in a sacrifice, such as the *śamīṣṭṛ*, the *camasādhvaryu*, but they are not called *ṛtvij*. Vide *Ap.* XXII. 1. 3-6 for the *Trikadrūka* called *Jyotiṣ*, *Gauḥ* and *Āyuh*.

mentioned in Rg. I. 162. 6. Rg. III. 8 is full of the praise of the yūpa. The person who killed the animal sacrificed (the samitṛ) is mentioned in Rg. 162. 10 and V. 43. 4. The Gharma (the pot of boiled milk required in the Pravargya rite or perhaps the Dadhigharma in the mādhyandina savana) is mentioned in Rg. III. 53. 14, V. 30. 15, V. 43. 7. It was believed that the animal offered in a sacrifice went to heaven.²²²⁹ Fire for sacrifice was produced by attrition from two aranyis (vide Rg. III. 29. 1-3, V. 9. 3, VI. 48. 5). The darvi (Rg. V. 6. 9), sruo (Rg. IV. 12. 1, VI. 11. 5), juhū (Rg. X. 21. 3) are mentioned in the Rg. Numerous verses in praise of gifts occur in the Rg. which have been pointed out above (pp. 837-839). In Rg. III. 53. 3 there is a clear reference to the call or permission sought by the hotṛ (āhāva) and the response of the adhvaryu (pratiṅara).²²³⁰ Rg. X. 114. 5 speaks of the twelve grahas (cups) of Soma. In Rg. I. 28. 1-2 reference is made to the broad-bottomed stone (grāvan) used for beating Soma stalks, the mortar in which Soma is pounded and the adhiṣavapa (pressing) board. In Rg. I. 20. 6, I. 110. 3, I. 161. 1 and VIII. 82. 7 the wooden vessel called 'camasa' used for drinking Soma is spoken of. The word 'avabhrtha' (concluding bath in a Soma sacrifice) occurs in Rg. VIII. 93. 23. In Rg. X. 51. 8-9 the words prayāja and anuyāja occur. The ten Āpri hymns of the Rgveda indicate that at the time of their composition the animal sacrifice had already some of the principal features that are seen in the śrauta sūtras.

Some of the general rules applicable in all śrauta rites may be stated once for all. Vide Āsv. śr. I. 1. 8-22. Unless otherwise expressly stated, the sacrificer should always face the north, should sit down cross-legged, and the sacrificial materials (like kuśa grass &c.) should have their ends pointed towards the east. The sacred thread should be worn in all rites in the upavīta form, except where the nivīta or prācīnāvīta form is expressly ordained; wherever a limb (aṅga) is mentioned or no particular limb is mentioned, it is the right limb (hand, foot, finger) that is meant; wherever the word 'dadāti' (he

2229. न वा ऽ एतामिह पसे न रिचसि देवां इदेवि पथिभिः सुमेभिः । इति ते युजा इपती अपुतासुपरासादाती पुदि रातमस्य ॥ ऋ. I. 162. 21. Vide also Rg. I. 163. 13. The Tai. Br. III. 7. 7 has the first half of Rg. I. 162. 21 and reads the 2nd half as 'यव पन्ति सुहृतो वापि कुण्डवस्तव स्वा देवः सभिना विधातु'.

2230. In the morning savana the hotṛ seeks permission in the words होतामोय and the adhvaryu responds with 'होतामो वैवोम्'.

gives) is used the *yajamāna* (the sacrificer) is the agent of the action. *Kāt. śr. I. 10. 12* states that the *yajamāna* is the actual performer in the case of gifts or repeating texts where the word '*vācayati*' occurs in the *sūtras* or in *envā-rambhāna*, or in choosing a boon, in the case of observances (such as truthfulness), and in the case of measures (i. e. when it is said that a thing should be of the height of a man, it is the sacrificer's height that is meant). When any rite is prescribed without expressly stating the performer, it is the *hotṛ* who does it and in the case of *prūyaścittas* wherever the words '*juhōti*' and '*japati*' occur the *brahmā* priest is the agent to do those latter acts. When the first *pāda* of a *ṛk* is mentioned for being employed in any rite the whole verse is intended to be recited; when the first words of a hymn are mentioned for being employed in a rite, but the words quoted in the *sūtra* do not amount to a *pāda*, the whole hymn is to be repeated in that rite; wherever more than the first *pāda* of a verse is mentioned, it is intended that three verses are to be recited (that verse and the two following). *Japa*, *amantrapa*, *abhimantrapa*, *āpyāyana*, *upasthāna* and *mantras* that indicate the rite that is being performed are to be recited in a low voice (*upāśmēu*). A special rule (*apavāda* or *viśeṣavidhi*) is stronger than a general rule (*prasaṅga*).

Other general propositions are: *Yāga* (sacrifice) is constituted by *dravya* (material), *devatā* (deity) and *tyāga* and *yāga* means abandonment of *dravya* intending it for a deity; *homa* means the offering of *dravya* in fire intending it for a deity. *Yajñis* (sacrificial rites) for which no express reward is declared²²³¹ by the texts are the *aṅga* (subordinate part) of the principal *yāga*. *Mantras* are of four categories viz. *ṛk*, *yajus*, *sāman* and *nigada*;²²³² *ṛks* are metrical; a *yajus* has no restriction as to metre, but it is a complete sentence (*Kāt. śr. I. 3. 2*); a *sāman* is sung; *nigadas* are *praiśas* i. e. words addressed to another calling upon the latter to do a certain thing e. g. '*prokṣanīr-āsādaya, srucaḥ sammpṛdhi*' (*Kāt. Śr.*

2231. यजुषश्चकारुलसंयुक्तास्तद्वद्वृत्तः कात्या. श्रौ. I. 2. 4; vide जैमिनि IV. 4. 34 for a similar rule.

2232. The division into *ṛk*, *yajus*, and *sāman* was made even before the *Ṛk-saṁhitā* was composed. For *ṛk*, vide *Rg. X. 71. 11* and *X. 90. 9*, for *yajus* *Rg. V. 62. 5* and *X. 90. 9*, for *sāman* *Rg. VIII. 95. 7* and *I. 154. 25* (the two famous chants called *Rathantara* and *Gāyatra* are named). The word '*nivid*' occurs in *Rg. I. 95. 2*.

II. 6. 34). They are *yajus*, but they are distinguished from ordinary *yajus* formulae by the fact that *nigadas* are uttered loudly, while ordinarily a *yajus* is recited in a low voice. Jaimini in II. 1. 38-45 brings out this distinction between ordinary *yajus* and *nigada*. Vide Jaimini II. 1. 35-37 for the definitions of *ṛk*, *sāman* and *yajus*. Verses from the Rg. and Sāmaveda are recited loudly, all *yajus* are muttered in a low voice except *āsruta* (i. e. passages like 'āśrāvaya'), *pratyā-āsruta* (the response 'astu śraṇat'), *pravara-mantra* (agnir devo hotā &c., set out in note 1139 above), *sāmvāda* (requests and permissions as in 'brahman, shall I sprinkle with water' and 'yes, do sprinkle'), *sam-praiṣa* (summons to do something as 'prokṣanti-śādhaya'). Loudness is of three kinds, high-pitched, middle-pitched and low-pitched. The Sāmīdheul verses are to be recited in a middle pitch, all mantras in the rites from *anvādhāna* upto *ājyabhāga* in *Jyotiṣṭoma* and *prātaḥ-savana* are to be recited in a low pitch, while in all rites in *darśapūrnāmāsa* the mantras are to be recited in a low pitch from *ājyabhāga* to *svistakṛt*. The rest of the mantras in *darśapūrnāmāsa* after *svistakṛt* and in *Tṛtiya Savana* are to be recited in high pitch. Mantras that are being recited at the time of doing anything (and produce the idea 'I shall do it') are to be recited first and then the act is to be begun (e. g. cutting is to be done immediately on reciting 'iṣe tvā'). Vide Jaimini XII 3. 25. An act is to be begun to be performed the moment the reciting of a mantra accompanying it is finished (Kāt. I 3. 5-7). *Utkara* is the spot where the dust of the Veda is swept up and *pranīta* is water kept in a vessel to the north of the *āhavanīya* after repeating a mantra over it. The sacrificial ground where the fires are maintained is called *vihāra* (Śābara on Jaimini XII. 2. 1 says 'vihāra itī gārhapatyādīraguistretoccyate viharanāt'). The way for going to or coming from the *vihāra* is between the *pranīta* (water) and *utkara* in the case of *iṣṭis* (i. e. to the east of *utkara* and to the west of *pranīta*) and between the *utkara* and the *cātvāla* pit in other cases (Āp. śr. I. 1. 4-6, Kāt. śr. I. 3. 42-43). This path for going to the *vihāra* is called *tīrtha*. The *cātvāla* is a pit which is required only in soma and animal sacrifices. Many sacrificial utensils are required out of which the *sruva* (which may be called the dipping spoon) is made of *khadira* wood and is one aratni in length and has a mouth (or bowl) that is rounded and is as wide as the front joint of the thumb. The *sruca* (offering ladle) is one cubit in length, has a bowl at one end of the shape and

size of the palm, that has a spout resembling a swan's bill in shape. *Sruc* is of three kinds: *juhū* (ladle) made of *palāśa*, *upabhr̥t* of *aśvattha* and the *dhruvā* is made of *vikāṅkata* wood and all other sacrificial utensils are made of *vikāṅkata*, but those that are not directly connected with *homa* are made of *varaṇa* tree; the sword called *sphya* is made of *khadira* (Kāt. I. 3. 31-39). The principal *yajñapātras* (or *yajñayudhas* as they are often called) are given in the note below.²²³

All *samskāras* (like *adhiśrayana*, *paryagnikarana*, heating a sacrificial utensil) are to be done (except when expressly stated

2233. The Tai. S. I. 6. 8. 2-3 says 'यो वै दृष्ट पञ्चायुधानि वेदं दृष्टोत्सव यज्ञः कल्पते स्वयं कपालानि चाग्निहोत्रयुग्मी च धूर्पं च दृष्ट्याजिनं च शम्पा चोदुल्लं च हुसलं च दृष्टोत्सव यज्ञायुधानि ।'. Vide also Sat. Br. I. 1. 1. 22 for these ten and Kāt. II. 3. 8. Jaimini III. 1. 11 says that the passage about the ten *yajñayudhas* is a mere *anuvāda* and not a *vidhi* and hence all are not to be employed in all actions, but only where each is suitable or is prescribed by a special text. Vide also Jai. IV. 1. 7-10. The *adhvaryu* or *yajamāna* places the *pātras* in twos at a time. The *kapūlas* (potsherds) whatever their number form one *pātra*; they are pieces broken from a jar. The pairs are: *sphya* (the wooden sword) and *kapāla*, then the *dūrpa* (made of split bamboo or of *nada* grass or of reed) and *agnibotra-bavaṇī* and so on. The com. on Kāt. II. 3. 8 says that whatever *pātras* may be required in the several rites are to be got ready and he enumerates many such *pātras*. The *juhū*, *upabhr̥t* and *dhruvā* symbolically represent respectively the right arm, the left arm and the trunk of *yajña*. Vide Sat. Br. I. 3. 2. 2. The number of *kapūlas* varies according to the rite that is performed and the *śūra* of the performer. Besides the ten principal ones enumerated above there are others that are required viz. उह्रः, उपपद्मः, कुङ्कुः, मुखा, मणिकहरण, इक्ष्वाक, मेक्षण, पिष्टोदुपनी, मणीतामनवज, आश्वत्थाली, वेदः, द्वाकपात्री, पोक्त्र, वेदपरिवाहन, धृष्टि, द्रवममन्त्रधन, अन्वाहापरिपाली, मधुन्ती, क्लीकरणपात्र, अन्तर्धानकटः. Vide com. on Kāt. I. 3. 36 for the names and sizes of all these and other utensils and for directions on the materials of which they are to be made. When the person who has maintained the sacred fires dies he is cremated with his Vedic fires and his wooden sacrificial vessels 'आहितानि मणिभिर्दहन्ति पञ्चायुधैश्च' quoted by Śābara on Jaimini XI. 3. 34. Vide Sat. Br. XII. 3. 5. 2. This is what is called *प्रतिपत्तिर्दहनं* of the utensils. This means that the utensils are placed on the several limbs of his corpse (e. g. the *juhū* in the right hand) and his body and they are burnt together. That is the final disposal of the *yajñapātras*. Jaimini (XI. 3. 43-44) declares that though the *yajñapātras* are set out in the 'śruti' texts when speaking about *paṇḍamāsa* *līṭi*, still they are to be made ready at *agnyādheya* and are to be kept throughout since that date till the sacrificer's death and that their cremation with the sacrificer's body is their final disposal (*pratipatti*).

to the contrary) by the *gārhapatya* fire, but the cooking of a *haviṣ* may be done on either *gārhapatya* or *āhavanīya* according to one's *sūtra*. When the material is not specified, *homa* is performed with clarified butter and all *homas* are done in the *āhavanīya* when there is no express text and the *juhū* ladle is to be employed in offering *homa* (Kāt. I. 8. 44-45). Those parts that are to be done with Rg. mantras are to be done by the *hotṛ* priest (unless there be a special direction or reason to the contrary), the *adhvaryu* does what is to be done with Yajurveda, the *udgātṛ* with Sāmaveda and the *brahmā* priests with all the three Vedas²²²⁴ (vide Alt. Br. 25. 8). *Brāhmaṇas* alone are to be priests (Jai. XII. 4. 42-47). The sacrificer's wife is seated south-west of the *gārhapatya* fire and her face is turned towards the north-east (Kāt. II. 7. 1). At the beginning of an *iṣṭi* or other rite five operations (called *bhūsaṁskāra*) are to be performed on the mound (*khara*) of the *āhavanīya* and also on that of the *dakṣiṇā* fire viz. *parisaṁmūhana* (sweeping round with wet hand) thrice from the east to the north, smearing thrice with cowdung (*gomaya-upalepana*), drawing with the wooden sword (*sphya*) three lines from south to north but towards the east (i. e. the last is to be in the east) or from east to west but towards the north, to remove the dust from those lines with the thumb and the ring finger, and sprinkling thrice with water (*abhyukṣaṇa*).

Agnyādheya²²²⁵

Gaut. (VIII. 20-21) enumerates seven *haviryajñas* and seven *somasamsthās*. *Agnyādheya* is the first of the seven *haviryajñas*. *Agnyādheya* is the same as *agnyādāna*. It is an *iṣṭi*, which word means 'a sacrifice performed by a sacrificer and his wife with the help of four priests' (vide above note 2228). The details of a model *iṣṭi* are given later on under *darśapūrṇamāsa*. *Agnyādheya* occupies two days, the first day called *upavasatha* being taken up by preliminary matters and the 2nd with performance of the main rites. There are two times for the performance of *agnyādheya*. It may be done on one of the seven *nakṣatras*, viz. *Kṛttikā*, *Rohiṇī*, *Mṛgaśīrṣa*, *Pūrvā Phalgunī*, *Uttarā Phalgunī*, *Viśākhā*, *Uttarā Bhādrapadā*. Āp. adds other *nakṣatras* viz. *Hasta*, *Citrā* and states the several

2224. तद्वागुर्महावदाः । षड्विधं होत्रं कियते षड्विधं च यजमानं सप्तभोजिषं चारण्या चरी विद्या भवति । अथ केन ब्राह्मणं कियत इति । ऋष्या विद्यतेति ब्रूयात् । दे. अ. 25. 8.

2225. For the treatment of *agnyādheya* vide Tal. Br. I. 1. 2-10, I. 2. 1, Śat. Br. II. 1 and 2; Āśv. II. 1. 9 ff, Āp. V. 1-23, Kāt. IV. 7-10, Baud. II. 6-21.

appropriate nakṣatras when the sacrificer desires certain results (V. 3. 3-14). According to Śat. Br. II. 1. 2. 17 and Āp. V. 3. 13 a kṣatriya should consecrate sacred fires on the Citrā nakṣatra. Or agnyādheya may be done on a parva day in spring by a brāhmaṇa, in summer, in the rainy season and autumn respectively by a kṣatriya, a vaiśya and an upakṛṣṭa (for the latter vide p. 74 above). But even when choosing the season, one must have regard to the seven nakṣatras specified above. Āp. states that the setting up of the fires may take place on Full moon or New moon day and that *haranta* or *śarad* is the proper season for a vaiśya, the rainy season for a rathakāra (carpenter) or all the varṇas may first consecrate the fires in *śiṣira* (Āp. V. 3. 17-20). Vide Jai. II. 3-4 about the meaning of the Vedic passage ' a brāhmaṇa should set up fires in spring ' (Tai. Br. I. 1. 2). The Śat. Br. (III. 1. 2. 19) appears to condemn the setting up of fires by reliance on nakṣatras and recommends (XI. 1. 1. 7) that agnyādhāna should be performed on the New moon of Vaiśākha on which there is Rohiṇī nakṣatra. In case of difficulty one may perform agnyādheya in any season and if one has resolved upon performing a soma sacrifice one need not stop to consider the season or nakṣatra. The man who wants to perform agnyādheya must not be too young nor too old (vide p. 979 above).

Agnyādheya means the placing of burning coals for the generation of the gārhapatya and other fires at a particular time and place by a particular person to the accompaniment of certain mantras.²²³⁵ Agnyādheya comprehends the several acts from the bringing of the *arāṇis* (two wooden logs) to the offering of pūrṇāhuti. When this last takes place the person who engages in the rites attains the position of an āhitāgni (one who has consecrated the sacred Vedic fires). Agnyādhāna is meant for all sacrificial rites and not merely for enabling a man to perform darśapūrṇamāseṣṭi (Jai. III. 6. 14-15, XI. 3. 2). The sacrificer should bring home through the adhvaryu priest two arāṇis from an āśvattha tree that grows inside a śāmi tree with the *mantra* ' yo āśvatthaḥ śāmi-garbhaḥ ' (Āśv. II. 1. 17). The branch to be cut must be one on the east or north side of the tree and its foliage must be turned towards the east or north. When the branch falls on the ground the portion of it that

2235. नारायण on आश्व. ब्रौ. II. 1. 9. explains ' विविदिक्काले विविदिद्धेने विविदिषुषणेन विविदिमन्त्रैर्विपत्त्याद्यन्तुल्यपर्यं वदद्धारतां निजाने तदग्न्याधेयमुच्यते । अग्नीनामाधेयमन्त्राधेयं तत्कार्यमित्यर्थः । '.

touches the ground should be used for making the lower *arāṇi*. Two *arāṇi* (logs of the branch) should be cut off, planed and formed into rectangular pieces and they should be allowed to become dry. In the lower *arāṇi* there is a spot called *devayoni* (the place of origin of the god i. e. fire) which is 8 and 12 *āṅgulas* from the two ends of the lower *arāṇi* (of 24 *āṅgulas*) where by means of a drill inserted in the upper *arāṇi* fire is produced by attrition. According to Baud. each *arāṇi* is 16 *āṅgulas* long, twelve in breadth and 4 in height, while according to Kāt. (as quoted in com. on Āp.) it is 24 *āṅgulas* long. According to Āp. (V. 1. 3) the *śvātthā* may not be growing inside a *śāmi* tree. The two *arāṇi* are invoked (*abhimantrāṇa*) with the formula 'śvātthād...dhehi āyur-yajamāne' (Tat. Br. I. 2. 1.) and the *adhvaryu* brings together on the altar (*vedi*) seven items that are earthy and seven items that are of wood or five of each or 8 earthy items (if those of wood are seven). The eight earthy items are: sand, saltish earth, the earth from a hole infested by mice, the earth from an ant-hill, the clay (*sūda*) from the bottom of a reservoir of water that never dries up, earth that is struck by wild boars, pebbles, gold (Āp. V. 1. 4 ff.) with mantras appropriate²²³⁷ to each. The seven wooden items are: (parts of) *śvātthā*, *udumbara*, *parṇa* (*palāśa*), *śāmi*, *vikaṇ*, *kaṭa*, a tree struck by lightning (or by wind or cold) and a lotus-leaf. Baud. II. 12 enumerates these somewhat differently. The sacrificer prepares a raised place for worship (*devayajana*)²²³⁸

2237. In Tat. Br. I. 2. 1 occur most of the mantras referred to by Āp. under *agnyādheya*.

2238. Several rules are laid down about the choosing of the place of worship (*devayajana*) in Śat. Br. III. 1. 1, Ait. Br. I. 3, *Dr̥shya-yajña* Śr. I. 1. 14-19 &c. It should be the highest place and in its vicinity there should be no spot which is on a higher level than it, it should be even and firm and incline towards the east or north, being a little higher in the south. It should have many plants growing on it and in front of it there should be water (a well &c.) or a large tree or a public road. The Śat. Br. III. 1. 1. 5 emphasises that if one secures learned and skilful priests it does not matter what kind of sacrificial ground one selects. The Ait. Br. I. 3 requires that the *dīkṣita* is to walk about and sit usually in the *devayajana*, and he must not leave it at all at sunrise, sunset and when priests are engaged in *nirṛgāṇa* (saying 'O *dr̥shya*'). Vide Śkyapa on Tat. S. I. 2. 1 for *yajñasāṁ* and com. on Kāt. VII. 1. 12-24 for the same. The *yajñasāṁ* is called '*dīkṣitavimlita*' in the Ait. Br. I. 3 and it is the same as *prācīnavamla-sāṁ*. *Yjñis* are performed in the *prācīnavamla-sāṁ*, but the *Uttaravedi* required in animal, soma and some other sacrifices is outside it. Further rules are given under *Agnijama*.

sloping towards the east with the mantra 'uddhanyamānam-asya' (Tai. Br. I. 2. 1), sprinkles it with water to the accompaniment of the mantra 'śam no devīr' (Rg. X. 9. 4=Tai. Br. I. 2. 1), and constructs a shed having the end of the principal bamboo or ridge turned northwards or eastwards. Beneath the middle of the ridge of the hut towards one end is the place (*āyatana*) meant for the gārhapatya fire; the place of the āhavanīya fire is to the east of the gārhapatya at a distance of eight prakramas²²³⁹ for a brāhmaṇa, eleven and twelve for a kṣatriya and vaiśya respectively or all may have it 24 steps (*pada*) or at a distance found by the eye to approximate to the distances stated (without actual measurement). The place for the dakṣiṇāgni is near the gārhapatya to the south-east after a third of the distance between the gārhapatya and āhavanīya. There are to be separate sheds for the āhavanīya fire and the gārhapatya in elaborate sacrifices but for the ordinary sacrifices like darśapūrṇamāsa one shed only is usually constructed which houses all the three fires. It is laid down that only Vedic rites are to be performed with the three fires, and that they were not to be used for ordinary cooking or for secular purposes (vide Jaimini XII. 2. 1-7). The sabhya fire is to be established in front of the āhavanīya in the gambling hall and the āvasathya fire is in a shed (for guests) to the east of the sabhya.²²⁴⁰

The sacrificer gets the hair on the head and face shaved, pares his nails and then bathes; the wife also does the same except shaving the hair on the head. The husband and wife are to establish fires after wearing two silken garments each, which are to be given up to the adhvaryu at the time of distributing dakṣiṇā (after the rite of agnyādheya is finished). The sacrificer should perform the *saṃkalpa* (words indicating resolve) of performing agnyādheya and choose his priests (*ṛtvig-varaṇa*)

2239. According to the com. on Āp. V. 4. 3 a *prakrama* is equal to two or three *padas*, a *pada* being 15 *āṅgulas* (Band.) or 12 *āṅgulas* (Kāt.). But the com. on Kṛt. VIII. 3. 14 says that a *pada* is equal to two *prakramas*. The gārhapatya was also called *prajāhita* (vide Jaimini XII. 1. 13) and the Dakṣiṇāgni was called *anvābhāryapaṇana*, because on it was cooked the boiled rice with which *pipḍa-pitṛya-jña* was performed on the new moon. Vide Manu III. 123, Tai. Br. I. 1. 10 and 'दक्षिणाग्निपाणनाद्विद्वत्' quoted by Śaṅk on Śr. XII. 2. 3.

2240. The com. on Āp. V. 17. 1 notices divergent views about sabhya and āvasathya fires, some holding that these were not to be established at all, others holding that they are optional, while Āp. makes them obligatory.

by touching their hands with appropriate mantras and offer them madhuparka (vide Āp. X. 1. 13-14 for the mantras 'agnir-me hotā &c.). In the afternoon or when the sun is over the trees the adhvaryu should fetch a portion of fire from the aupāsana (grhya fire) and kindle a fire called brāhmaudanika (one prepared for brahmaudana)²²⁴¹ to the west of the place for the gārhapatya or he may take up the whole of the aupāsana fire (of the yajamāna) or he may generate fire by attrition. He should prepare a sthāṇḍila (an altar of sand &c.) and should draw thereon three lines from west to east and three lines from south to north and should sprinkle water on the sthāṇḍila and then he should bring burning coals from the aupāsana fire and place them on the lines so drawn. If he takes up the whole of the aupāsana fire, then he should take on two leaves of udumbara a cake of barley flour and another of rice and should throw on the place of the brāhmaudanika fire the barley cake to the west and the rice cake to the east and then establish the fire thereon. The adhvaryu puts apart at night to the west of the brāhmaudanika fire on the red hide of a bull having the neck part to the east and the hair outside or on a bamboo utensil four dishfuls of rice²²⁴² grains after repeating the mantra 'devasya' and with the words 'I set apart what is pleasing to prāṇa that is brahman,' which are repeated four times (with prāṇa, apāna, vyāna and lastly with brahman only) or he may do so silently. He cooks the grains (of rice or barley) in four vessels filled with water, he does not cleanse the rice grains with his hand after pouring them into the water, nor does he drain off the water while cooking; some cook the grains in milk. From the cooked food (the brahmaudana) he takes some in a spoon (darvī) and offers it into (the brahmaudanika) fire with the mantra 'pra vedhase kavaye' (Rg. V. 15. 1 = Tai. Br. I. 2. 1). He should say 'this is for Brahman; not mine.' Having put the cooked food separately into four dishes and pouring plenty of ghee over it, the sacrificer draws the plates over the ground towards the priests without letting them go and brings them near the four priests who are descendants of illustrious sages. The remaining portion of the brahmaudana

2241. The reason why ब्रह्मौदन is so called is given by Sayana on Tai. Br. I. 1. 2 'ब्रह्मार्त्तं देवमुद्दिश्य होमार्थं ब्राह्मणानामुत्पिबन् च प्रक्षिप्तार्थं च पश्यमान ओदमो ब्रह्मौदनः'.

2242. The putting apart of grains from a large receptacle on to a smaller receptacle for use in sacrifice later on is called nireṣṭva.

is drawn out of the pots, the rest of the clarified butter is poured over it and three *samidhs* of a *citriya*²²⁴³ *śvāttha* that are wet (not dry), that are a span in length and have on them their leaves and fruits are dipped therein and turned about therein with a mantra and then they are put on the fire to the accompaniment of three *gāyatrīs* (addressed to Agni) for *brāhmaṇas*, three *Tristubhs* for *kṣatriyas* and three *Jagatis* for *vaiśyas* (the verses are set out in Āp. V. 6. 3).

When the *samidhs* are offered into fire he (sacrificer) gives three heifers to the *adhvaryu* and a similar number to each of the *brāhmaṇas* who eat the *brahmaudana*. This *brahmaudana* along with the gifts of heifers and offering of *samidhs* may be performed daily for one year before the date of *agnyādhāna*. These *samidhs* must be offered by everyone intending to set up the three sacred fires 12 days, three days, two days or a day before the day of *agnyādhēya*. He (sacrificer) has to keep certain observances viz. he does not partake of flesh, does not cohabit, others do not take away fire from his house; he subsists (for three days) only on milk or on boiled rice, he has to speak the truth and to avoid sleeping on a cot. If for some reason the sacrificer is unable to perform *agnyādhēya* in a year (or 12 days &c.) from the time he offered *brahmaudana* he should again cook *brahmaudana*, offer the *samidhs* and then should perform *agnyādhāna* when he can do so.²²⁴⁴ On the night previous to the day of *agnyādhāna* the *adhvaryu* (according to *Bharadvāja*, all the priests) keeps certain observances viz. he does not eat flesh nor does he approach his wife.

On that night a goat having dark spots on its skin is tied towards the north of the place for the *gārhapatya* fire with a mantra 'prajā' *agne* &c.'. The *yajamāna* observes a vow of silence on that night and people keep him awake that night by playing upon a lute and a flute (but there is an option viz. he may not keep awake nor observe silence). The sacrificer remains awake the whole of that night placing pieces of wood on the *brāhmaudanika* fire with the verse 'śālkair-*agnim* &c.' (but if he does not keep awake he heaps on the fire logs of wood

2243. The Tai. Br. (I. 1. 2.) employs the words 'citriyśvāttha-*ayādadhātī*' and Śāyaṇa explains 'अथर्वधामोऽथर्वचित्रक इत्युच्यते । योऽथर्वो धामादेचित्रक इत्युच्यते । सतिश्च आहुत्वाद् ।'

2244. The Tai. Br. I. 1. 2 says 'अह्नीदन् पचति' ... वाक्यं च आहुत्या ओदन् । ... पचने संचक्षते योऽपनेत्यमिषा इत्युच्यते ।'

at one time and then goes to sleep).²²⁴³ At day-break the adhvaryu heats the two arāṇis against that fire with two verses 'jātvēdo bhuvanasya &c.' and 'syam te yonir-rtviyāḥ' (both in Tai. Br. I. 2.1). Then the brāhmaudanika fire is extinguished, the two arāṇis are invoked with the verse 'agnirakṣāṁsi' and the yajamāna keeps waiting for the arāṇis that are brought with the verse 'mahī viśpatnī.' The adhvaryu hands over the arāṇis to the sacrificer with the verse 'dohyā ca te', who receives them with a verse and immediately invokes them with two verses. Both (adhvaryu and yajamāna) repeat in a low voice the formula 'mayī gṛhṇāmyagre &c.'. The adhvaryu arranges the place for the gārhapatya with the verses 'apeta vīta' and sprinkles it with water with 'śam no devīr.' He does the same for the places (āyatana) of the dakṣiṇa fire (to the south-east) and of āhavanīya, sabhya and āvasathya fires. Even since ancient times there have been agnihotrinis who did not set up the sabhya and āvasathya fires. Half of the sand (that has already been brought among the sambhāras) is divided into two parts, one (i. e. $\frac{1}{2}$ of the whole heap) being scattered over the place of the gārhapatya and the other ($\frac{1}{2}$) over the place of the dakṣiṇāgni. The other half of the sand heap is divided into three parts each of which is scattered in the places of the other three, āhavanīya, sabhya and āvasathya (but if no sabhya nor āvasathya is to be kept then the half is entirely scattered over the āhavanīya place). In the same way the other earthy materials are placed over the places of the fires with appropriate mantras. After he places the lime stones or pebbles on the various places he brings to his mind his enemy. Then he spreads the various materials on the fire places and after mixing together the materials of wood to the accompaniment of two mantras he scatters them just as he scattered the sand (after dividing them as stated above). He casts to the north over the materials a piece of gold on the place of the gārhapatya²²⁴⁴ and invokes it with a mantra and assigns at a distance a piece of silver for his enemy or throws it into water if he has no enemy. The same process (of casting a golden piece) is followed as to the places of the other fires. He removes the ashes of the brāhmaudanika fire (that

2243. Tai. Br. I. 1. 9 has 'हव्यैस्तौ रात्रिर्नाग्निमिच्छीतः । तस्मिन्नुपशुप्तवर्णो निद्रेण् । Most of the mantras required here occur in Tai. Br. I. 2. 1.

2244. Though gold is among the earthy materials, it was not dealt with while the other earthy things were being divided.

has been extinguished as stated already) and in its place deposits the two aranis from which he produces fire by drilling. When the first rays of the sun spread in the sky (i. e. before the sun's disc is seen, but the eastern horizon is lit up by rays) he places the upper arani on the lower one to the accompaniment of the 'daśa-hotṛ'²²⁴⁷ formulae. While generation of fire by attrition is proceeding a white or red horse from whose eyes no water drops (i. e. who is not bleary-eyed) and whose knee is dark (or any horse with full testicles) is kept present and a *sāman* of Śakti Sāṅkṛti is sung; when smoke rises a *sāman* of Gāthina Kauśika is sung and also the verse 'aranyor-nihito' (Rg. III. 29. 2).

He (the *adhvaryu*) invokes the fire with the mantra 'upā-varoha jātavedaḥ' (Tai. Br. II. 5. 8) the moment it is produced. Then the *adhvaryu* makes the sacrificer recite the *catur-hotṛ* (mantras)²²⁴⁸ and invokes the fire when kindled with the mantra 'ajannagnih'. When the fire is produced the *yajamāna* bestows on the *adhvaryu* the most desirable fee (i. e. a cow), which he accepts with a mantra. After the fire is produced, the *yajamāna* breathes over it with the formula 'prajāpatistvā' (Tai. S. IV. 2. 9. 1). The *adhvaryu* holds over the fire his folded hands turned downwards with a verse, makes it blaze forth by means of fuel-sticks with the words 'samrāḍasi' (Tai. S. IV. 3. 6. 2), holds it in his folded hands turned upwards, sits down on a seat and while the *Rathanantara* and *Yajñāyajñīya* *sāmans* are being chanted, he establishes the *gārhapatya* fire on the *sambhāras* (the earthy and wooden materials scattered as above) by repeating certain mantras according as the sacrificer

2247. The *daśa hotṛaḥ* are the ten sentences occurring in Tai. Ā. III. 1. viz. ओं विसिः सुहृः । विस्रमावपद् । वानेदिः । आधीर्त्तं वदिः । केतो अग्निः । विज्ञातमग्निः । वाक्पतिर्होता । मन उपवक्ता । मानो हविः । सामावपुः । Vide Ait. Br. 24. 6 for the ten in a different order. It should be noted that here ten things connected with the human body are identified with ten things connected with *homa*.

2248. The *catur-hotṛs* are the mantras in Tai. Ā. III. 1-5 commencing with 'cittih srak'. Vide also Tai. Br. III. 12. 5 and note 204. The Ait. Br. 24. 4 says 'देवानां वा एतच्छाजिदं सुहृदं नाम पञ्चतुर्होतारः'. The *daśahotṛ* mantras in the preceding note are only a portion of the *catur hotṛ* (vide Śhryapa on Tai. Br. III. 12. 5). In the Tai. Br. I. 1. 8 it is said इन्द्रमग्निमावत आहवनीय आधीपमाने । ... वामदेवमग्निमावत उहृत्तिपमाने । ... सुहृदमग्निमावत आहवनीय आधीपमाने ।

has a certain gotra²¹⁴ (or pravara) and the first vyāhṛti (i. e. bhūh) or the first two vyāhṛtis (bhūh, bhuvaḥ), the first two Sarparājñi formulæ and the first of the Gharmaśiras texts. The formula for establishing the gārhapatya according to the gotra is stated in note 2249. When establishing the gārhapatya on the sambhāras the adhvaryu further repeats certain mantras (given in Āp. Śr. V. 12. 2) and then the yajamāna invokes the fires with the mantra 'sugārhapatyo' (Tai. Br. I. 2. 1) and the adhvaryu makes the yajamāna repeat the Gharmaśiras formulæ. The adhvaryu strews darbhas round the gā-hapatya (i. e. he does paristaraṇa).

The procedure for establishing the āhavanīya is to be so arranged that the fire is actually established when half of the sun's disc rises above the eastern horizon. The adhvaryu lights fuel-sticks on the gārhapatya for being carried forward and he takes in a vessel the sand on which fire would be supported to the accompaniment of four verses. Then while carrying the fire, he raises a little the kindled bundle of fuel-sticks and holds the fire on the sand. Then the adhvaryu makes the yajamāna repeat in the right ear of the horse the Agnitanū formulæ (set out in Āp. Śr. V. 13. 7), holds the fire for some time and then lays it down in the place for the āhavanīya.

2249. When the sacrificer is a Bhārgava the formula is शुक्लो र्वा देवानां जलेनावधानीति भार्गवस्यावधानात्. If he is an Āngirasa or any brāhmana who is not a Bhārgava or Āngirasa the formulæ are respectively अद्विरसा र्वा &c. and आद्विरवानां र्वा. In the case of a king, a kṣatriya, a vaiśya or a rathakāra sacrificer the formulæ respectively are वज्रवर्य र्वा राज्ञो वतपते -- वधानि, इन्द्रस्य त्वेन्द्रियेण वतपते... वधानि, मनोससा घान्त्यो वतपते ... वधानि, काशुणा र्वा देवानां &c. Vide तै. ब्रा. I. 1. 4. for the mantras शुक्लो र्वा &c. The सर्पराज्ञी formulæ are शुमिर्मुखा द्यौर्वाग्निनाभरिषं महिरवा उपस्थे ते देव्यदिहेऽग्निमथा-द्यावादृषे. &c. in तै. सं. I. 5. 3 and in I. 5. 4 it is stated सर्पा ये जौर्धन्योऽग्नि-मन्वत स एतं कसर्पारः कादृषेयो मन्वतपश्यन् ... सर्पराज्ञिपाञ्चमिर्वाहपरवनावधानि &c. सरपावाड says (III. 4) 'शुमिर्मुमेति चतस्रः सर्पराज्ञिणः.' The formulæ called gharmaśirāṃśi are set out in Āp. Śr. V. 12. 1 and Satyagṛādhā III. 4. They occur in तै. ब्रा. I. 1. 7 and are: धर्मः निरस्तद्वयमग्निः सं दिवः पशु-भिर्मुषः । दृष्टिलोकाय तनयाय वचः । वातः पावस्तद्वयमग्निः सं दिवः पशुभिर्मुषः । स्वदिते लोकाय तनयाय पितृ वचः । अर्धश्चक्षुस्तद्वसौ सूर्यस्तद्वयमग्निः सं दिवः पशुभिर्मुषः । यते शुक्र शुक्रं वर्चः शुक्रा तयुः शुक्रं यजोतिरजसं तेन मे द्यौर्दिदि तेन त्वादृषेऽग्निनाग्रे बह्वणा । Out of these धर्मः ... वचः is repeated when establishing गार्हापत्य, वातः पाञ्च ... पच, when establishing अन्नाहार्यपचन (वृषिणात्रि) and अर्धश्चक्षु ... बह्वणा when establishing आहवनीय. Vide तै. ब्रा. I. 1. 8 for this. The Gārhapatya mound is circular, that of the āhavanīya is square and that of the Dakṣiṇāgni is semi-circular. All three are about one square aratā in area.

The Āgnidhra priest then brings domestic fire or produces fire by attrition, sits down with his knees raised up, and establishes the dakṣiṇāgni, while the Yajñāyājūiya sāman is being chanted and follows the procedure of repeating formulae according to the gotra (as above) and repeats the 2nd vyāhrti (bhuvaḥ), the three Sarparājāl formulae and the 2nd Gharmanīras (viz. the verse 'vātaḥ paca'). After repeating several other formulae (as in Āp. Śr. V. 13. 8) he sets down dakṣiṇa fire on the sambhāras.

The fire brought for establishing ²²⁵⁰ dakṣiṇa fire may be fetched from the house of a brāhmaṇa, a kṣatriya, a vaiśya or a śūdra who is extremely prosperous like an asura (if the sacrificer desires prosperity), but he should thereafter never eat at that man's house; or (according to Baud. Śr. II. 17) it may be brought from the gārhapatya fire or according to Āśv. from the house of a vaiśya or of any rich man or it may be produced by attrition.

When the āhavanīya fire is being taken (in a vessel) from the gārhapatya the Vāmadavya is chanted and they proceed towards the east preceded by the horse, ²²⁵¹ repeating three mantras. To the south of the *uhāra* the brahmā priest makes a chariot or a chariot wheel move up till three revolutions of the wheel take place (six times for an enemy). A third part of the distance (between the gārhapatya and the place for āhavanīya) the fire is carried at the height of the knee, the 2nd third at the height of the navel, the last third at the height of the mouth. No one is to come between the sun and the fire. He takes the fire with both his hands stretched to the right. In the middle of the distance the yajamāna gives a gift to the priest. In the middle of the distance the adhvaryu puts down a piece of gold and then crosses over it with the mantra 'nākosi.' The adhvaryu makes the horse that faces the east go over the sambhāras to their north with its right hoof placed in such a way that the live coals of the fire when established would fall on the foot-print made by the horse and making the horse turn to its right he again makes the horse go over the sambhāras with a formula 'yadakraṇḍaḥ' (Rg. I. 163. 1). The horse is held

2250. अपि वा गार्हपत्यादिवान्वाहार्पणममावृचति । बी. ओ. II. 17; इतरेदिदराहो वृत्तिगार्हपत्यानीप विदुःकुलादिवचतो वेदधोमप इत्येके विषमाले वा मन्त्रपर्यायमिहस्तं वा मन्त्रिवा गार्हपत्यादाहर्णीपं मन्त्रस्तुद्धरेत् । आश्व. ओ. 1. 2. 1.

2251. Vide Tai. Br. I. 1. 7 for the mantra गार्हपत्यमग्निं (which is mentioned in Āp. V. 14. 5) and the words गार्हपत्यमग्निं गार्हपत्यमग्निं.

facing the west to the east of the place for the āhavanīya. The horse must be young and according to *Paṅgyāyani Brāhmaṇa* a young bull may do (if a horse is not available). According to the *Bahvṛca Brāhmaṇa* the (āhavanīya) fire should be established on the footmark of an animal called *Kamaṇḍalu* or of a goat (according to *Vājasaneyaka*). Then the sacrificer mutters auspicious formulæ²²⁵² and sends to his enemy (a curse) with the formula 'go to him, O fire, with thy terrible forms.' Having invoked the fire with the verse 'Yad-idam divaḥ' (*Tai. Br. I. 2. 1*) he turning his face to the west and standing to the east establishes the āhavanīya fire. The āhavanīya is laid down upon the *sambhāras* when the *Brhat Sāman*, the *Syāita*, *Vāravantiya* and *Yajñāyajñīya* are being chanted, and the procedure of repeating consecrating mantras according to gotra is being followed, when all the *vyāhrtis*, all the *Sarpa-rājñī* mantras, the third *Gharmaśīras* formula and certain other verses are recited.²²⁵³ The sacrificer invokes the āhavanīya when it is being established with the formula 'ānāśe &c.' (which occurs in *Tai. Br. I. 1. 7*) and he follows the priest (whether *adhvaryu* or *agnīdhra*) in repeating the various *vyāhrtis*, the *Sarpa-rājñī* verses and the *Gharmaśīras* formulæ. The fire when established should be propitiated with clarified butter and plants (i. e. fuel-sticks) after repeating certain formulæ (set out in *Āp. V. 16. 4*). The *sāmans* are sung by the *brahmā* priest in *Agnyādheya* (and there is no *udgār* priest).²²⁵⁴

The *sabhya* and *āvasathya* fires are established with domestic fire or fire produced by attrition or with fire taken from the

2252. *Tai. Br. I. 1. 7* has the words चक्रमानः शिवा जपति and the verses ऐ ऐ &c. (set out in *Āp. V. 15. 2*).

2253. The verses 'abhi tvā śūra' (*Rg. VII. 32. 22*), 'kayā na-citra' (*Rg. IV. 31. 1*), 'tvām-iddhi havāmahe' (*Rg. VI. 46. 1*), 'śavam na tvā vāravantam' (*Rg. I. 27. 1*), 'abhi pra vaḥ surādhasam' (*Rg. VIII. 49. 1*), 'yajñāyajñā vo' (*Rg. VI. 48. 1*) are respectively the *sāmans* called *Rathantara*, *Vāmadevya*, *Brhat*, *Vāravantiya*, *Syāita* and *Yajñāyajñīya*. All these verses occur in the *Sāmaveda* (vide vol. III. p. 83, 87, 330, vol. I. p. 120, 483 and 147 respectively, B. I. series). Vide *Tai. S. V. 5. 8. 1-2*, *Alt. Br. 19. 6* for the names of these and other *sāmans*. *Jai. (III. 3. 9)* declares that, though *sāman* verses are as a rule to be chanted loudly, in *adhāna* they are to be uttered inaudibly (*upāśāna*), since *adhāna* is to be done with *yajurveda* procedure.

2254. *Jaimini* in *Pūrva-mīmāṃsāśāstra* (X. 8. 9-11) discusses the question whether the *brahmā* priest must chant these *gānas* or whether there is an option. Vide *Tai. Br. I. 1. 8*.

śhavanīya, according to the mode of establishment dependent on the gotra as stated above. He puts on each fire three samidhs of the aśvattha tree with three verses (Rg. IX. 66. 19, 21, 20) and three samidhs of śamī smeared with ghee after repeating certain mantras (Rg. IV. 58. 1-3). Or these samidhs may be offered in the śhavanīya (if sabhya and āvasathya are not kept up).

Then he offers a pūrṇāhuti,²²⁵⁵ the sacrificer gives gifts, mutters certain auspicious formulæ, waits in worship upon the five (or three) fires. Then if the yajamāna is a kṣatriya dice play takes place. The gifts given to all the four priests are cloth, a cow and bull, and a new chariot, while a goat, pūrṇapātra and a pillow of several coloured threads are given to the āgnidhra, a horse to brahmā, a bull to adhvaryu, and a dhenu to the hotṛ. There are larger gifts specified according to the sacrificer's ability.

Kāt. (IV. 10. 16) ordains that after establishing the Vedic fires the yajamāna should observe complete celibacy for 12 nights, 6 nights or at least three nights, should sleep near the fires on the ground (and not on a cot), should offer *homa* of milk to the fires. Baud. II. 20 prescribes further observances for twelve days.

Punarādheya: When within a year after a man sets up the Vedic fires he suffers from severe illness (such as dropsy) or suffers loss of wealth or his son dies or his near relatives are harassed or made captive by his enemies or he becomes cripple in a limb, or if he is desirous of prosperity or fame he again sets up the fires. The procedure is essentially the same as for agnyādheya with a few differences e. g. fires are fed with kuśa

²²⁵⁵ The com. on Kāt. IV. 10. 6 explains पूर्णं पुनः अहुतिः पूर्णहतिः. The procedure ordinarily applying to all ahutis of clarified butter is: The adhvaryu puts butter into the butter-pot, which is placed on the gārhapatya fire to melt. Having wiped the aruṇa (dipping spoon) and juhū (offering spoon) with darbha grass and having taken the butter pot off the fire he dips two darbha blades used as strainers (pācitra) into the heated butter and fills the juhū with the aruṇa. Then he takes a samidh, walks over to the north side of the śhavanīya, strows darbha grass round it and puts the samidh on that fire. Then he sits down with bent right knee, pours the butter in the juhū on to the fire with the word svāhā and the sacrificer utters the formula 'agnaya idam'na mama'. This holds good in agnyādheya and agnihotra, but in many other rites the principal (pradhāna) offerings are offered while the priest is standing.

grass and not with wood nor with fuel-sticks, the two *śijabhāgas* are for agni alone (while in the model sacrifice they are for Agni and Soma), the *punarādhya* is performed in the rainy season and at mid-day. Other differences and details are passed over.²²⁵⁶ Jai. (VI. 4. 26-27) states that *punarādhya* is a *prāyaścitta* only if both the fires (*gārhapatya* and *āhavanīya*) have been extinguished or discontinued and (in X. 3. 30-33) that when *punarādhya* is resorted to for some desired object, the fees that are prescribed in *agnyādhāna* are not the fees to be given, but other *dakṣiṇā* is given.

Agnihotra

According to Gau. VIII. 20 there are seven forms of *havīryajñas* of which *agnihotra* is the second. From the evening of the day of *agnyādhya* the house-holder has to perform *agnihotra*²²⁵⁷ (burnt offering of cow's milk &c.) twice daily in the evening and morning to the end of his life or till he becomes a *śaṁnyāsin*, or as the Sat. Br. (XII. 4. 1. 1) says 'Those who offer *agnihotra* indeed enter upon a long sacrificial session; *agnihotra* indeed is a *sattra* that ends with old age or death, since he becomes free from it only by old age or death.' *Satyāśādhā* prescribes (III. 1) that from the time of setting up the three *śrauta* fires, *agnihotra* and *darsapūrṇamāsa* are obligatory on all members of the twice-born classes and he holds that the *niśāda* and *rathakāra* also are bound to perform them, though other *sūtrakāras* are opposed to this. Vide pp. 45-47 above. Jai. (VI. 3. 1-7 and 8-10) holds that *agnihotra* being obligatory, it may be undertaken even by him who is not able to perform every detail of it in its entirety, but that a *kāmya* rite should be undertaken only by him who is able to carry out every detail. Vide also Jai. II. 4. 1-7 where '*yāvajjīvam-agnihotram juhōti*' is explained as laying down a

²²⁵⁶ Vide Tai. S. I. 5. 1-4, Tai. Br. I. 3. 1, Sat. Br. II. 2. 3, Xēv. II. 8. 4-14, Ap. V. 26-29, Kāt. IV. 11, Baud. III. 1-3 for details.

²²⁵⁷ The word *agnihotra* is derived in the Tai. Br. II. 1. 2 as the rite in which *homa* is offered to Agni and Śāyana says अग्नये होवे होमोऽस्मिन्महर्षि इति बहुव्रीहिस्तुल्यस्याग्निहोत्रमिति कर्मनाम । अग्नये होत्रमिति तत्पुरुषस्तुल्यत्वाद्द्विनाम । Vide Jai. I. 4. 4 (which establishes that in अग्निहोत्रं जुहोति स्वर्गकामः the word '*agnihotra*' is the name of a rite). The Sat. Br. XII. 4. 1. 1 says 'क्षीयेत्तत्र ह वा एत उपपन्नं वेदग्निहोत्रं जुहोत्येतद्वै जरामर्षं सर्वं पदग्निहोत्रं जरया वाच होवासात्ममुच्यते सुत्युना वा'. संत्वापाद (III. 1) says 'आधानादग्निहोत्रं दशपूर्णमासी च निपती । निषादरथकारपोराधानादग्निहोत्रं दशपूर्णमासी च निपत्येते'.

characteristic required of the performer. The several sūtras present differing details and mantras.²²⁵⁸ According to one view all the three fires are permanently maintained by the house-holder²²⁵⁹ (Kāt. IV. 13. 5); according to others only the gārhapatya is permanently kept (Āp. VI. 2. 13) and the dakṣiṇāgni is permanently kept only if it was set up by attrition at the time when the house-holder performed agnyādheya. The house-holder calls upon the adhvaryu to bring the āhavanīya from the gārhapatya in the evening and also in the morning; this is so only if the yajamāna engages an adhvaryu in the daily agnihotra, but if the yajamāna does the daily agnihotra himself this call is unnecessary. As to the dakṣiṇāgni in the daily agnihotra, Āśv. (II. 2. 1) mentions several alternatives viz., it may be brought from the house of a vaiśya or from the house of any rich man or it may be produced by attrition or it may be kindled into flames if it is kept permanently. He should take burning coals from the kindled gārhapatya in a vessel and carry them to the place of the āhavanīya with the mantra 'devam tvā devebhyaḥ śriyā uddharāmi' and should repeat when carrying the burning coals towards the east the mantra 'raise me up from sin that I knowingly or unknowingly may have committed; save me from all the sin that I may have committed in the day' (this in the evening agnihotra, in the morning agnihotra it being said 'sin that I committed at night'). Vide Āśv. II. 2. 3 and 6, Āp. VI. 1. 7, Baud. III. 4. He should face the sun and place the burning coals in the āhavanīya mound with the mantra (anṛtābutim &c., in Āśv. II. 2. 4, Āp. VI. 1. 8, Baud. III. 4). In the morning agnihotra also he should face the sun and do other things stated above. According to Kāt. (IV. 13. 2) the evening agnihotra is to be commenced before the sun sets and the morning one before the sun rises. Āśv. says that the homa is performed

2258. Vide Sat. Br. II. 2. 4 ff., Tai. Br. II. 1. 1-11, Ait. Br. 25. 1-7, Āp. 6, Kāt. 4. 12-15, Āśv. II. 2-5, Baud. III. 4-9, Sat. III. 7.

2259. Those called gataśri perpetually maintain the three fires (Kāt. IV. 13. 5 and Āp. VI. 2. 12). They are a thoroughly learned brāhmaṇa, a victorious kṣatriya king and a vaiśya who is the leading man of his village. 'गतश्रियस्तु सर्वेऽग्रयः सदा धार्यन्ते। जघो ह वै गतश्रियः क्षुद्रवान् बाह्व्यः क्षत्रियो विजयी राजा वैजयो ग्रामणीरिति' पट्टलि in com. on Kāt. IV. 13. The word 'gataśri' occurs in Tai. S. II. 5. 4. 4 and Sat. Br. I. 3. 5. 12. 'जघो वै गतश्रियः क्षुद्रवान् ग्रामणी राजस्यस्तेषां गतेन्द्रो देवता' तै. सं. II. 5. 4. 4. गतश्री is to be explained as 'गता गता और्ध्वनाम्नी, गता और्ध्वमिति वा' com. on Kāt. IV. 13. 5.

after the sun sets. There have been two views on this point from very ancient times viz. whether agnihotra is to be performed before sunrise or after sunrise. Vide Ait. Br. 24. 4-6 and Kauṣṭaki Br. II. 9. Āp. (VI. 4. 7-9) mentions four views as to both evening or morning time for agnihotra viz. it should be the *samdhī* of day and night for both or it may be when the first star is seen or in the first watch of the night or in the 2nd (for evening agnihotra) and at dawn, or when a part of the disc of the sun just appears on the horizon or after the sun comes up. The householder performs agnihotra after finishing his *samdhya* adoration. There is a difference of opinion, some holding that the homa in the grhya fire should precede the agnihotra in the Vedic fires, while others hold that it should come after the Vedic agnihotra.²²⁵⁰ The householder after performing *samdhya* follows either of two modes (Kāt. IV. 13. 12 and IV 15. 2, Āp. VI 5. 3, according to his śākha), goes towards the āhavanīya through the space between the places of the gārhapatya and dakṣiṇāgni or by a route to the south of these two fire places and having gone round the āhavanīya sits down to the south in his usual place (or crosses from the western side of the āhavanīya and sits down to its south) and the wife also sits in her place (Kāt. IV. 13. 13, Āp. VI 5. 1-2). The householder then sips water (performs *ūcamana*) with the words 'vidyudasi vidya me pāpmānam-ṛitāt satyam-upaimi mayi śraddhā' (Āp. VI 5. 3). The wife also sips water.²²⁵¹ Then both husband and wife should observe silence till the agnihotra (morning or evening) is gone through. A man who has no wife can perform the daily agnihotra (vide Ait. Br. 32. 8). The adhvaryu performs *parisamūhana* (wiping with the wet hand from the north-east to the north) thrice for the three fires. He strews round the

2250. संप्रवापन्दवानग्नये पूर्यमग्निहोचयामस्ततः स्मार्तेष्टीः । तदुक्तम् । श्रोत्रं वैतानिके कुर्यात् स्मार्ते कुर्वादिचक्षणः । स्मृतीनां वेदमूलत्वात्स्मार्ते केचित्तु सा विदुः ॥ इति । com. on कात्याय. श्रौ. IV. 13. 12 and cited as मन्वाज्य's in the चन्द्रोदय quoted in आचाररत्न p. 52.

2251. The paddhati in the com. on Kāt. IV. 13 remarks उपवेदान-स्पतिरिक्तं पत्नी किमपि न करोतीति संमदायः । सञ्ज सायुज्यम्. This shows how gradually the wife lost all importance in Vedic rites and came to be a mere silent spectator of all the weary details that had to be gone through by the sacrificer and the priest. Jaimini VI. 1. 17-21 stated generally that the husband and wife co-operated in performing yajña, but in VI. 1. 24 he qualifies the general statement by saying that the wife cannot do all the actions which are to be done by the sacrificer, but only those which she is expressly asked to do in the texts.

āhavanīya fire darbha grass (performs paristarapa) in such a way that the darbhas to the east and west have their ends turned to the north and of those to the north and south turned to the east and the strewing proceeds from the east, then to the south, then to the west and then to the north. In the same way he strews darbha grass round the gārhapatya and then round the dakṣiṇāgni. Taking water in his right hand, he sprinkles it round the āhavanīya first, beginning from the northeast and ending in the north. Then he walks towards the west pouring a continuous stream of water from the āhavanīya up to the gārhapatya. He then sprinkles (performs paryuṣaṇa) the gārhapatya from left to right and then the dakṣiṇāgni. Or one may sprinkle water (and this is the usual order now in the Deccan) round the gārhapatya first and then round dakṣiṇāgni and then pour a stream of water from the gārhapatya to the east up to the āhavanīya (Āśv. II. 2. 14). Āśv. (II. 2. 11-13) says that the mantra in paryuṣaṇa is 'ṛtasatyābhyām tvā paryuṣāmi' and each fire is sprinkled thrice, water being taken freshly at each time and the mantra being repeated each time and that sprinkling may first be done round the dakṣiṇāgni, then round gārhapatya and then āhavanīya. Vide Kāt. IV. 13. 16-18, Āp. VI. 5. 4.

The homa is performed with cow's milk for him who performs agnihotra as a sacred duty and not for any particular reward in view, but one who desires to secure a village or plenty of food, or strength or brilliance may employ respectively yavāgū (gruel), cooked rice, curds or clarified butter (Āśv. II. 3. 1-2). Then an order is issued to the person engaged to milk the agnihotra cow²²⁸² that stands to the south of the sacrificial ground with her face to the east or north and that has a male calf. At the time of milking the calf is to the south of the cow, and first sucks milk and then the calf is removed and the milking is done. The person to milk the cow should not be a śūdra (Kāt. IV. 14. 1), but Āp. (VI. 3. 11-14) allows even a śūdra to milk the cow, while Baud. (III. 4) says that he must be a brāhmaṇa. Rules are laid down about the udders from which milk is to be drawn and about persons for whom it is to be drawn (Śat. III. 7 based on Tai. Br. II. 1. 8). The milking is not to be begun by pressing the udders, but by making the

2282. Tai. Br. II. 1. 6 identifies the cow with agnihotra and II. 1. 7 states that the cow's milk in its various stages belongs to various deities since the time it is in the udder (when it is Raudra) till after it is offered (when it is dear to Indra).

calf suck them first (*na stanān sammṛśati* ' Āp. VI. 4. 2 based on Tai. Br. II. 1. 8). Milking is to be begun the moment the sun sets (Āp. VI. 4. 5). The vessel in which the milk is to be held is of earthenware manufactured by an *śrya* (i. e. one who belongs to the three regenerate classes), but without using a wheel and the vessel must have a wide mouth and straight sides and not slanting ones (Kāt. IV. 14. 1, Āp. VI. 3. 7). It is called *agnihotrasthāli* (Āp. VI. 3. 15). The *adhvaryu* takes from the *gārhapatya* fire some burning coals for boiling the milk and keeps them to the north of the *gārhapatya* in a separate spot. Then he goes near the cow, holds the vessel in which the cow has been milked, brings it towards the east of the *śhavanīya*, sits to the west of the *gārhapatya* and heats the vessel on the burning coals mentioned above. He takes a *darbha* blade (other than one of those that are strewn round the *gārhapatya*), kindles it and holding it over the milk illuminates the milk with its light. He then takes water in a *sruva* and sprinkles one drop or some drops into the boiling milk (Āśv. II. 3. 3 and 5). He should then again hold a burning blade (the same blade used before) over the hot milk and light it up. He does this thrice and then casts away the blade to the north.²²⁶³ There was a difference of view whether the milk to be offered should be brought to the boiling point or should only be simply hot (vide Śat. Br. II. 3. 1. 14-16 and com. on Kāt. IV. 14. 5). Then the pot of milk is slowly lifted with three mantras and drawn down to the north from the burning coals (Āśv. II. 3. 8, Tai. Br. II. 1. 3 ' *vartma karoti* '). Then the burning coals on which the milk was boiled or heated are thrown back in the *gārhapatya* fire. Then a *sruva* and *sruca* both made of *vikāṅkaṭa* wood are cleaned with the hand (to remove dust) and are heated on the *gārhapatya* (or *śhavanīya* according to Āp. VI. 7. 1). He then again heats the *sruca* and *sruva* on the *gārhapatya*, asks the *yajamāna* ' shall I take out milk from the pot²²⁶⁴ with the *sruva*)' and the *yajamāna*

2263. The Tai. Br. II. 1. 3 says: *उद्दीचोऽह्वरान् निष्कृष्याभिजयति । यन्मान करोति । ... अभिघ्नोत्तयति । ... विः परं निष्करोति । ... उद्दीचीनमुद्रासयति ।* The sprinkling of water from the *sruva* on the milk is called *pratiṣeka* (Āp. VI. 6. 3-4). This is referred to in Tai. Br. II. 1. 3. The *sruca* with which *agnihotra* is offered is called *agnihotra-havaṇi*, which is made of *vikāṅkaṭa* wood, is as long as one's arm or *aratni* (Āp. VI. 3. 6 and com. thereon).

2264. Āp. VI. 7. 1 states that words addressed by the *adhvaryu* differ according to the time ' *हिरण्यपटिरपमुत्पलाशत ओतो यज्ञानामित्यग्निहोत्रहवणी-मभिगन्धोमुक्षेयामि इत्थं वेदेभ्यः पाप्मनो यजमानमिति साधनाह । ओमुक्षयामिति यतः ।* '

replies standing 'Yes, do take out'. Then the *adhvaryu* holds in his right hand the *sruva* ladle and in his left hand the *agnihotra-havani* with its mouth turned upwards, pours out into the *agnihotra-havani* milk from the milk pot (already heated) with the *sruva* four times²²⁶⁵ and keeps the *sruva* in the milk pot. In *Āp.* VI. 7. 7-8 and *Āśv.* II. 3. 13-14 it is said that the *adhvaryu* knowing the mind of the householder should draw the fullest ladle for the most favourite son of the sacrificer or if the latter desires that the eldest son should be most prosperous and the later ones less and less, then the first ladle is filled to the fullest; on the other hand if he wishes the youngest to be prosperous then the last ladle drawing is the fullest. Then the *adhvaryu* carrying a *samidh* of *palāśa* wood a span in length over the rod of the *sruca* (inserting his finger between the two), holds the two together over the *gārhapatya* very near its flames, carries the *sruca* towards the *āhavanīya* holding it as high as his nose; when in the midst of the distance between the *gārhapatya* and the *āhavanīya*, he brings the *sruca* down (to the level of his navel) and then again raising it up as high as his mouth, he reaches the *āhavanīya* and places the *sruca* and *samidh* on *darbha* blades (on the *kūrca*, says *Baud.* III. 5) to the west of the *āhavanīya*. He himself sits to the northwest of the *āhavanīya* facing the east, bends his knees, holds the *sruca* in his left hand and with the right hand offers the *samidh*²²⁶⁶ in the midst of the *āhavanīya* fire with the mantra 'rajatām tvāgnījyotiṣam' (according to *Āśv.* II. 3. 15). Then he sips water with the mantra 'vidyud-asi vidya me pāpmānam-ṛit-satyam-upaimi' (*Āp.* VI. 9. 3, *Āśv.* II. 7. 16). When the *samidh* has caught fire and is burning brightly, he offers the first oblation (of milk) on the *samidh* about two finger-breadths from its root with the mantra 'om bhūr-bhuvah-svarom, agnirjyotir jyotiragnih svāhā' (*Vaj. S.* III. 9). According to *Kāt.* he may optionally repeat the mantra

2265. Milk is poured five times for those who are called *pañcāvattins* such as householders whose gotra is *Jamadagni* (*Āp.* VI. 8. 2). According to *Baudhāyana* (*pravarādhyāya* 5) *Vatsas*, *Bidas* and *Ārṣṭi-ṣeṣas* are *pañcāvattins*. *Āp.* sets out the five mantras repeated at each of the five times when milk is poured with the *sruva*.

2266. The mantras differ according to the *sūtra*. According to *Āp.* VI. 9. 3 one *samidh* or two or three may be offered and he prescribes different mantras for the three. The *Tai. Br.* II. 1. 3 upholds the offering of only one *samidh*.

'sajūr devens' (Vāj. S. III. 10). According to Āp. (VI. 10. 8)²²⁶⁷ in the evening agnihotra the mantra is 'agnirjyotir' &c; while in the morning agnihotra it is 'sūryo jyotir-jyotiḥ sūryaḥ svāhā' (Vāj. S. III. 9). Then he places the *sruc* on the kuśa blades and looks at the gārhapatya with the thought 'bestow on me cattle'. Then he again takes up the *sruc*, makes a second offering (of milk) which is larger in measure than the first one, but this is offered silently, while he contemplates upon Prajapati in his mind²²⁶⁸. This second offering is made to the east or north of the first in such a way that the two will not come in contact. He keeps more milk in the *sruc* than what is taken up in making the second offering. He then raises the *sruc* twice (thrice according to Āp. VI. 11. 3) in such a way that the flames of the fire turn north-wards and places the *sruc* on the kūrcā. He scours with his hand turned downwards the spout of the ladle and then rubs his hand to which some drops of the milk stick on the north side of the kūrcā (the points of the kuśas that are towards the north) with the words 'salutation to the gods' (Kāt. IV. 14. 20) or 'to you for securing cattle'. Āp. (VI. 10. 10) says that he scours in the evening the *sruc* (in order to remove what sticks to it) from the end of the handle down to the bowl with the mantra 'iṣe tvā' (Tai. S. I. 1. 1. 1.) and in the morning from the bowl to the end of the ladle with the mantra 'ūrje tvā' (Tai. S. I. 1. 1. 1). Then while the palm is turned upwards, and while he wears his sacred thread in the prācināvita mode he places his fingers to the south of the roots of the kuśa blades on the ground silently or with the mantra 'svadhā pītṛbhyah' (Kāt. IV. 14. 21 and Āśv. II. 3. 21) or 'svadhā pītṛbhyah pītṛṇ jīva' (Āp. VI. 11. 4). Then he sips water (but with the sacred thread in the upavita form) with his face turned to the east. Then he walks to the place of the gārhapatya, takes a fuel-stick (samidh) in his hand while standing. He then sits down to the northwest of the gārhapatya with his face turned towards the

2267. The Tai. Br. II. 1. 2. says तस्मादुग्रं सारं दृष्ट्वा सूर्याय यातः । According to the Tai. Br. II. 1. 9 the mantras are 'अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सारं जुहोति ... सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति यातः ।'. Āp. VI. 10. 8 has the same words. Āp. VI. 10. 9 (alternatively) and Śat. III. 7. prescribe a joint mantra for a joint deity 'अग्निर्ज्योतिर्ज्योतिः सूर्यः स्वाहेति सारं सूर्यो ज्योतिर्ज्योतिरग्निः स्वाहेति यातः'.

2268. Vide Śe. Ś. II. 5. 11. 5 'तस्मान्नमसा प्रजापतये जुहोति', Śat. Br. I. 3. 5. 10, Tai. Br. II. 1. 2. अग्न्य. II. 3. 12 says प्रजापतिं नमसा प्रजापत्यं सूर्याय होमेभ्यु संपन्न.

east, bends his knee, offers the *śamīdh* in the *gārhapatya* fire, then drawing out in the *śruva* milk from the pot offers it into the fire with a mantra (*tā asya sūdadobasaḥ* Rg. VIII. 69. 3, according to Āśv. II. 3. 26, or 'Iha puṣṭim puṣṭipatir.....puṣṭipataye svāhā', according to Kāt. IV. 14. 23). He offers a second oblation of milk by the *śruva* silently according to Kāt. (IV. 14. 24) or with the words 'bhūrbhuvah svah suprajāḥ prajābhīḥ syāmi suvīro vīraiḥ supagaḥ posaiḥ' and with at least any three verses addressed to Agni and with the verses 'agna āyūṁśi pavase' Rg. IX. 66. 19-21 (according to Āśv. II. 3. 27-29). Then he offers one oblation of milk with the *śruva* ladle into the *dakṣiṇāgni* with the words 'annādāyāna-pataye svāhā' and a second one silently. He then touches water, turns northwards and with one of his fingers (with the ring finger 'anāmikā' according to Kāt. IV. 14. 26) he takes out what remains in the *śruc* and licks it noiselessly without allowing it to come in contact with his teeth. He then sips water and licks it a second time and then sips water. He then takes into another vessel or on his own palm all remnants (of milk &c.) in the *śruc* and licks the contents of the vessel or his palm once with his tongue. According to Āp. (VI. 11. 5 and VI. 12. 2) and Baud. III. 6 he holds the *śruc* in such a way that its rod is turned east or north, and licks²²⁵⁹ the *śruc* itself twice, fills it with water, pours down to the west the water (from the ladle) with the mantra 'propitiate those who partake of leavings', sips water, and wipes the *agnihotrahavani* with *darbhā* blades. Then he washes his hand, performs *ācamana* twice, goes near the *āhavanīya*, sits down, fills the *śruc* with water and spills the water from the ladle to the north of the *āhavanīya* with the words 'devān jinva'; he repeats the same process again and wearing the sacred thread in the *prācīnāvīta* form and turning to the south he pours water to the south of the *āhavanīya* for the *pitṛs* with the words 'pitṛn jinva'. He then repeats the same process as for gods and sprinkles water upwards in the north-east a third time with the words 'sapta-ṛṣṇ jinva'. He fills the *śruc* a fourth time, removes the *darbhās* from the place (*kūṛa-sṭhāna*) where they were placed to the west of the *āhavanīya*,

2259. The licking of the *agnihotrahavani* is one of the actions forbidden in the Kali age 'अग्निहोत्रहवण्यश्च लेहो लीढपरिग्रहः' quoted in Sm. C. I. p. 12; vide com. on Sat. III. 7 'वायुन्दपोद्वन्द्वश्च वा पुत्रा हिराचा मति द्विष्ट निर्लेहि' where it is said 'अत्र स्तुतावग्निहोत्रहवण्या कलौ लेहनमतिविधान-पाञ्चननमपि प्रतिबिद्धान्तो दस्तेनेरपाह्वा भाष्पकुत् ।'

pours down water on that place thrice, so as to end the stream in the east or north. He then heats the *sruca* and *sruva* on the *āhavanīya* fire together and keeps them on the *antarvadi* or hands them over to an attendant. He then offers three *samidhs* to each of the three fires in the order in which he performed *paryuṣaṇa* (i. e. in the order *āhavanīya*, *gārhapatya*, *dakṣiṇāgni*, or *gārhapatya*, *dakṣiṇāgni*, *āhavanīya*). After this the householder engages in waiting upon *agni* with *vītsapra* prayers or in a brief worship by repeating only ' *bhūrbhuvahḥ svaḥ &c.* ' (Vāj. III. 37); then he pays silent homage to the *āhavanīya* and sits near it for a moment; then he sleeps or sits near the *gārhapatya*; then he performs *paryuṣaṇa* for all the fires, then the householder breaks silence and performs *ācamana* and then when he goes out he contemplates in mind the *dakṣiṇāgni*. The wife also performs *ācamana* (at the end) silently.

According to Kāt. (IV. 12. 1-2) the *upasthāna* (worship or homage) of the fires in the evening after oblations are offered in *agnihotra* with the *Vātsapra* mantras (Vāj. S. III. 11. 36 and Śat. Br. II. 3. 4. 9-41) is optional and the householder may simply repeat one verse (Vāj. S. III. 37 and Śat. Br. II. 4. 1. 1-2). Āp. (VI. 16. 4 and 6) prescribes as *upasthāna* the six verses ' *upaprayanto* ' (Tai. S. I. 5. 5) and several others, which are passed over for want of space. There were several views about *upasthāna*, some holding that *upasthāna* was to be performed only in the evening and not in the morning, others holding that it was to be performed at both times but only with the *Vātsapra* mantras (Rg. X. 45) or with the *Gosūkta* (Rg. VI. 28) or *Aśvasūkta* (Rg. I. 163). Vide Āp. VI. 19. 4-9 to VI. 23.

Āp. (VI. 15. 10-13) has certain interesting rules about *agnihotra* in the case of *ksatriyas*. At first he says a *ksatriya* should permanently maintain the *āhavanīya* fire, but he does not perform the daily *agnihotra*. He should however send food from his house to a *brāhmaṇa* at the time when the *agnihotra* homa is ordinarily performed, whereby he secures the performance of *agnihotra*, but the *adhvaryu* should make the *rājanya* recite the mantras of the worship of fire (*agnyupasthāna* noted above). A *rājanya* however who has performed *somayāga* and always speaks the truth may perform *agnihotra* daily. Āśv. (II. 1. 3-5) says that a *ksatriya* (and a *vaiśya*) may perform *agnihotra* on the New Moon and Full Moon days, that on other

days he should send cooked food to a brāhmaṇa who is devoted to his duties and that a kṣatriya or vaiśya who always abides by truth (in thought and word) and has offered a soma sacrifice may engage in daily agnihotra. It is probable that these rules were made to allow more time to kṣatriyas and vaiśyas for their chief occupations. According to Āp. VI. 15. 14-16, Āśv. II. 4. 2-4 and others the householder should every day personally perform the agnihotra, but if he cannot do that, he must do it personally at least on *parva* days and on other days a priest, a pupil or a son may perform his agnihotra for him.

The procedure in the morning agnihotra is the same as the evening agnihotra except in a few details e. g. the paryuṣaṇa mantra in the morning is different in Āśv. II. 4. 25 'satyartābhyām tvā paryuṣāmi', while in the evening it is 'ṛtasatyābhyām tvā &c.' (Āśv. II. 2. 11), the samidh is offered into fire in the morning with the mantra 'haripim tvā sūryajyotiṣam-aharistakām-upadadhe svāhā' (while in the evening the mantra is 'rajetām tvāgni jyotiṣam rātrim-istakām-upadadhe svāhā' Āśv. II. 4. 25 and II. 3. 15); the mantra in offering an oblation of milk in the fire in the morning is 'bhūrbhuvah-svarom, sūryo jyotiṣ jyotiḥ sūryaḥ svāhā', while in the evening the word 'agniḥ' is substituted for 'sūryaḥ' (Āśv. II. 4. 25 and II. 3. 16). Vide Kāt. IV. 15 for further details.

The sūtras set out rules about what the householder is to do when he leaves his home for one night or for a longer period. Vide Śat. Br. II. 4. 1. 3-14, Āśv. II. 5, Āp. VI. 24-27, Kāt. IV. 12. 13-24. According to Āśv. the important rules are: he kindles the fires into flames, sips water (ācamana) and performs the worship of the āhavanīya, gārhapatya and dakṣiṇāgni by going near them and repeating respectively the three mantras 'śamśya paśūn me pāhi', 'narya prajān me pāhi' and 'atharva pitum me pāhi' (all three in Vāj. S. III. 37). Then while standing near the dakṣiṇāgni he should look at the other two with the mantra 'imān me mitrāvaruṇāu gṛhān gopāyataṁ punar-āyanāt' (Kāthaka S. VII. 3., Mai. S. I. 5. 14, with variations). He then traces the same way back and comes to the āhavanīya and offers worship to it with the mantra 'mama nāma' (Tai. S. I. 5. 10. 1, quoted in note 553 above). He should then start on his journey without looking back at his fires and should mutter the hymn 'mā praṇama.' When he reaches a place from which the roof of his fire-house is not visible he may break silence. On reaching the road leading from his house to

his destination he should recite 'sadā sugaḥ' (Rg. III. 54. 21). When he returns from his journey to his village, he should repeat 'api panthām' (Rg. VI. 51. 16). He should then observe silence, take fuel-sticks in his hand and on learning that his fires have been kindled into flames (by his son or pupil) he should look at the āhavanīya with two verses (set out in Āśv. II. 5. 9). Then placing the samidhs he does homage to the āhavanīya with the verse 'mama nāma tava ca' (Tat. S. I. 5. 10. 1) and then he places samidhs on the āhavanīya, gārhapatya and dakṣiṇāgni with one manṭra each (which are Vaj. S. III. 28-30).

These rules apply when the house-holder alone goes on a journey leaving the wife at home. When the house-holder is away alone it is his duty to perform all actions at the time of agnihotra and darsapūrṇamāsa (such as sipping water) which he can perform without his fires and to go mentally²²⁷⁰ through the whole procedure and to observe all vrata (such as subsisting on roots and fruits when required). Vide Āp. IV. 16. 18, Kat. IV. 12. 16 and com. thereon. When he goes on a journey alone he should entrust his fires to his wife and should appoint a priest to perform the necessary rites (vide note 1634 above). When the house-holder starts on a journey accompanied by his wife he should take his fires with him. If both husband and wife go on a journey without taking their fires with them, then a priest cannot offer the agnihotra homa in their absence and on return the house-holder has to again set up the fires (has to perform *punarādhāna*).²²⁷¹

2270. 'ममसा वैत्यक्तं कर्म पशुसज्जपतम्वितः । उपारंश्च क्षुत्तिः सर्वं पशुकालमनुज-
जेत् । गोभिलस्मृति II. 157; पशुसज्ज विहारमभिसुप्तो वाजमानं जपति । आप. IV. 16. 18.

2271. असमर्थं तु युष्मरेयो... मरेधुतममर्थेहिम् ॥ विहायाति सभार्येयोरसीमास्तुल्यं
गच्छति । होमकालात्पदे तस्य पुनराधानमिदमेत ॥ गोभिलस्मृति III. 1-2, quoted by
दशरथरत्नाकर p. 101 and वृद्धत on आप. श्रौ. VI. 27. 5. For the first verse,
see n. 1635 above.

(as seen at the *Mīmāṃsā Vidyālaya*, Poona)



५ = मण्डिता



पत्नी

पत्नी

CHAPTER XXX

DARŚA-PŪRṆAMĀSA ²²⁷²

The Darśapūrnamāsa sacrifice is the pattern or archetype (*prakṛti*) of all other iṣṭis (which are called vikṛtis or modifications). The śrauta sūtras therefore describe first the Darśapūrnamāsa at length, though in the order of time agnyādhāna comes first. Āśv. II. 1. 1 says that all iṣṭis, sacrifices in which an animal is offered and those in which soma is offered are explained by the Pūrnamāsa iṣṭi. According to Āp. III. 14. 11-13 a person, after he sets up the three fires, has to perform the Darśapūrnamāsa throughout his life (till he becomes a śaṁnyāsīn) or for thirty years (after which he may stop) or till he becomes very old (and unable to perform the rite).²²⁷³

The word 'amāvāsyā' literally means 'the day when (the sun and the moon) dwell or are together.' It is that *tithi* (day) on which both the sun and the moon are the nearest to each other, while pūrnamāsa is 'the *tithi* on which the sun and the moon are at the greatest distance from each other.' Pūrnamāsa means 'that moment when the moon is full.' Darśa has the same sense as amāvāsyā. Darśa is taken to mean 'the day on which the moon is seen only by the sun and by no one else.' Darśa (*m*) and pūrnamāsa (*m*) secondarily mean the rites that are performed on the amāvāsyā and the pūrnamāsa respectively.²²⁷⁴ An iṣṭi means a sacrifice in which the sacrificer employs four priests.

2272. Vide Tai. S. I. 1. 1-13, I. 6-7, II. 5-6, Śat. Br. I. (S. B. E. vol. 12 pp. 1-273), Āśv. I. 1. 4-1. 13, 10, Āp. I-IV, Kat. II-IV. 5, Band. I.

2273. 'यावज्जीवं पूर्णमासान्वा पजेत' quoted by Sabara on Jai. X. 8. 36. Vide Śat. Br. XI. 1. 2. 13 (S. B. E. vol. 44, p. 5) for 30 years. साम्वा यावज्जीवं पजेत। निशतं वा वर्षाणि। अर्धौ वा विरेते। आप. III. 14. 11-13.

2274. Vide वैजपथी on सत्याषाढ (I. 1. 'संपूर्णं वा') "मोक्षितः। यः परमो विपक्षः पूर्वाह्णसोः सा पूर्णमासी यः परमः संनिक्षः साऽमावास्या। ... तथा पूर्णो मासश्चन्द्रमा वसिष्ठेन स इत्यपि पूर्णमासस्य निर्वचनमुक्तम्। ... यतो न दृश्यते सूर्यसह-भाषाद्वो 'अमावस्यदन्त्यतरस्याम्' (याजुषि 3. 1. 132) इति याजुषिस्मृत्यामि च सह वसतश्चन्द्राकावलिखिते त्वमावारथाह्णस्यथा च सूर्येव दृश्यते प्राप्तेनेति पूर्णमासो व्याख्यातः।"

A sketch of the darśapūrṇamāsa īṣṭi is given below principally based upon the śrautasūtras of Satyaśādhā and Āśvalāyana.

One who has performed agnyādheya should begin the performance of darśapūrṇamāsa on the first Full Moon day after it. The īṣṭi on the Full-moon day may occupy two days, but all the actions to be performed in it can be compressed into one day.²²⁷⁵ If extended over two days it is performed on the full moon day and the *pratipad* (the first day of the dark half that follows the Full Moon day), the former being called *upavasatha* day²²⁷⁶ and the latter *yajñīya* day. On the *upavasatha* day agnyanvādhāna (offering fuel-sticks into fire) and paristarāna are performed in the case of the pūrṇamāsa rite and on the *yajñīya* day the rest is performed. If it is the first pūrṇamāsa īṣṭi or the first darśa īṣṭi, then the sacrificer has to perform the Anvārambhapīyā īṣṭi, which is briefly described in the note below.²²⁷⁷

On the morning of the full moon day the sacrificer, after the performance of his daily agnihotra, sitting on a seat of darbhas to the west of the gārhapatya, holding kuśa grass in his hand and performing prāṇyāma and accompanied by his wife, makes a *sankalpa* (resolve) as noted below.²²⁷⁸ Then he says to the four priests: viz., adhvaryu, brahmā, hotṛ and āgnidhra

2275. Vide com. on Kā. II. 1. 16-17 'पौर्णमासे च दृष्टव्यकर्तव्यसंज्ञं तदेकस्मिन्नेवाह्न्यमग्न्यन्वाधानादि कर्मापवर्गान्तं भवति । अस्मिन्पक्षे घातः प्रतिपदिह एव सर्वमग्न्यन्वाधानादि कर्मापवर्गान्तं कर्तव्यम् । न पूर्वद्वयमग्न्यन्वाधानदिने प्रतिपदः प्रपानकालत्वाद्ब्रह्मन् पयानकालस्य न्यायपरत्वात् । तत्र च ब्रह्मोपादनीपाशनामग्न्याह्न्यन्वाधनान्वतरामारोपनानि न भवन्ति । उक्तकालाभावात् । ...अग्न्यह्न्यनादि सर्वं भवत्येव ।'

2276. The Sat. Br. I. 1. 7 derives the word by saying that as all the gods betake themselves to the sacrificer's house and abide by him (from 'vas' with 'upa') it is called upavasatha. Com. on Āp. I. 14. 16 says 'श्वो वायव्ये अग्निसमीपे विष्णुविशिष्टो वास उपवासः'; 'यद्यप्यानां देवतानां योऽग्निसमीपे वासः स उपवासस्तत्संज्ञकमग्न्यह्न्यन्वाधानदिनमिति यावत् ।' com. on सत्यश्रुत I. 2. p. 99.

2277. At first two oblations are offered to Sarasvatī with two mantras from Tai. S. III. 5. 1. 1. and the anvārambhapīyā follows. In this a cake cooked on eleven potsherds is offered to Agni and Viṣṇu, a *caru* to Sarasvatī, a cake on twelve potsherds to Sarasvatī and a cake on eight potsherds to Agni Bhagin. Jaimini (IX. 1. 34-35) establishes that the anvārambhapīyā is not repeated every time, but is performed only once. Vide Tai. S. III. 5. 1, Āśv. II. 8, Āp. V. 23. 4-9, Band. II. 21 for further details.

2278. The संकल्प is श्रीपरमेस्वरमीरर्षे पौर्णमासेष्टया चक्ष्ये; on amēvāsyā he employs the word दर्शेष्टया for पौर्णमासेष्टया.

'I choose thee, so and so by name, as my *adhvaryu*, as my *brahmā*, as my *hotṛ* and as my *āgnidhra*.' The *adhvaryu* takes fire from the *gārhapatya*, carries it to the *āhavanīya* mound and also to the *dakṣiṇāgni* mound and places a fuel-stick with its end to the east on the *āhavanīya* with the verse 'mamāgne varco'²²⁷⁹ (Rg. X. 128. 1, Tai. S. IV. 7. 14. 1). The *adhvaryu* and sacrificer perform *japa* by muttering three verses²²⁸⁰ (from Tai. Br. III. 7. 4 set out in Śat. I. 2. p. 71). While he is between the two fires (*āhavanīya* and *gārhapatya*) he mutters standing a verse 'antarāgni...manīṣayā' (Tai. Br. III. 7. 4). Then he offers a *samidh* into the *gārhapatya* fire with Rg. X. 128. 2 (=Tai. S. IV. 7. 14. 1, 'mama devā vihave'). The *adhvaryu* and sacrificer mutter two verses 'iha prajā &c.' and 'iha paśavo' (Tai. Br. III. 7. 4, Śat. I. 2. p. 71). The *adhvaryu* then places a *samidh* on the *dakṣiṇa* fire with 'mayi devā' (Rg. X. 128. 3, Tai. S. IV. 3. 14. 1). Then the two mutter a verse 'ayam pitṛpām' (Tai. Br. III. 7. 4). Those who maintained *sabhya* and *āvasathya* fires offered *samidhs* to them with mantras²²⁸¹ (from Tai. Br. III. 7. 4).

If the sacrificer is one who has already performed a *soma* sacrifice then he has to go through the ceremony called 'śākḥa-harana'. Such a sacrificer had to offer *sānūṅga* (which is

2279. A mantra is ordinarily to be recited after saying 'om'. But this is not the rule in *śrauta* rites and so this has not been stated in the text everywhere. The fuel-stick may be offered either by the sacrificer or by the *adhvaryu* (Kṣt. II. 1. 2).

2280. The first verse is अग्निं वृद्धानि हव्यं यो मनोवृषं उद्यन्तमारोहति धूर्मगङ्गे । आदित्यं ज्योतिषां ज्योतिषत्तनं श्वो यज्ञाय रमतां देवताम्पः ॥ This is repeated if the *pūrnāmāsa* *īṣṭi* extends over two days, but if performed in one day he has to say अद्य यज्ञाय for श्वो यज्ञाय. The third verse is इमावृजं पञ्चवर्षी ये पञ्चिस्तान्देवाश्च परियुद्धानि हवीः । अग्निर्हव्यं वाहिदं तानावदतु पौर्णमासं हविरिदमेवां नपि ॥ On the *darśapūrṇi* he repeats आनावाहयं हविः for पौर्णमासं हविः in the above.

2281. There is a great divergence of view as to the mantras, the order of the fires and the number of *samidhs*. Kṣt. (II. 1. 3-4) prescribes the offering of two *samidhs* in each fire (one with a mantra and the other silently). The hymn Rg. X. 128 or Tai. S. IV. 3. 14 is called 'Vihavya'. In the Rg. it has nine verses, in the Tai. S. it has ten. Some held that three verses of this hymn should be repeated for each fire (Āp. I. 1. 5). The order of fires was, according to some, first *gārhapatya*, then *dakṣiṇāgni*, then *āhavanīya* (Kṣt. II. 1. 6). Some said that only the *ayūrtis* were to be uttered when offering fuel-sticks (Āp. I. 1. 7, Kṣt. II. 1. 6). Another view was that fuel-sticks were to be offered silently.

prepared by adding to fresh heated milk the sour milk or curds of the preceding night's milking).²²⁸² According to the Tai. S. II. 5. 4. 1 sānnāyya was offered only by a somayāji. Sānnāyya was offered to Indra or Mahendra (Śat. Br. I. 6. 4. 21 and Kāt. IV. 2.10). The Tai. S. II. 5. 4. 4 says that only one who is *gataśrī* (explained above in note 2259) can offer sānnāyya to Mahendra, while Sat. (I. 4 p. 103) says that for a year or two after soma-yāga the sānnāyya should be offered to Indra and then to Mahendra. In the full moon *īṣṭi* the deities to whom puroḍāśa (cake) is offered are Agni and Agniśoma and in it ājya is offered to Prajāpati silently between the two puroḍāśas. In the new moon *īṣṭi* the deities of puroḍāśa are Agni and Indrāgni and sānnāyya is offered by a somayāji to Indra or Mahendra instead of the puroḍāśa to Indrāgni (Āśv. I. 3. 9-12).

Now *śākhāharana* (which applies only to him who has performed soma-yāga and only in darśeṣṭi) will be described. The adhvaryu fetches a fresh branch of the palāśa or śami tree, which (branch) is taken from the eastern, northern or north-east side of the tree, which has many leaves and which has not a dried up end. Vide Jai. IV. 2. 7 about the text ' he brings a branch turned to the east ' &c. He cuts it off with the words ' iṣe tvā ' (Tai. S. I. 1. 1. 1), then touches water, makes it straight or wipes it down with ' ūrje tvā ' (Tai. S. I. 1. 1. 1), brings it towards the sacrificial ground with a verse ' inām prācim ' (Tai. Br. III. 7. 4 set out in Āp. I. 2. 1, Sat. I. 2, p. 76). With that branch he drives away (or separates) from their mothers six calves with the mantra ' vāyavas sthōpāyavas stha ' (Tai. S. I. 1. 1. 1). The adhvaryu makes the cows (of the sacrificer) start for the pasture with the mantra ' devo vaḥ savitā prāpayatu...mā vaḥ stena īśata māgha-śarīśaḥ ' (Tai. S. I. 1. 1), invokes them, when they have started, with a mantra ' suddhā apaḥ suprapāpe pibantiḥ ' (Rg. VI. 28. 7, Tai. Br. II. 8. 8 set out in Sat. I. 2. p. 79). Then he returns to the house of the sacrificer with ' dhruvā asmin.....bahviḥ ' (Tai. S. I. 1. 1) and keeps the branch in a well-known place (so that it might not fall or be lost) on the sacred fire ground or on a wooden frame near the fires with ' protect the cattle of the sacrificer ' (Tai. S. I. 1. 1). Jai. (III. 6. 28-29) states that *śākhāharana* is meant for both evening and morning milking.

²²⁸². Vide Haug's tr. of Ait. Br. p. 443 for the preparation of sānnāyya.

The sacrificer²²⁸³ crosses by the west of the āhavanīya to its south and performs ācamana (sipping water). Then he contemplates on the sea and pays homage to the deities viz. Agni, Vāyu, Āditya and Vratapati in the manner set out below.²²⁸⁴

Barhiraḥarāṇa (bringing in the bundles of sacred kuśa grass for use). There are various stages in this operation, each stage having its own mantra. The mantras are short prose formulæ which occur in the Tai. S. I. 1. 2. They are not set out in detail here. The various stages are: he (adhvaryu) takes up a sickle or the rib of a horse or ox kept to the north of the gārhapatya with the famous mantra 'devasya tvā savitūḥ prasave ādade' (I take thee at the impulse of God savitṛ &c.). He pays homage to the gārhapatya with a mantra. The sickle (but not the rib) is heated on the gārhapatya fire. He then goes to the east or north of the sacrificial ground (vihāra) for some distance, finds out a spot where the desired grass grows, leaves aside one clump of darbhas from those growing there and marks as many clumps of darbha as he feels would be enough for his purpose, leaves one clump or one or two blades with the words, 'I leave you aside as the portion of beasts', touches those darbhas that he intends to cut with 'this is for the gods', holds them by his closed fingers (of the left hand), rubs them upwards with his right hand, brings the sickle in close contact with them, repeats a mantra over the grass and cuts off as much as can be held in his closed fingers the nails of which touch each other. This first handful of blades that are cut is called *prastara*. Then he further cuts an uneven number of handfuls of darbhas (3, 5, 7, 9, 11),²²⁸⁵ repeating the same processes and mantras for each handful, touches the stumps from which blades are cut off with the mantra 'God Barhis! may you grow into a hundred shoots' and touches the region of his heart with 'may

2283. In the case of one who has not performed somayāga and who therefore offers no sñāṅkīya the actions from cutting off a twig to its being laid down are not done, but the first important matter that is begun in his case is fetching *barhis* (kuśa grass). Vide Baud. I. 1 'यद्यु वे न सैनयति यद्भिः यत्विपदेव'.

2284. अग्ने व्रतपते व्रतं चरिष्यामि तच्छब्देयं तन्मे राक्षताम् । वायो व्रतपते व्रतं ... राक्षताम् । आदित्य व्रतपते ... राक्षताम् । व्रतानो व्रतपते ... राक्षताम् । Vide Tai. S. I. 5, 10. 3 for the first and Tai. Br. III. 7. 4 for all.

2285. Āp. I. 4. 3 and Baud. I. 2 speak of an uneven number of *mupṣis*, while Sat. I. 2, p. 84 says they may be even or uneven in number.

we grow into thousand branches'. He touches water and passes round a handful of darbhas a cord (śulba) from left to right, then puts thereon another handful of darbhas and passes a cord round it. In this way three or five handfuls are surrounded by a cord, which has its end stretched on the ground towards the east or north. Then heaps of blades are added on and over the last heap the *prastara* is placed. The whole is then firmly bound with the cord and a knot is made. He takes hold of the bundle thus tied, raises it up, places it on his head, returns with it by the way he went, keeps it inside the *vedi* on some grass (and not on the bare ground) near the spot where the middle *paridhi* would be. He pronounces over the *barhis* thus placed a mantra and keeps the *barhis* near the *gārhapatya* on a mat or the like. He also cuts off silently and brings along with *barhis* other darbhas called *paribhojanīya* and dried up kuśa grass also (*ulaparāji*).²²⁸⁶

Idhmāharana (bringing the wood-sticks). Twenty-one wood-sticks of *palāśa* or *khadira* are required, out of which 15 are meant for throwing into the fire at the time of repeating the *sāmidheni* verses, three are *paridhis*,²²⁸⁷ two *samidhs* are to be used at the two *ūghāras* and the 21st is the stick for *anūyājas*. A cord is made of darbhas and spread on the ground with its end to the north, the *idhma* is heaped on it with a mantra (*Āp. I. 6. 1, Sat. I. 2. p. 89*). The bundle is tied with the cord and a knot is made and the *idhma* is laid alongside of the *barhis*. The pieces of wood that are thrown off when cutting the *idhma* are called *idhma-pravratkāṇa*. A bunch of darbhas called *veda* is made of the size of the knee of a calf by doubling and tying the darbhas with a cord and cutting the

2286. The *paribhojanīya* darbhas are meant for making seats for the priests, the sacrificer and his wife. Vide Haug's tr. of *Ait. Br.* p. 79 for a note on *barhis*, *paribhojanīya* and *veda*. *Āp. I. 6. 4* states that while making the *veda* bunch the mantra 'trayā vedīm vividuh' (*Tat. Br. III. 7. 4*) is recited.

2287. *परिधि* means an encircling stick of wood 'अग्नेः परितो प्रीयन्ते तानि दारुणि परिवराः' com. on *Sat. I. 2, p. 88*. They are of some sacrificial tree such as *palāśa*, *kāśmārya*, *khadira*, *udumbara* &c. They may be undried or dried but must have the bark on. The middle one is the thickest, that to the south is the longest, that to the north is the thinnest and shortest. Vide *Āp. I. 6. 7-10* and *Kṣ. II. 8. 1* for *paridhis*. The *paridhis* are about three spans or one *bhāu* long, while *samidhs* are two spans (*prādeśa*, distance between the thumb and index finger when both are stretched away from each other).

darbhas about one span above the tying cord and a mantra is repeated over it ('vedosi' &c. in Sat. I. 2. p. 90). This veda is employed in sweeping the vedi with a mantra. It is given to the wife when she has to repeat a mantra in any action (compare Āśv. I. 11. 1). The cut portions of darbhas of which veda is formed are called *veda-parivāsana*. These two, *idhma-pravraścana* and *veda-parivāsana*, are placed together. He takes up a branch, cuts off its leaves (but not all) inside the vedi, so chisels one end of it as to make of it a shovel. This is called *upaveṣa*²²⁸⁸. He recites a mantra over it (*upaveṣosi... bhavāsi naḥ*, Ap. I. 6. 7, Sat. I. 3. p. 91). In the Full moon sacrifice the *upaveṣa* is made silently. He places on the *upaveṣa* a triple (made of three darbhas) band of darbhas in such a way that the roots and end portions of both are in contact but they are not tied together into a knot over it. The sacrificer invokes this triple band called *pavitra* with a mantra '*trivṛt palāśe &c.*' (Tal. Br. III. 7. 4, Āp. I. 6. 10, Sat. I. 3. p. 92).

After this in the afternoon the *pinḍa-pitṛyajña* is performed in the *darśeṣṭi*, but not in the *pūṇamāsa iṣṭi*. *Pinḍa-pitṛyajña* is separately described below.

If the sacrificer has celebrated the soma sacrifice at some time then he has to perform *sāyam-doha*. When the householder has offered the evening *agnihotra*, he spreads darbhas to the north of the *gārhapatya*, washes the *sānnāyya* utensils (that are the same as are required for *sāyam-doha*) in twos and lays them on the darbhas with their mouths turned downwards. The utensils are stated in the note below.²²⁸⁹ He then makes

2288. अङ्गुलमेव पार्श्वं काष्ठमुपवेष्ट इति समाख्यायते । com. on Āp. I. 6. 7. It is one span long. Com. on कत्वा. II. 4. 26 says 'उपवेष्टोऽङ्गुलमपि दहनसमर्थं हस्तकृति काष्ठम्'. It is of *palāśa* and one end of it is made to resemble a shovel.

2289. अग्निहोत्रहवणीयुक्तामुपवेष्टं क्वाणापवित्रमभिधानीं निदाने दोहनमपत्यात्रं द्वावपार्श्वं वा विधानार्थम् । सत्यावाह I. 3. p. 93. These are eight. Vide Āp. I. 11. 5 for these. For *agni-hotrahavaṇī* and *upaveṣa* vide notes 2263 and 2298 above. *Ukha* is the same as the *kumbhī* of Āp. *Ukha* is an earthen vessel or pan. *Abhidhānta* is a rope for tying the cow (or the calf according to com. on Āp.). The two *nidāmas* are ropes for tying the hind feet of the cow near her hoofs and knees. *Dohana* is the pot in which the cow is milked. There is a wooden or metal lid to cover the *dohana*. *Śakbūpavitra* is made from the branch out of which the *upaveṣa* was prepared and consists in the top of that branch which is tied round with three darbhas like a braid (according to Śr. P. N.).

two pavitras (strainers, purifiers) of two darbhas that are alike in appearance and colour, a span in length, the tips of which are not cut, but which are cut from their stems with a knife or sickle by having a blade of grass or wood placed over them (but not with the nails) with a mantra 'pavitre stho' (Tai. Br. III. 7. 4) and are invoked with a mantra (prāpāpānu &c.). The adhvaryu wipes them with water upwards (from the bottom) with the mantra 'you two are holy by the mind of Viṣṇu'. Jai. III. 8. 32 (and also Śabara thereon) says that the two pavitras and the vidhṛtis (described later on) are not taken from the cut darbhas, but from the kuśa grass called paribhojaniya. The adhvaryu loudly announces 'purify the cow, the ropes and all the utensils'.²²⁹⁰ The adhvaryu places the two pavitras inside the agnihotra-havani, pours water therein, purifies the water by moving the pavitras eastward and then backwards and raising them up thrice with their tips to the north by repeating the mantra in the gāyatrī metre 'devo vaḥ savitot-punātu' (Tai. S. I. 1. 5. 1) once,²²⁹¹ there being a rest at the end of each pāda (and twice silently). He invokes the water with 'āpo devir-agrepuvā... (Tai. I. 1. 5. 1, Vaj. S. I. 12-13), then turns the mouths of the vessels upwards and sprinkles them thrice with the water (leaving no water in the agnihotrahavani) and with 'may you purify for this divine rite, for the worship of gods' (Tai. S. I. 1. 3. 1). He keeps the two pavitras in a well-known place. He waits for the cows coming from the pasture with a mantra 'etā ācaranti' (Tai. Br. III. 7. 4).²²⁹² The adhvaryu takes the upaveśa with 'thou art dhṛṣṭi, impart brahma' (Tai. S. I. 1. 7. 1), takes out with the upaveśa burning coals from the gārhapatya to its north. He places the ukhā on those coals and kindles burning coals round it with 'may you become hot with the tapas of Bhṛgu and Angīrasas' (Tai. S. I. 1. 7. 2). Then he issues a direction to the milker of the cow "announce

2290. Most of the mantras in the sVyandeha are taken from the Tai. S. I. 1. 3 and 5, 7 and Tai. Br. III. 7. 4 and they are not specified in each case. Some mantras are mantra. Each action is accompanied by a mantra which directly or indirectly refers to it. As the Ait. Br. I. 4 says एतद्वा पञ्चसु ससृजं पञ्चससृजं यत् कर्म क्रियमाणमुपपञ्चसं निवृत्तीति ।

2291. According to Āp. I. 11. 9 the three pādas of the mantra accompany each act of upaveśana. उत्पवनमुपवेष्टव्यां पवित्राभ्यामुपवेष्टव्ये होधनमपाम् । पात्रिका इत्युक्तेन पवित्रे सृष्टीत्युक्तं तन्मूलमन्वेष्टव्यम् । com. on Sat. I. 3. p. 94.

2292. From Āp. I. 11. 10 it appears that the mantra 'etā ācaranti' is recited by the sacrificer.

to me when the calf joins the cow". He places the *śākhāpavitra* with its tip to the east (to the north in the morning milking) in the *ukhā* with a mantra, touches the *ukhā* and restrains his speech²²⁹³ holding the *śākhāpavitra*. The person who is to milk the cow takes the *abbidhānt* (the rope) with 'adityai rānāsi' (Tai. S. I. 1. 2. 2) and the two *nidāna* ropes silently and makes the calf join the cow with 'thou art Pūṣan'. The *adhvaryu* issues a direction that no one is to pass between the cow that is being sucked by the calf and the sacrificial ground (*vihāra*) and all obey it. The *adhvaryu* invokes the cow with a mantra and the milker sits down near the cow to milk her with a mantra.²²⁹⁴ The householder repeats a mantra when the cow is being milked and another when he hears the sound of the streams of milk falling into the vessel. The milker brings the milk to the *adhvaryu*, who asks him 'whom did you milk, declare to us, (this is) an offering to Indra, it is vigour'. The milker refers to the cow by her name (such as *Gāṅgā*) and adds 'in whom milk has been placed for gods and men'. The *adhvaryu* replies 'she (the cow named) is the life of all'. The *adhvaryu* places the *pavitra* in the *kumbhi* (or *ukhā*) and pours therein the milk across the *pavitra* with a mantra. The *adhvaryu* gets two more cows milked in the same manner (i. e. with the same mantras &c.) except the directions (such as no one should come &c.). The only difference is that the names of the cows will be different (such as *Yamunā*) and that the 2nd and 3rd cows are referred to by him respectively as 'viśva-vyacāh' and 'viśvakarmā' instead of 'viśvāyuh' (in his *prati-vacana*). After three cows are milked he loudly utters thrice 'milk much for Indra, may the offering (*havya*) increase for the gods, for the calves, for men; be ready for milking again'. If there are more cows (generally six are referred to) they also are got milked with the same mantras as for the first cow or silently and the *adhvaryu* does not hold his tongue, nor does he

2293. The com. on Ap. I. 12. 5 explains that 'vāgyamāna (holding one's tongue) means 'not uttering any word except a mantra'. 'अन्वा-
वृत्तवर्णमन्त्रं वाग्यमन्त्रं पदि मनसो ग्राहयेदिति लिङ्गात्' com.

2294. The cow is to be made to yield milk by the sucking of the calf and not by manipulating the udders with the hand. 'यस्तेन च
दोहायै मनसः साध्या' com. on Sat. I. 3. p. 96. The Ś. W. II. 1. 8 (न सं-
सृजति) forbids manipulation of the udders with fingers to induce the
flow of milk. Ap. I. 12. 15 says that there is an option as to whether a
śūdra can be the milker in this sacrifice.

touch the kumbhi while the other cows are being milked. Jai. (XI. 1. 47-53) concludes that the passage of Tai. Br. about milking the other three cows is a mere anuvāda and not a *vidhi* and Śābara quotes passages of the śruti that on that night no agnihotra is offered with milk and the children in the house do not get any milk (as all milk is used up for the sānnāyya). When all are milked, if any drops have fallen about (on the ground &c.) he repeats a mantra (Tai. S. I. 1. 3. 1) and invokes the pot in which sānnāyya is to be prepared with a mantra. He washes the inside of the milking vessel with water and then pours that water into the pot (in which sānnāyya is to be prepared). He heats the milk and pours over it (i. e. does *abhighāraṇa*) clarified butter silently. He draws the heated pot from the burning coals in such a way as to make a line on the ground and places it to the east, north or north-east with a mantra. When the bottom of the heated vessel cools, he adds curds to it in order to coagulate the fresh milk with 'I add soma (i. e. curds) to thee in order to turn thee into curds for Indra' (Tai. S. I. 1. 3).²²⁹⁵ He adds to the vessel what remains sticking to the pot or sruc after agnihotra was offered with a mantra or silently. He pours water in the vessel that is meant as a lid or cover and places that cover or lid on the pot of heated milk. If the covering be of earthenware he throws thereon grass or a twig. He takes out the śākhāpavitra with a mantra (if a palāśa branch was used) or silently (if one of śamī was used) and keeps it in a secure place. He keeps the sānnāyya in the gārhapatya side of the vihāra on a śikya or some such contrivance with 'O Viṣṇu, guard the offering'.

He brings another branch with which or with darbhas he separates the calves for the morning milking (on the principal day). The same procedure as for *sāyāmdoha* is followed in the

2295. There were several views here about adding curds. One, two or three cows are milked on the day previous to the upavasatha day (i. e. on the 14th) and that milk is used to acidify the fresh heated milk of the evening of the upavasatha day. Another method was to milk the cow or cows on the 12th, then to add the curds of that to the milk of the 13th day and add all the curds of those two days to the milk of the 14th day i. e. milking and adding of curds was to go on continuously from the 12th, 13th and 14th or from 13th or from 14th. Vide Āp. I. 13. 12 and Sat. I. 3, p. 99. If no curds be available he adds either rice or pieces of palāśa bark or wild or village badara fruit or pūṣka plant (the pratidhi of soma) to the milk to make it sour. Vide Āp. I. 14. 1, Sat. I. 3, p. 100.

morning milking (of the principal day). There are a few differences as to mantras, as to not adding coagulating substance, which are passed over.

After the *sāyamuloha* (evening milking) the *adhvaryu* directs (*agnidhra* or some other priest or himself) 'strew *kuśa* grass round the fires, first round *āhavanīya*, then *gārhapatya*, then *dakṣiṇāgni*' or the order may be first *gārhapatya*, then *dakṣiṇāgni* and lastly *āhavanīya*. The *darbhas* strewn on the south and north have tips turned to the east. The sacrificer mutters a mantra when *kuśas* are being strewn.

Having done so much he observes the *amāvāsyā* as an *upavasatha*. Thus on the *amāvāsyā* day he performs *agnyanvādhāna* (offering fuel-sticks into fires), separating the calves with the branch, *sāyamdoha*, bringing *barhis* and *idhma*, preparing the *veda* and *vedī* and observing some vows. But two of these viz. separating calves from their mothers and *sāyamdoha* are performed only by him who has already performed a soma sacrifice. In the case of the *pūrnāmāsa* *istī* if spread over two days, on the Full moon day only *agnyanvādhāna* and strewing *kuśas* round the fires are gone through and on the next day are performed the bringing of *barhis* and *idhma* and making of *veda* and all the other rites. If the *istī* is to be performed in one day only, then *kuśa* grass is strewn round the fires after the making of the *veda* bunch.

About *sānnāyā* Sat. states some divergent views. The *Kāpeyas* held that even one who has not performed soma-yāga may offer *sānnāyā* and the deity in his case will be *Indra* and after he offers Soma, the deity for *sānnāyā* will be *Mahendra*. According to *Śābara* on *Jai. X. 8. 44* the *Gopāyanas* held that one who has not performed a soma sacrifice may offer *sānnāyā*. According to Sat. himself, for a year or two after *Somayāga* the deity will be *Indra* and then *Mahendra* if the sacrificer so desires. Persons of the *Aurva* and *Gautama* gotras and those who are *gataśrī* (vide note 2259) may if they like offer *sānnāyā* to *Mahendra* even before performing *Somayāga*. Compare *Āp. I. 14. 8-11* and vide *Jai. X. 8. 35-46* (about the two *puroḥśāsas* and *sānnāyā*).

On the principal day (i. e. the first day of the dark half in the case of *pūrnāmāsa*) the sacrificer offers his daily *agnihotra* before sunrise and begins after sunrise the performance of the *pūrnāmāsa* *istī* (and in the case of the *darśeṣṭī* before sunrise).

He washes his hands with water with the mantra "May I be able to carry out this rite meant for you two and for gods" (Tai. S. I. 1. 4. 1). From the place of the gārhapatya fire to the āhavanīya he spreads a line of dry kusa grass continuously with their tips to the east (without leaving any space uncovered) with the mantra 'thou art the continuity of the sacrifice, I spread thee for the continuity of sacrifice, thee for the continuity of the sacrifice' (Tai. Br. III. 2. 4) and then spreads another line of kusas to the south and another to the north of this first line silently. To the south of the āhavanīya, seats of kusa grass are made ready for the brahmā priest and the sacrificer, that of the brahmā being to the east of the seat of the sacrificer and directly to the south of the āhavanīya and of the sacrificer to the south of the south corner of the east side of the vedi. To the north of gārhapatya kusas are strewn with their tips to the east or north and on them the sacrificial implements (yajñapātras) are placed in twos after being washed with water and with their mouths turned down, viz., the sphya and kapālas &c. (vide above note 2233 for the ten). This is called pātrāsādana (placing the utensils near).²²⁹⁶

Then follows *brahmaṅvaya*.

The sacrificer sitting on a seat with his face to the north then chooses his brahmā priest who faces the east near the utkara with the formula²²⁹⁷ 'O! Lord of the earth! Lord of the worlds! Lord of great being (Heaven?)! I choose thee as brahmā' (Tai. Br. III. 7. 6). The brahmā priest when so chosen mutters a long formula (which is given in Āp. III. 18. 4 from the Tai. Br. III. 7. 6 and part of which is translated here) 'I am the Lord of the earth, Lord of the worlds, lord of the great being. Being impelled by god Savitṛ I shall perform the duties of a priest. God Savitṛ! Here they choose thee (who art) Lord of speech, as the divine

2296. Besides the above the following are also placed:—*ब्रह्मं चोपपन्नं च कुर्वं च पुत्रं च अग्निवद्वरं चैवापार्थं च मेखणं च विदोद्वपनीं च प्रवीतामणयनं चान्वस्यार्हीं च वेदं च द्वादपार्थीं च चोर्वं च वेदपरिवासानं च पुष्टिं चैवमयवचनं चान्वस्यार्थेवार्हीं च मद्रुणीं च वामि चान्वानि पावामि तार्वेवोव हव्यं संसाद्य* श्री. I. 4; vide also *सत्यापाह* I. 4 which adds *कुट्टव*, explained as *पावामः कुट्टवसाधमव*.

2297. The choosing of brahmā takes place on the north of the vedi near the utkara, and then the brahmā priest comes to the south of the āhavanīya either from the east side or the west side of the āhavanīya according to one's Śākhā; vide (Kā. II. 1. 21 and com.).

brahmā priest; I proclaim this to mind, mind proclaims to Gāyatri ... the Viśve Devas to Bṛhaspati, Bṛhaspati to Brahmā, Brahmā is bhūh, bhuvah, suvah. Bṛhaspati is the priest of the Gods, I am the brahmā priest of human beings'. Then he loudly says 'O Bṛhaspati, protect the sacrifice' (*ibid.*) and crossing the altar by the west of the āhavanīya towards the south of the āhavanīya, stands to the south of his seat with his face to the north, takes a kuśa blade from the blades on the seat prepared for him, casts it to the south-west (the direction of Nir-rti, ill-luck) with the words 'avaunt,²²⁹⁸ Daidhigavya (son of a re-married widow?), get up from this place, occupy the seat of another, who is more ignorant than me' (Tai. S. III. 2. 4. 4.), touches water and sits down on his seat with face to the east with a mantra and then faces the āhavanīya with a mantra 'Here do I, impelled by God Savitṛ, sit on the seat of Vasu (or prosperity) lower in level (than the āhavanīya mound), I occupy the seat of Bṛhaspati, this I declare to Agni, to Vāyu, to the Sun, to the Earth' (vide Āp. III.18.4, Kat. II.1.24). The brahmā is required to be the most learned in Vedic lore (brahmīṣṭha, as Āp. III. 18.1 says) and he is to observe silence while mantras are being repeated and superintends all actions. His permission is asked by the adhvaryu at the time of doing most of the acts, such as leading forward the praṇīta water, sprinkling the bundle of fuel-sticks and kuśa grass. There are four priests in darsapūṛṇamāsa (vide note 2228). The sacrificer also crosses by the west side of the āhavanīya to its south, throws away silently a blade of kuśa from his seat and then sits down on the seat prepared for him, with his face to the east. The adhvaryu takes two darbhas of equal thickness, the tops of which are not cut off and makes them a span in length by cutting off their roots (without using his nails).²²⁹⁹

The adhvaryu, sitting to the west (or north) of the gārhapatyā fire, takes a camasa (a rather flat vessel or pan) in which water is to be carried forward with 'to thee for Dakṣa' (Āp. I. 17.1) and washes it thrice with water once with mantra and twice silently. The mantra is 'thou art made of plants, may

2298. अग्ने दैधिगव्योदसिहान्तरस्य सवने सीव्योऽस्तत्पाकवर इति ब्रह्मसद्वनमीक्षते । ब्रह्मसद्वनासुने निरपति निरस्तः पाप्मा सव तेन च द्विज इति । कात्या. II. 1. 22-23.

2299. The two darbha blades are called *paritra* (neuter noun) and the process described here is called *paritraharaṇa* and has been described above.

The principal purpose of the *pranīṭa* waters is that they are used for making the ground grains into a dough for *puroḍāśa* and their final disposal is to be poured into the *vedi* (Jai. IV. 2, 14-15). The *adhvaryu* comes back by the same way that he went, places down the *sphyā* among the *yajñapātras* and touches the sacrificial utensils with his hand wearing a *pavitra* with the mantra 'may the divine groups enter into the sacrificial utensils'.

Then follows *nirvāpa*²³⁰¹ (taking out handfuls of grains or a portion of other sacrificial material). The *adhvaryu* takes in his hand the ladle called *agnihotra-havaṇī* with 'thou art made of a tree for *dakṣa*' (strength). Then he holds it in his left hand and takes the winnowing basket (*śūrpa*) in his right hand with 'to thee for the all-pervading (*yajña*)'. Then he heats it (ladle) on the *gārhapatya* fire with 'the *rakṣas* (evil spirit) is burnt, the enemies are burnt'. He then touches water.²³⁰² The *adhvaryu* asks the permission of the sacrificer in the words 'sacrificer! shall I take out sacrificial material' and the sacrificer replies 'yes, do take out'. The *adhvaryu* then utters the words 'I go towards the wide space' and approaches a cart or wooden frame (*śakata*) standing to the west of the *āhavanīya* or *gārhapatya* containing either rice or barley grains (in the husk), which has the shafts turned to the east or north, which has the yoke joined to it and is covered with mats. While touching the right side of the yoke he mutters 'thou art *dhūr* (destructive fire), injure the destructive (enemy), destroy him who seeks to destroy us and whom we seek to destroy'. He touches the left shaft and mutters the mantra 'thou art of the gods (i.e. belongest to them), thou art the purest (or the most generous), the fullest, the dearest, the best carrier, the best summoner of the gods'. He places (firmly touches with) his right foot on the left wheel (of the *śakata*) with 'Viṣṇu traversed thee'. He mounts the cart with his left foot with 'thou art an unbent receptacle of *havis*, mayst thou be strong and not

2301. The mantras required here occur in Tai. S. I. 1, 4 and Vaj. S. I. 7 ff and so are not indicated in each place. 'देवतायैवेन दृष्टाङ्गरे निर्वोपः' com. on Āp. I. 17, 10.

2302. Whenever any mantra referring to evil spirits and the like is uttered, one has to touch water thereafter before doing anything else. Vide 'देवैः राक्षसमाहुरात्मभिश्चरन्ति तेनैव दुःखं विष्णुना तान् चालयेत्पशुमेव' कारपा. I. 10, 14.

break (or bend)'. He makes an opening by removing the mats covering the śakata and looks at the corn to be used for making the puroḍāśa and at the mats while repeating twice the mantra 'I look at thee with the eye of Mitra, do not be afraid, do not tremble, I shall not injure thee'. He touches the corn (to be used for puroḍāśa) with 'may you sustain strength', then touches his own heart with 'put milk in me' and touches water. Then he throws aside a blade of grass or clod of earth with 'warded off is the evil spirit', touches water and repeats the Daśahotṛ mantras.²³⁰³ He places the two pavitras in the winnowing basket (silently), takes one handful of the grain (from the cart) with 'may the five fingers give you for protection, and not to the enemy' (Maitrāyaṇya S. I. 1. 5), puts (empties) the handful in the sruc (agnihotrahavanī) and puts in the winnowing basket (on which the two pavitras have been kept) four handfuls of grain by means of the agnihotra-havanī, three with the mantra (repeated thrice) 'at the command of god Savitr, with the arms of Aśvins, with the hand of Pūṣan I take out thee that art dear to Agni'²³⁰⁴ and the fourth silently. Jai. (IX. 1. 36-37) concludes that this mantra is the same even in all modifications of the darśapūrṇamāsa and Śabara explains 'savituḥ prasave' as meaning 'urged by the yajamāna' (or when the sun rises), 'aśvins' as meaning the sacrificer and his wife (as they make a gift of the horse in agnyādheya) and pūṣan as meaning 'yajamāna' himself (who supports all). In Jai. XI. 4. 44-45 it is stated that the mantra for nirvāpa 'devasya tvā', the mantra for cutting off barhis (barhirdevasadanam dāmi) are to be repeated and not to be uttered only once. In Jai. V. 2. 4-5 it is established that all the saṁskāras are to be performed on all the grains after four handfuls are taken and not on each handful as it is taken out. The sacrificer invokes with a mantra while the adhvaryu is making the nirvāpa 'I call here Agni, the hotṛ and the gods that are well disposed to sacrifice; may the gods, pleased in mind, come and may they partake of this my offering.' Having finished the taking out of grains in

2303. The 'daśahotṛ' mantras are 'चितिः सुहृ चित्तमार्त' &c. quoted in note 2247 above.

2304. If the puroḍāśa is meant for Agni and Soma (jointly) as in pūrṇamāsa, the words 'agnīṣomābhyām juṣṭam' will be substituted for 'agnaye juṣṭam' and the names of other deities in the cases of other puroḍāśas. Vide Kat. II. 3. 21, Āp. I. 18. 1, Jaimini IX. 1. 38-39.

four handfuls, (the *adhvaryu*) throws on them some more grains with his hand. If no cart is available, he keeps an earthen vessel on the *sphya* placed on the altar with its tip to the north or east and takes out the grains from that vessel (this is the modern practice) and then removes the wooden sword from underneath it. The same procedure is followed in the case of *puroḍāśas* for other deities. The *adhvaryu* touches the grains taken out with 'this of the gods' and touches the rest (remaining in the *śakṣa* or vessel) with 'this is ours together (with the gods).' He invokes the grains taken out with 'I take (or invoke) thee for increase and not for malevolence.' He moves out of the mats covering the cart (or from near the vessel) taking with him the *śūrpa* with 'thee I release from the fetters of Varuṇa' (compare *Maitrāyaṇī S. I. 1. 5*). He looks at the sacrificial ground, the fires, the utensils, the priests with 'may I see heaven' and at the *āhavanīya* with 'the light of *Valśvānara* (Agni).' He gets down from the cart with 'may the posts (or mansions) of Heaven and Earth, stand firm' (if corn is taken from a vessel he only mutters these words). He invokes the grains that have fallen down (when four handfuls were taken out) with 'to Heaven and Earth, *svāhā*' and goes near the *gārhapatya* with 'follow wide space (or sky).' He puts down the *śūrpa* (containing the corn taken out) near the *gārhapatya* to its west (or near that fire on which in that particular rite he has to bake the cake) with 'I make you sit on the lap of *Aditi*'²³⁰⁵ and consigns it to the protection of that deity (for which the cake is meant) with 'O fire! protect the sacrificial material.'²³⁰⁶ The *adhvaryu* pours water in the (*agnihotra* *havanī*) ladle to which the awns of the rice or barley grains stick and purifies it thrice with the two *pavitras* (blades of *kuśa*) held in the hands and with the mantra 'may god *Savitr* &c.' (vide p. 1024 above) and invokes it with 'may the divine waters' &c. Then the *adhvaryu* seeks the permission of the *brahmā* priest with 'Brahman! shall I sprinkle' (with holy water the sacrificial material). The *brahmā* priest mutters 'sprinkle the sacrifice, sustain these deities &c.' and loudly says 'Yes, do sprinkle.' The *adhvaryu* then sprinkles water thrice, once with the mantra 'at the command of *Savitr* I sprinkle

2305. *Aditi* in this passage means the earth, according to the *Tai. Br. III. 2. 4*.

2306. If the cake is meant for *Agni* and *Soma* then the mantra would be *अग्निं सोमं हवन् रक्षेत्वा*.

thee'. Holding the mortar (ulūkhala) by the left hand he pours into its mouth the sacrificial materials (unhusked grains of rice or barley) thrice with 'thou art the body of Fire,²³¹⁰ thou art a prompter of speech, I take thee for the enjoyment of the gods' and a fourth time silently. He takes the pestle with 'thou art a stone (hard like a stone), though produced from a tree; mayst thou so strike this sacrificial material for the gods that it will be enjoyable to them!' and beats the grains in the mortar thrice with 'may I strike the evil spirit, the enemy of heaven, away!' (the mantra is recited only once according to Jai. XI. 4. 42). After striking thrice the adhvaryu utters a summons to haviskṛt, with 'come, O Haviskṛt' (repeated thrice)²³¹¹. When the grains begin to be husked the adhvaryu utters a call to Āgnidhra 'strike loudly'. The āgnidhra takes *kufaru* (āśman, a stone) with 'thou art a stone, thou art one that makest a hymn of praise (or glory)' and he strikes therewith the large mill-stone (*dṛṣad*) that is placed on the altar (twice, once with mantra and once silently) and the smaller one (*upalā*) once with 'proclaim food (to the gods), proclaim strength; may you (all sacrificial utensils) proclaim that (the food) is full of excellent flavour; may we conquer the hordes (of enemies) by this noise'. The āgnidhra may

2310. As fire blazes forth when oblations are thrown on it, the grains (from which a cake is to be prepared) are said to be the body of fire. One can speak loudly only if one is well-fed and so the grains are said to be prompters of speech.

2311. The praṇa (summons) is हविष्कृदेति हविष्कृदेति हविष्कृदेति. The figure 3 is used to show that the preceding letter is *piṭa* (of three moras). Haviskṛt literally means 'one who separates the grains from the husks.' According to Tai. Br. III. 2. 5 the summons is addressed to many divine haviskṛts 'हविष्कृदेतीत्याह च एव देवानां हविष्कृतः । तान् हवति विर्वपति विदम्या वि देवाः.' In the case of the brāhmaṇa sacrificer the call for the person who separates is हविष्कृदेति, for a kṣatriya sacrificer हविष्कृदागहि, for a vaiśya हविष्कृदाद्व and for the śūdra हविष्कृदाधाय. Or the first call may be employed for all. Vide Satapatha I. 1. 4. 12, Āp. I. 19. 9-10, Sat. I. 5. According to some हविष्कृत् is वर्जम्. The com. on Āp. explains that 'śūdra' here stands for निषादस्त्वपति. हविष्कृत् means 'the person who prepares the havis' as also the formula used to call him. On the Vedic text 'हविष्कृदेतीति निरवहवाहवति' Jaimini concludes that this sentence contains an injunction to summon thrice the wife or other separator of grains (III. 2. 5-9). Jai. (XII. 2. 11) establishes that there is no haviskṛt call in savantya puroḥṭāsas. According to Sat. Br. I. 1. 4. 13 the wife formerly rose to the haviskṛt call but in its time either the wife or the āgnidhra priest rose.

strike silently with the yoke-pin (*śamyā*) instead of using a stone (*Āp.* I. 20. 4). He repeats this thrice (i. e. striking with a stone or yoke-pin is done nine times in all). After this the sacrificer's wife or some one else (such as the *āgnīdhra*) threshes the grains in the mortar (*Kāt.* II. 4. 14). *Jai.* (XI. 1. 27) states that the beating has a seen purpose (viz. removal of husk) and so it is to be continued as long as required for effecting that purpose. *Jai.* (IV. 2. 26) further lays down that the Vedic sentence '*vribin-avahanti*' is a restrictive injunction (*niyamavidhi*) in that, when unhusking can be effected either by using the mortar and pestle or by some other method (such as by using the nails) it restricts one to the former method. The *adhvaryu* then holds the winnowing basket near the mouth of the mortar to its east or north with the words 'thou art grown by rain'²³¹² (as it is made of bamboo) and touches the beaten grains (to be used for *puroḍāśa*) with 'you are grown by rain'. He then puts with his hand the beaten grains into the winnowing basket with 'may (the *śūrpa*) know thee' (the grains as its own). Holding the *śūrpa* over the *utkara* he thrice winnows the grains and frees them from the husk (which falls on the *utkara*) with 'thrown away is the evil spirit, thrown away are the enemies' (i. e. the husks are meant to be the portion of evil spirits). He makes the husks sticking to the *śūrpa* fall on the *utkara* with 'blown away are the enemies'. He puts the husks from the place of the *utkara* over the (middle) potsherd (on which the cake is to be baked) and places them (the husks) underneath the black antelope skin in its north-west corner with 'thou art the portion of evil spirits'. He does not look at these husks. He presses down with his hand the spot where the husks are kept with 'pressed down is the evil spirit'. He touches water, sprinkles the potsherd (on which the husks were) with water and keeps the potsherd in its place. He separates the husked and unhusked grains with 'may the wind separate you.' He then pours out the grains of rice from the *śūrpa* in the pot with the words 'may the god *Savitṛ* with his golden hands (rays) accept you'. He then takes them and pours them in the mortar and issues a direction (praise) to the sacrificer's

2312. The word वृष्ट is employed in all these mantras for attaining prosperity. Vide *Tai. Br.* III. 2. 5 'वर्षवृष्टा वा ओषधयः । वर्षवृष्टा हवीका-सवृष्टये.' *Jaimini* IV. 1. 26 has a discussion on the placing of husks or the potsherd on which the *puroḍāśa* is to be baked.

and holds it firmly in the middle of the lower mill-stone with 'to thee for vyāna'. Ultimately he grinds towards the east with 'I hold this (smaller mill-stone) for the life (of the sacrificer) in a long and continuous series²³¹⁶ of actions (here grinding)'. Thereafter he continuously grinds the grains at his pleasure. He throws the ground grains from the larger mill-stone with the smaller mill-stone on to the antelope skin with 'May God Savitr with his golden hands (rays) accept you' and bends down to look at the ground grains with 'I look at you with an unimpaired eye.' He then issues a direction to the wife 'grind (or pound) without scattering (the grains away from the larger mill-stone or from the antelope skin) and make them into fine flour.' Either the wife grinds or a maid-servant (dāsi) may do so (Āp. I. 21. 8-9); and then keeps aside the well-ground flour in a well-known place. The adhvaryu beats on the gārhapatya water called *madanti*²³¹⁷ brought from the prañita water. The offerings (of cooked vegetable food) are cooked either on the gārhapatya or on the āhavanīya fire.

The adhvaryu, after sitting to the west of the gārhapatya, takes the upaveśa with 'thou art dhṛṣṭi (bold one), give brahma (holy food?)'. He separates two burning coals from the western portion of the gārhapatya fire with the upaveśa and keeps them on the eastern side of the gārhapatya mound itself. He casts outside one of the two coals to the north-west of the gārhapatya with 'O Fire! Dash aside the fire that eats (cooks) raw food (not cooked in accordance with śāstra); and forbid that fire that eats flesh (cooks ordinary meat food)'. He then touches water, places the remaining coal on that spot on the west (of the gārhapatya mound where he has to place the potsherds) with 'bring that fire that worships the gods.' He then places the middle one²³¹⁸ (of the eight potsherds) thereon with 'thou art firm, make the earth firm, strengthen life, progeny and surround the sacrificer with his kinsmen.' He lays a

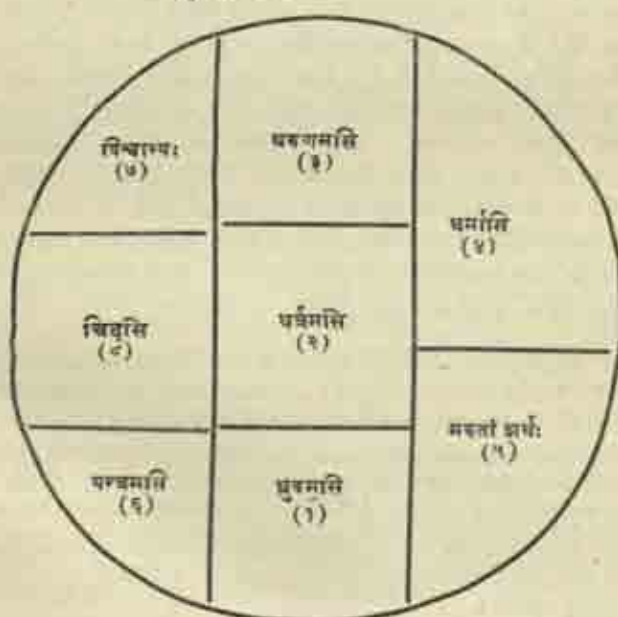
2316. Or *vyāna* may refer to the skin (vide Uvaṣa on Vaj. S. I. 20 where this mantra occurs).

2317. According to Āp. I. 23. 24 the kapilas are first arranged (kapilopadhāna) and then the madanti water is heated, while Satyāṣṭha (I. 5-6) reverses these processes.

2318. According to Vaikhāṇasa the southern of the two burning coals is cast aside. Vide com. on Satyāṣṭha I. 6, p. 133. According to Āp. I. 22. 2 the coal that is not cast away is placed to the south on the gārhapatya mound and thereon the first potsherd is laid.

burning coal on that potsherd with 'burnt is the evil spirit, burnt are the enemies.' The potsherds, whether eight, eleven or more or less, are arranged on the gārhapatya mound. To the east of the central one he places a kapāla with 'thou art the supporter, make the aerial space firm, strengthen prāṇa and apāna, surround the sacrificer with his kinsmen.' Then a third is placed to the east of the 2nd with 'thou art dharuṇa (supporter), support heaven, the eye, the ear and surround &c.' He places the 4th kapāla to the south-east with 'thou art dharma (supporter), support the directions, the home, progeny, surround &c.'; he places the fifth to the south-west with 'thou art the strength (or host) of maruṭa'; he places the 6th in the north-west with 'thou art a restrainer, support the directions, wealth, prosperity, surround &c.'; he places the 7th to the north-east with 'I place thee that art uninjured from all the directions for the reconciliation (or love) of all kinsmen'; and lastly the remaining one to the north with 'thou art *cit*²³¹⁹ (intelligence).'

2319. The arrangement of eight potsherds according to Sat. I. 6 is shown in the diagram. The arrangement according to Āp. I. 22-23 and Kṛt. II. 4. 27-34 somewhat differs. The com. on Kṛt. II. 4. 37 explains how eleven potsherds are to be arranged and how less or more are to be arranged. Eggeling summarises the com. in S. B. E. vol. 12 p. 34a. Vide Tai. S. I. 1. 7 for *धुवमसि* &c.



In modern times many agnihotrina do not generally employ eight or eleven potsherds but employ one earthen brick (that would have the shape of the kapālas when placed together), on which lines are scratched to indicate the number of kapālas. Then taking coals from the gārhapatya he spreads the coals on the potsherds (whether 8, 11 or more or less) with the veda bunch repeating for each potsherd 'may you be heated by the tapas of Bhṛgu and Āngirases.'

The adhvaryu heats the pātri (the puroḍāśa pātri, according to Kāt. II. 6. 49) that is washed with water on the fire on which the cake is to be baked and when it is heated and slightly cooled he places the pavitras on it and pours on to it across the pavitras the flour (of ground and bruised grains) from the black antelope skin with the *yajus mantra*²³²⁰ 'devasya tvā ... agnaye juṣṭam samvapāmi' thrice and once silently. While pouring the ground grains he restrains his speech and gives up the restraint only when he spreads holy ashes over the puroḍāśa (vide below). He purifies the flour by moving forwards and backwards and raising up the two pavitras (darbha blades) the tips of which are turned northwards thrice (i. e. he performs *utpavana*) once with the mantra 'haryo-tvā vārā-bhīyam-ut-punāmi' or with the mantra 'devo vah' (vide note 2291 above). He takes in the sruva ladle water from the pranīta water, and supporting it on the veda bunch pours that water on the flour with a mantra 'waters have joined with waters &c.' (Tai. S. I. 1. 8. 1) and also pours thereon the hot water from the madantī vessel with the mantra²³²¹ 'you are generated from waters' and mixes the flour through and through on all sides with the water from left to right with 'may you be well mixed up with water' (Tai. S. I. 1. 8. 1). He stirs and mixes the flour and water with the *mekṣaṇa*²³²² with 'I mix thee together for generation', and makes a ball (of the flour) with 'thou art the head of the sacrifice'. He then

2320. Appropriate changes will have to be made according to the deity for whom the cake is meant (i. e. either अग्ने or अग्निपितृभ्यो &c.). Vide Āp. I. 24. 1 and वरु देवतैर्देवानि संस्पृष्टि in Tai. Br. III. 2. 8.

2321. Flour becomes well mixed up when it is wetted with hot water. 'You are &c.'—these words are addressed to the flour. Vide Haug's translation of Ait. Br. p. 3 n. 3 as to how the cake is baked.

2322. The mekṣaṇa is a rod of aśvattha wood one aratni long having at one end a square board four angulas in length (to be used like a mixing spoon).

divides the ball into two parts with 'may you (two) become separate according to the respective shares (of the deities)'. He makes two balls of equal size from the dough and touches the two separately with 'this for Agni' and 'this for Agni and Soma'.²³²³ From the group of pots herds to the south he removes the burning coals with the *veda* bunch with 'Here do I remove the face from the approaching (or attacking) army' and then removes the coals also from the group of pots herds that are to the north. Taking the ball of flour that is to be placed on the southern pots herds with 'thou art the head of the sacrifice' he bakes the ball with 'thou art heat and bestower of all life' and similarly bakes the other ball on the northern group of pots herds in the same way.²³²⁴ He makes the cake assume the shape of a tortoise, but its back should be neither too high nor too low like an *apūpa* and the cake should be as large as the hoof of a horse.²³²⁵ He spreads the cake so that it covers all the pots herds with 'may thou spread wide' (i.e. have progeny &c.). He puts water in the vessel (with the water from which the flour was mixed up) and sweeps the surface of the cake from left to right with his wet hand in such a way that the cake will have a skin-like continuous surface with 'mayst thou take on a skin'. He passes a burning firebrand thrice round each cake with 'vanished is the evil spirit, vanished are the enemies'. He applies over the cakes the flames of burning darbhas with 'may the god Savitr bake thee in the kindled (fire) called *nāka*'. He applies heat by passing round the cakes burning fire-brands with 'may fire not burn thy body! O Fire, protect the offering'. He spreads over the cake ashes in which there are also burning coals with 'mayst thou be connected with prayer'. The *adhvaryu* issues a direction (to the *agnidhra*) 'bake the cakes without burning them' and here he gives up the restraint of speech (that was imposed as stated above).

He heats with a burning firebrand the water used for wiping the fingers and for scouring the vessels and draws with the *aphya* to the west of the *āhavanīya* (or *gārhapatya*) three lines

2323. In *pūrṇamāse* the two balls are for Agni and Agni-Soman and in *darśa* for Agni and *Indrāgni*.

2324. *Āp.* (I. 24. 6-7) says that the first ball is baked on all the eight pots herds for Agni and then the other ball is baked.

2325. *अवुष्टमनप्राकृतिमन्त्रकमात्रं कूर्मस्येव प्रतिष्ठाति करोति। आप. I. 25. 4, सरप. I. 6. p. 141. 'सत्रायि कश्चित्कूर्मस्तद्वत् कश्चिद्वृषाकृतिरूपमस्मिन्सद्वृषप-विलक्षणो नास्त्युक्तो नातिनीच इत्यर्थः' com. on सरप.*

(on the vedi) running from south to north (or optionally from west to east, according to Āp. I. 25. 14); he pours that water on each of the three lines thrice in such a way that the water let fall on one line does not become mixed with that poured on the next line and that in pouring water he proceeds from east to west with 'to Ekata, svāhā! to Dvita, svāhā! to Trita, svāhā!' (Tai. S. I. 1, 8. 1).²³²⁶

To the west of the āhavanīya he constructs a vedi, which is in length as much as the height of the sacrificer or which is as long as required for one's purpose and which has curved sides.²³²⁷ The sacrificer repeats a verse 'I make a mansion for him &c.' (Tai. Br. III. 7. 6) and touches the spot where the vedi is to be made. The adhvaryu sweeps the spot of the vedi with the veda bunch once with the mantra 'they knew the vedi by means of the veda bunch &c.' (Tai. Br. III. 3. 9) and twice silently before the dust and weeds are removed.²³²⁸ The yajamāna invokes the vedi when it is being swept by repeating certain verses viz. 'you, a young lady, with four tufts of hair &c.' (Tai. Br. III. 7. 6). The adhvaryu takes the sphya

2326. The story of Ekata, Dvita and Trita who are called āgya occurs in Tai. Br. III. 2. 8. In the Rg. we frequently come across Trita, a devotee of Indra, who is there sometimes called Āptya. Vide Rg. I. 105. 9, VIII. 12. 15, VIII. 47. 13. Trita is said to be the acer of Rg. IX. 102 and X. 1-7.

2327. According to the com. on Sat. I. 5, p. 145 the vedi should be 4 aratnis or 96 āṅgulas in length. According to Kāṭ. II. 6. 2-10 the vedi should be 4 aratnis on the west side and 3 on the east, three finger breadths deep, should slope towards the east or north, should be contracted in the middle, the corners of its eastern side (called *oṃśas*, shoulders) should envelope the āhavanīya mound and all the herbs growing thereon and the roots should be uprooted. The vedi is deemed to have the shape of a young woman with broad hips (the two corners of the west side are called *īroni*) and a slender waist and verses are repeated which describe it in terms of a well-decked young lady. 'पुरस्ताद्दक्षीणसी पश्चात्पश्चिमसी मध्ये संनततरा भवति' आप. II. 3. 2. In the figure here the vedi is away from the gārhapatya. This is so for those who follow the sūtra of Āpastamba. For those who follow Satyāśrīḍha the vedi begins much nearer to the gārhapatya than is seen in the figure here and the dakṣiṇāgni is also nearer the gārhapatya.

2328. वेदेन वेदिं..... निश्चयानिरिति पुरस्तात्सम्पद्यन्ते वेदेन वेदिं विः संमादिः। पूर्वापदेवेदितृतीयपदेने सम्पद्यन्ति रिति। सत्पा. I. 6. pp. 145-146, आप. II. 1. 3-4. The com. on आप. II. 1. 4 says सम्पद्यन्ति सत्पा. पश्चिमोऽनिरिति तद्योगात्सर्वं यः कथितः। It is called सम्पद्यन्तः because the stalk of darbha is cut after reciting a yajus formula.

(wooden sword) along with two darbhas with ' I take you at the impulse of Savitr ... with the hands of Pūsan ', invokes it with ' thou art the arm of Indra ', cleanses upwards the tip of the sphya with a darbha with ' thou art wind with a thousand tips (or edges) and a hundred sharp brilliances ' and places a darbha with its tip to the north or east on the eastern portion of the vedi at a spot which is 32 angulas from the eastern side of the vedi (i. e. $\frac{1}{2}$ of the length of the vedi) with ' thou art armour for the earth. ' ²³²⁹ He strikes the darbha with the sphya saying ' O Earth, meant as the place for worshipping gods, may I not injure the root of thy herb '. He moves aside with the sphya the dust together with the cut blade of darbha with ' struck aside is the demon Araru from the earth '. He removes the dust and the blade with the sphya outside the vedi towards the utkara ²³³⁰ with ' go to the cowpen, the place of the cows. ' While this is being done the sacrificer recites by way of invocation ' O gods! I cut off with the bolt of Indra the head of him who hates me &c. ' (Tai. Br. III. 7. 6). The adhvaryu looks at the vedi with ' may Heaven rain on thee ' and at the sacrificer with ' may rain shower on thee '. The āgnidhra sits down with the palms of his hands turned upwards to the north of the vedi and outside it on a spot at the distance of two *padas* (footsteps) from the north side of the vedi with ' salutation to heaven and to the earth. ' The adhvaryu spreads near the āgnidhra the dust together with the cut blade of grass at the distance of one *prakrama* to the north of the vedi from a spot which is 32 angulas (or $\frac{1}{2}$ of the vedi) from the eastern side of the vedi ²³³¹ with ' O God Savitr! bind with a hundred fetters in the most distant region him who hates us and him whom we hate; do not free them from the fetters '. The āgnidhra covers with both his

2329. Vide Tai. S. II. 6. 4, Tai. Br. III. 2. 9, Śat. Br. I. 2. 5. 7-20 for details about the construction of the vedi. According to Śat. (II. 6, p. 152) following Vedic texts, the vedi is prepared on the Paurṇamāsī day in the Pūrṇamāsa īṣṭi and on the previous day in the darśeṣṭi. Jaimini V. 1. 29 explains the consequences of this on the order in which the various actions are performed.

2330. The उत्कर is called मोक्षान, as मो means speech and as the āgnidhra sits near the utkara and makes the pratyākṣāvaṇa formula अस्तु मोक्षद् from near it.

2331. This defines the position of the utkara. यथान वेद सवितरितु-
चरतः दूरस्तद्विपुलीयदेस उद्दिग्धपदेऽपरिमिते वा वेदेर्निर्गपति स उत्करः । आप. II. 1. 6-7.
उत्किरति अस्मिन् सवृत्ते पांशुमितुत्करः । com. on Śat. I. 6. p. 148.

hands²³³² joined together the place of the utkara with 'the restless one is held down' and remains so. The adhvaryu strikes the vedi with the sphya a second time and a third time and the same procedure is followed by him and by the āgnidhra as at the first striking except that one *mantra* is different for each priest at each of the two striking. The adhvaryu strikes with the sphya a fourth time but silently and all actions of the first striking are repeated but without mantras. The adhvaryu removes all the remnants of the darbhas from the vedi, the yajamāna recites the invocatory verse 'I cut off the head' &c. and the āgnidhra covers a fourth time with his hands with 'may Aratu not spring upwards to thy heaven'. The adhvaryu then draws with the sphya on the vedi a line from the south corner of the west side of the vedi towards the east up to the southern shoulder (on the east side of the vedi) with²³³³ 'may the Vasus enfold you with the Gāyatri metre'. He draws a line on the western side of the vedi towards the north with 'may the Rudras enfold thee with the Tristubh metre' and draws a line from the northern corner of the west side towards the east with 'may the Ādityas enfold thee with the Jagati metre'. While this is being done the yajamāna mutters a verse 'O Bṛhaspati, envelope the vedi &c.'. He makes the shoulders of the vedi raised up and envelope the āhavanīya mound and the two corners on the western side turned towards the gārhapatya and the vedi is contracted in the middle. The adhvaryu issues a direction²³³⁴ (to himself

2332. The action of covering with the hands symbolizes the consequence desired viz., that the enemy is confined to the spot to which he is consigned and cannot escape therefrom. Vide Tai. Br. III. 2. 9 for exposition.

2333. परिग्रहण means 'drawing lines with the sphya round the vedi in order to indicate the extent of the vedi.' 'परिग्रहणं परि समन्ताल्लयेन रेखाकरणदिना इत्येति वेदिरिति ज्ञापनार्थं परिग्रहणं' com. on Kāt. II. 6. 25. The enveloping with lines may be done up to the middle of the vedi or up to the shoulders (the corners of the east side of the vedi) or up to the āhavanīya mound. पूर्वपरिग्रह (or-परिग्रह) and उत्तरपरिग्रह or-परिग्रह are technical expressions, the first refers to the actions done from enveloping with the mantra to Vasus up to the āgnidhra digging the vedi and levelling it. 'पूर्व परिग्रहमित्येष कर्मणः संज्ञा संश्लेषद्वाराः । जामलेने-
स्तुचरतः उत्तरमभिरारम्भ उत्तरपार्श्वे दूरसाहचिद्वारे चापत् अक्षरपदंस्तमाहवनीपार्श्वं वा परि-
ग्रहणं कार्यम् ।' com. on Kāt. II. 6. 25. पूर्वपरिग्रह is somewhat like the first rough plan and उत्तरपरिग्रह conveys the idea of final completion.

2334. Really this is a mere mantra for *japa*.

or to the āgnidhra or to the attendants if any) 'O men! make this vedi and make it occupied by the Vasus, Rudras, Ādityas &c.' (Kāthaka Sam. I. 9). The āgnidhra digs up with the sphya the upper layer of dust with 'Araru has been struck off from the earth, bring here him who worships the gods' and carries the dust so dug towards the utkara. When this is being done the sacrificer recites two texts. The āgnidhra digs the ground from west to east for making the vedi with 'at the prompting of God Savitr, the worshippers do their work'. Whatever roots remain in the ground he removes with the sphya, and all dust that remains he removes to the utkara. The adhvaryu addresses the brahmā priest 'O brahman! shall I undertake the further enfolding of the vedi'. The brahmā priest mutters a mantra 'O Bṛhaspati, unfold the vedi &c.' and loudly replies, 'Yes (om), do unfold'. He unfolds the vedi from the south, west, and north respectively²³³⁵ with 'thou art rta (right), thou art the abode of rta, thou art the glory of rta'. The yajamāna mutters while this is being done a verse 'O Bṛhaspati! unfold the vedi' (same as the one recited by the brahmā above). The adhvaryu says 'thou art dhā (support of the *havis*), thou art svadhā (the source of pīṇḍas offered to Manes), thou art the wide earth, thou art rich' and makes the surface of the vedi level by means of the sphya from east to west. The yajamāna invokes the vedi with a mantra 'Having become the earth, it nourished greatness &c.' (Tai. Br. III. 7. 6). The adhvaryu addresses a mantra²³³⁶ (Tai. S. I. 1. 9) to the vedi 'O virapśin! Before the cruel (Araru) creeps out &c.', holds the sphya in a slanting position in a spot which is beyond $\frac{1}{2}$ of the length of the vedi from its western side and issues a direction²³³⁷ 'obtain or set down the

2335. The words जलमसि, जलसद्वनमसि, जलभ्रीरसि are addressed to the vedi. They are from Tai. S. I. 1. 2.

2336. According to Śāyaga, विरपिन् is irregular for विरपिन्नि addressed to the vedi and means 'having priests.'

2337. The वेद is प्रोक्षणीरासाद्वयेध्मावर्द्धिरुपसाद्वयं सुवं च सुचक्षु संपुष्टिं पत्नी संनद्याग्नेनोदेहीति ।. Vide Tai. Br. III. 2. 9 and Sat. I. 6. p. 163. According to Sat. this is addressed to himself by the adhvaryu who does all these actions in order. According to Kāt. II. 6. 36-37 the direction is addressed to āgnidhra and according to the com. on Āp. II, 3. 11 there is an option. Even if the yajamāna has two or more wives the direction is still पत्नी संनद्या, since the rule is that there is no

water for sprinkling, put down the *idhma* (fuel-sticks) and *barhis* (kuśa grass), clean the *śruva* and the *śruc* ladles, gird up the wife (of the sacrificer), and come out with clarified butter.' Then the *āgnīdhra* (or *adhvaryu*) places two *pavitrās* inside the *agnihotrahaṇi* (*śruc*), pours water into it, draws the *sphya* in a slanting position (from the spot where it had been held fixed) a short distance to the north thereby causing a furrowed line on the *vedi*, holds the *sphya* in the left hand inside the *vedi* and the *agnihotrahaṇi* in the right hand, drops a little water from the *agnihotrahaṇi* on to the furrowed line made by the *sphya* and places the *agnihotrahaṇi* (containing the water) on the spot where the *sphya* had been originally held fixed slantingly with 'O abode of ṛta.' The *adhvaryu* brings to his mind him whom the *yajamāna* hates. When the *prokṣaṇi* waters are being placed the *yajamāna* mutters a mantra. The *adhvaryu* throws the *sphya* in such a way that it falls on the *utkara* with 'thou art produced from a tree, thou hast a hundred points, thou art the death of the enemy.' Then seizing the *sphya* with his fist by the bulging part thereof he draws it towards the east from the *utkara*. He washes his hands on the *utkara* and also the *sphya* with water but does not touch with his bare hand the point of the *sphya* (i.e. he cleans the other parts of the *sphya* with his hand by pouring the water thereon and cleans the point by only pouring water thereon). To the north of the *āhavanīya* he places with both hands the *idhma* and *barhis*, the latter to the north of the former. The *sphya* is placed near the *prapitā* waters to their west (Kāt. II. 6. 43).

With the ends of the blades cut off in making the *veda* bunch he (the *āgnīdhra* or *adhvaryu* himself) wipes the *śruva* and the three ladles viz. *juhū*, *upabhr̥t* and *dhruvā*, invokes them with 'you are not sharpened (and yet) you destroy our enemies.' He takes up the *śruva* and the *śruc* ladles with 'Agni summons you, who are filled with butter, for the worship

(Continued from last page)

śā in the model sacrifice. Vide Jaimini IX. 3. 20. The next sūtra extends the same rule to *vikṛti* sacrifices also. In XII. 1. 29 Jaimini establishes that at the time of *dīkṣā* in a *Soma* sacrifice the wife is gird up with the *yokira*, a fresh girding up is hence not necessary in the *prāyaścitta* and other *ṛtā* that are constituent elements in *somayāga*. Jaimini I. 4. 11 explains that the word *prokṣaṇi* is used here in its etymological sense.

of the gods,' heats them on the āhavanīya or gārhapatya with 'burnt is the evil spirit, burnt are the enemies, I heat you with the very dazzling light of Agni.' He cleans the sruva, the bowl by rubbing its inside several times and its outside on all sides once with the tips²³³⁸ (of the vedaparivāsanāni) and its rod with the roots (of the portions of the cut blades) with 'May I not brush the place of cows! I clean thee that art strong (or possessed of food) and that subdues enemies' (Tai. S. I. 1. 10. 1). He cleans the juhū ladle, the bowl by rubbing its inside several times from west to east with the tips (of the cut portions), its outside from east to west with the middle portions and its rod with the roots with 'may I not brush out speech and life-breath, I clean thee &c.' He cleans the upabhrī, the inside from east to west (as for sruva), the outside from west to east with the middle portions and the rod with the roots with 'may I not rub out the eye and the ear, I clean thee &c.' He cleans the dhruvā ladle as he did the sruva, with the difference that the mantra is 'may I not rub out progeny and home &c.' He does not allow a cleaned vessel to come in contact with one that is not cleaned, but if they are brought in contact he again heats the vessel (already cleaned) and cleans it again. He takes up the vessel called prāṣītraharaṇa,²³³⁹ heats it on the fire (but without mantras) and cleans it, the bowl with the tips (of cut blades) on all sides from the outside to the inside and the rod with the roots 'with may I not brush out food, progeny and prosperity, I clean thee that art strong and subdues enemies'. According to Āp. II. 4. 10 and com. on Sat. I. 7 p. 158 the sruv ladles and the prāṣītraharaṇa are laid on darbhas in front of the utkarsa or to its west on the north side of the vedi. He sprinkles with water the cut portions of the veda bunch with

2338. The portions cut off in making the veda bunch (called vedaparivāsanāni) have three parts, अग्र (tips), मध्य and मूल. The first and last are employed in cleaning the जुहू. The mantra in Tai. S. I. 1. 10 is गोष्ठं मा निर्वृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम्, वाचं प्राणे चक्षुः श्रोत्रं प्रज्ञां पोनि मा निर्वृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम्. गोष्ठं ... साहीं संमार्जिम् is uttered when cleaning जुहू, वाचं प्राणे मा निर्वृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम् for चक्षुः, चक्षुः श्रोत्रं मा निर्वृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम् with उपचक्षुः, प्रज्ञां पोनि मा निर्वृक्षं वाजिनीं.....संमार्जिम् with प्रुवा. 'मतीचीनद्याद्वारम्य पात्रद्वन्द्वसंघिपर्यन्तं, संघिमार्ग्याद्यपर्यन्तं वाचं च' com. on Sat. I. 7 p. 158.

2339. Prāṣītra is a portion of the āsis left over after offering into the fire, that is to be given to the brahmā priest and prāṣītraharaṇa is the vessel that holds it and that is made of khadira wood, is shaped like a cow's ear, is one span long and has a rod four āṅgulas in length.

which the vessels were cleaned and offers them into that fire ²³⁴⁰ (gārhapatya or āhavanīya) on which the vessels were heated with 'this artistic thing (the darbha that springs from water) spread down from heaven, it resorts to the spaces of the earth; we destroy our enemy with it that has a thousand shoots, svāhā!' (Tai. Br. III. 3. 2).

Then comes *patnisāmnahana* (girding up of the sacrificer's wife).

The āgnidhra takes up the veda bunch, the *āyasthūli*, ²³⁴¹ *yoktra*, and the two darbha blades used as *pavitra*. The wife (of the sacrificer), while sitting to the south-west of the gārhapatya with knee raised up or standing is girt up by the āgnidhra (by the adhvaryu, according to com. on Āp. II. 5. 6) with the yoktra (cord of muñja grass) with the mantra, 'I hoping for a favourably disposed mind, progeny, good luck, beautiful body and observing the vrata of Agni, gird up myself for meritorious actions' (Tai. S. I. 1. 10. 1). In modern practice the wife girds up her waist with the yoktra herself. He does not gird her up over the garment worn round the waist but inside it (Āp. II. 5. 5 says there is an option). The yoktra has a loop at one end in which the other end is inserted and the cord is passed round the waist of the wife twice, a knot like that of the top-knot (śikha of a man) is made to the north of the navel with 'may Pūṣan tie a knot for you' and it is drawn to the south of the navel from left to right. She waits upon (does adoration to) the gārhapatya by standing and saying 'O fire, Lord of the house, call me near'. Standing to the west of the gārhapatya she pays

2340. According to Kāt. II. 6. 50 the cut blades used in scouring the vessels are thrown on the utkara. Āp. II. 5. 1 gives an option.

2341. The *āyasthūli* is a pot in which clarified butter is taken with a mantra after the pavitra blades are placed therein and from which the sacrificial fires are filled. The yoktra is a triple (having three strands) cord of muñja grass with which the waist of the sacrificer's wife is girt with a mantra by the āgnidhra at the direction of the adhvaryu in sacrificial rites. The wife is made fit for participation in the sacrifice by being girt up. Vide Tai. Br. III. 3. 3 'आज्ञासामा सौमनसमिरयाह । मेघामेवेना केचर्ही कुत्वा आशिषा समर्पयति । अग्नेरहवता ... कर्मिरयाह । एतद्धै पत्नियै हवोपनयनम् । तेमेवेना ज्ञतमुपनयति ।'. According to some (Āp. II. 5. 3) the mantra 'समसमस' is recited by the wife. The words in Sat. 1. 7 p. 160 are 'वसन्तो वामेनिष्ठकर्म वन्ति कुत्वा'. निष्ठकर्मः वन्ति means सिखाकृतिः वन्ति; (com. on Āp. II. 5. 6) i.e. a knot that can be unloosened by untwisting. Girding her up represents making her undergo a vrata for the sacrifice, as stated by the Tai. Br. quoted above.

adoration to the wives of the gods²³⁴² with 'May you wives of the gods summon me near you' and she looks at the same spot (west of gārhapatya and not east) with 'O wife, O wife (of the god) | this is thy world, salutation to thee, do not injure me'. She sits facing the north at a place which is south-west of the gārhapatya with 'May I have no widowed state just as Indrāni has none.'²³⁴³ May I have good sons like Aditi! O gārhapatya endowed with all means, I sit down near thee for good progeny' (Tai. Br. III. 7. 5). On sitting down she mutters (japati²³⁴⁴) 'O fire! we, who have virtuous husbands and who have good progeny, who are not treated with contempt, have sat down near thee, that destroyest enemies and that cannot be destroyed (Tai. S. I. 1. 10. 1-2); may my sons be destroyers of enemies and my daughter be ruling (a queen); I also am victorious (over my co-wives) and my glory with my husband is highest (Rg. X. 159. 3).' The āgnidhra opens the mouth of the big jar (covered with a piece of cloth or the like) in which ghee has been stored with 'may Pūṣan open thy mouth' and takes from it into another vessel ghee that should be a little more than what would be required in the rite, heats it on the dakṣiṇa fire with 'Viṣṇu traversed this' (Rg. I. 22. 17). He takes up from the spot where all utensils have been placed the ājyasthāli (pot for clarified butter) with 'thou art Aditi, whose pavitra is not cut off' and pours into that pot in which two pavitras are placed plenty of clarified butter²³⁴⁵ 'thou art the milk of the great ones (the cows), the fluid of herbs, I take out from thee that art inexhaustible a portion for the worship of gods (this is the nirvāpa of clarified butter). He melts the butter in the ājyasthāli on the burning coals of the southern portion of the gārhapatya

2342. The region of the wives of the gods is to the west of the gārhapatya.

2343. In Rg. X. 86. 11 (and Tai. S. I. 7. 13. 1) we read हुन्वानिमाह मरिषु सुभगामहमभवत् । न ह्यस्या अपरं च न जरसा मरते पतिर्विचस्मादिन्नु वरः ।

2344. The com. on Sat. I. 7. p. 161 significantly remarks that the mantras to be repeated by the wife should be learnt by her from her father or husband before *agnyādhāna* 'एते मन्त्रा आधानापूर्वं पितुः पत्युर्वा सवासावर्धित्य प्रयोग्याः'.

2345. The com. on Āp. II. 6. 1 notices that in the absence of ghee made from cow's milk, ghee made from the milk of a she-buffalo or a she-goat may be used as a substitute or even sesame oil. But the mantra is the same (there is no *śloka* of the words referring to cows that occur in the mantra).

fire with 'to thee for sap', takes it down (from the coals) with 'to thee for strength', holds it over the veda bunch and hands both the pot and the veda bunch to the wife. She first closes her eyes and then holding her breath (opens her eyes and) looks down on the clarified butter with 'thou art the milk of cows; the fluid of herbs, I look on thee for securing good progeny with an invincible eye' (Tai. S. I. 1. 10. 3). The āgnīdhra places the ājyasthālī on the northern portion of the gārhapatya fire and melts it with 'thou art light'; he takes it from the fire with 'to thee for light' and carries it to the south of the āhavanīya with 'follow after light'. He melts it on that fire with 'may Agni not remove thy light'. He takes up the pot and returns by the way he went and places it with a mantra 'thou art the tongue of Agni' (Tai. S. I. 1. 10. 3) to the north of the prokṣaṇī waters on the line drawn with the sphya.

The adhvaryu and the yajamāna both close their eyes, holding their breath, (open their eyes and) look down upon the clarified butter with 'thou art ājya, thou art truth may I partake of thee' (a long mantra from Tai. S. I. 6. 1. 1-2). The adhvaryu purifies (performs *utpavāna* of) the ājya thrice with two pavitras²³⁴⁶ the points of which are held towards the north by continuously carrying them backwards and forwards with 'thou art bright, thou art the flame, thou art light' (Tai. S. I. 1. 10. 3). He performs *utpavāna* of the prokṣaṇī water with 'devo vaṣ savitotpunātu &c.' (Tai. S. I. 1. 10. 3). The adhvaryu fills with the sruva ladle that has no trace of anything sticking to it and that is held in the right hand clarified butter inside the vedī, while holding the sruca together with the veda bunch in the left hand. The juhū ladle is so held that its bowl is alongside of the hollow of the ājyasthālī, that of the upabhrī is near the middle of the ājyasthālī and the dhruvā is on the ground. In the juhū and dhruvā four ladlings are made with sruva while in the upabhrī eight are made²³⁴⁷, but the upabhrī contains the smallest portion of ājya, the juhū contains a good deal and the dhruvā contains

²³⁴⁶. The com. on Sat. I. 7. p. 165 explains how this particular *utpavāna* is done 'आवृत्त्यस्योऽपि पवित्रे पश्चाज्जगामास्य जगामां सीमा पुनः पश्चाज्जगामासीत् ततो मन्त्रेणोदुत्तमि पुनर्हितेनैव'. The R̥gveda move the pavitras from the west to the east only.

²³⁴⁷. There are various views about the number of times ājya is poured with the sruva into the three ladles (sruca). Vide Āp. II. 7. 4-6, Sat. I. 7 pp. 165-167. The general rule is stated above.

the largest quantity. When the juhū is being filled the mantras are four 'śukraṃ tvā...grhṇāmi pañcānām tvā...dhartrāya grhṇāmi' (Tai. S. I. 1. 10. 3 and I. 6. 1. 2-3); in the case of the upabhr̥t the mantras are eight 'pañcānām tvartūnām...suvīryāya tvā...grhṇāmi'; in the case of the dhruvā the mantras are 'suprajāstvāya tvā grhṇāmi.....devatābhyo grhṇāmi' (Tai. S. I. 6. 1. 3). The yajamāna also invokes with the same mantras when the ladling is going on. The adhvaryu removes the śjyasthālī together with the veda and sruva from the vedi, keeps the śjya in some place other than the utkara, invokes the prokṣaṇī waters with 'the divine waters (āpo devīr &c., Tai. S. I. 1. 5. 1) and seeks the permission of the brahmā priest with 'brahman, shall I sprinkle.' When the brahmā says 'yes' he sprinkles thrice the idhma (fire-wood brought, vide p. 1014 above), the veda bunch and the vedi, each with a separate mantra (from Tai. S. I. 1. 11. 1). He places the whole bundle of *barhis* with the knot to the east inside the vedi with a (*sutra*) mantra 'we had recourse to *barhis* &c.' and sprinkles the tips, the middle portions and the roots of the *barhis* respectively with 'to thee for heaven', 'to thee for the serial region', 'to thee for the earth.' While the sprinkling proceeds the yajamāna repeats a verse 'may the waters and herbs be well disposed to the yajamāna &c.' (Āp. IV. 6. 1). He dips the tips of the *barhis* in the water contained in the agnihotra-havaṇī and then the roots also. He sprinkles over the knot of the *barhis* from east to west water from the sruva over which he places his hand (so that water oozes over it from his finger tips) with 'to you for nourishment' (Tai. S. VII. 1. 11). He pours down the remaining prokṣaṇī water from the southern corner (śronī) of the west side of the vedi to its north corner with 'svadhā to the pitṛs, mayst thou be strength for the *barhiṣad* pitṛs, may you (the particles of water) go to the earth with strength' and the yajamāna says 'this is for the *Barhiṣad* pitṛs.'

Now comes *barhirāstarāṇa* (strewing the vedi with kuśa grass). He loosens the knot of the bundle of *barhis* with 'may Pūṣan loosen thy knot'. He takes in his hand the prastara bunch drawing it towards the east slowly from the bundle of *barhis* (as if towards the āhavanīya) with 'thou art the crest (stūpa) of viṣṇu i. e. yajña (Tai. S. I. 1. 11). With 'I implant prāṇa and apāna in the yajamāna' he places the two pavitra blades (used in utpavāna above) on the prastara, hands it over to the brahmā priest, who passes it on to the

yajamāna who holds it in his hand. He strews darbha^{2347a} grass on the vedi and places the cord that tied the barhis thereon with 'God Barhis! I strew thee that art soft like wool, as a good seat for the gods'. The darbhas are spread in three or five series (or divisions) beginning from the west side of the vedi towards the east (or the reverse according to some) in such a way that the tips of one set that is already spread cover the roots of the next and the grass is so thickly strewn that the ground below cannot be easily seen. When the kuśa grass is being strewn the yajamāna recites a mantra 'O barhis, that are soft like wool, being spread place me in heaven &c.' (Tai. Br. III. 7. 6), when the vedi is covered with the middle division of the barhis he recites the mantra 'this young lady with four tufts of hair &c.' (Tai. Br. III. 7. 6) and when the vedi is completely covered he recites a long passage 'May you be suspicious to me increase food, strength, spiritual lustre, martial brilliance, prosperity, progeny, cattle for me &c.' (Tai. Br. III. 7. 6).

He takes out two blades (to be used later) for the anūyājas and keeps them separately to the east, feeds the āhavanīya with fire-wood, takes back the prastara from the hand of the yajamāna, and while holding the prastara himself places the three encircling fuel-sticks (*paridhi*) round the āhavanīya fire. The middle paridhi is placed on darbhas to the west of the āhavanīya with the tip towards the north with²³⁴⁸ 'thou art gandharva &c.'. While the middle paridhi is being placed the yajamāna recites a mantra (Tai. Br. III. 7. 6). The other two paridhis are laid to the south and north of the āhavanīya place with their tips to the east, the southern one extending a little beyond the āhavanīya place and touching the middle paridhi and the northern one also touches the middle paridhi. The yajamāna repeats two long passages when the southern and northern paridhis are being laid (portions of which are identical

2347a. According to the Tai. Br. III. 3. 6 barhis represents human beings and the vedi represents the earth. 'बहिः स्तुयति । यजा वै बहिः । इविषी वेति । यजा एव इविषी प्रसिद्धायति ।'. In Tai. Br. III. 3. 6 we have यजमानो वै यस्तस्य which Jai. I. 4. 23 says is a mere arthavāda.

2348. The mantra for the middle paridhi is यन्मध्वोऽसि विश्वायसुर्विश्वस्मादीयतो यजमानस्य परिधिरिदं ईक्षितः, that for the southern paridhi is इन्द्रस्य वाहुरसि इक्षिणो यजमानस्य . . . ईक्षितः, that for the northern one is मित्रावरुणौ श्वोत्तरतः परिधतो ध्रुवेव धर्मेणा . . . ईक्षितः. These occur in Tai. S. I. 1. 11 and Vaj. 8. II. 3.

with that repeated by the yajamāna for the middle paridhi). The adhvaryu invokes the āhavanīya 'may the sun guard you against all injuries whatever' (Tai. S. I. 1. 11). He places (in the midst of the āhavanīya fire) two samidhs with their ends turned upwards on which the āghāras (will be offered later on), one to the south with the mantra 'O Fire, the wise one, may we kindle thee &c.' (vitihotram tvā kave &c. Rg. V. 26. 3 or Tai. S. I. 1. 11) and the other to the north of it silently. From the midst of the barhis he takes two darbhas of equal length, that have no blade hooting from inside of them; these are called vidhṛti and are laid down on the barhis strewn on the vediti in the middle portion of the latter with their tips turned northwards with 'you two are the regulators of people'. When the vidhṛtis are being laid down the yajamāna repeats a long passage 'I cut off my enemies with the vidhṛtis.....may you support life, progeny and cattle in me' (Tai. Br. III. 7. 6). The adhvaryu keeps the prastara bunch on these two vidhṛtis with 'sit in this abode of Vasus, Rudras and Ādityas' (Tai. S. I. 1. 11) and the yajamāna repeats a mantra 'this prastara is the support of both Prayājas and Anūyājas &c.' (Tai. Br. III. 7. 6). The adhvaryu places the juhū on the prastara in such a way that its rod will be alongside of the roots of the prastara bunch with a mantra.²³⁴⁹ The upabṛti is placed to the north of the juhū in such a way that its root is very much to the west of the root of the juhū and it is underneath the vidhṛtis, and the dhruvā is placed to the north of the upabṛti over the vidhṛtis and its root is very much to the west of that of the upabṛti. The three should not be so placed as to touch each other. The yajamāna repeats three passages (all from Tai. Br. III. 7. 6) addressed to the three ladles when they are being placed. The adhvaryu lays down the sruva to the south of the juhū (or to the north of the dhruvā but a little behind its bowl) with 'thou art a bull possessed of strength, I seat thee in the extent of vaṣaṭkāra'. He places the ājyasthāli also in such a spot as space would permit. The yajamāna repeats a mantra for sruva and another for ājyasthāli (Tai. Br. III. 7. 6). The adhvaryu invokes the ladles (sruvas) with 'these sat in the world of good deeds; O Viṣṇu! protect them, protect the sacrifice

2349. The same mantra is repeated for all three, only the name of the particular sruva being inserted 'अहुरसि रुवाची नाम्ना विदेन नाम्ना विदे सद्मि सीद् । उपबृदसि रुवाची ... सीद् । ध्रुवासि रुवाची ... सीद् । Vide Tai. S. I. 1. 11 and compare Vaj. S. II. 6.

and the lord of sacrifice and me who bring sacrifice' (Tai. S. I. 1. 11, Vāj. S. II. 6). He invokes the clarified butter with 'you are all-pervading, belong to Viṣṇu and are the abodes of Prajāpati'. He takes in his hand the ājyasthāli together with the aruṣa and the veda bunch, removes with the veda bunch the burning coals from the southern puroḍāśa with 'Here do I remove the mouth from the attacking army' and then removes them also from the northern puroḍāśa. He invokes the puroḍāśa with 'O Sun, O Light, shine forth for great vigour.' He spreads a little clarified butter in the puroḍāśapātri for each of the two cakes with 'I make a happy seat for you, I arrange for a seat full of pleasure with a stream of butter' (Tai. Br. III. 7. 5) and drops clarified butter over (i. e. performs abhigṛāṇa) the southern puroḍāśa which is intended for Agni with 'May Agni whose source is ghee increase (or be pleased), may he accept the offerings, anoint the holes, anoint the skin; I sprinkle thee that art good looking, that art dear to Agni and that securest wealth with the lustre of cattle (i. e. ghee) for Agni' (Tai. Br. III. 7. 5) and drops butter silently on the northern puroḍāśa. If the second offering be sānnāyya (instead of a puroḍāśa) he drops clarified butter over the boiled milk with a mantra 'May that self of yours that has entered cattle...go to the gods and secure heaven for me who am a sacrificer' (Tai. Br. III. 7. 5). He removes the puroḍāśa into the pātri (vessel) from the potsherds without allowing it to break up into pieces and without making it roll about with 'this baked (puroḍāśa) that is moist and has broad prominences, that is the protector of the world, that is the generator of thoughts (or prayers) comes out for a bath' (Tai. Br. III. 7. 5). He brushes away the ashes (sticking on the back of the puroḍāśa) with the veda bunch and lays it down in the puroḍāśapātri on the butter that has already been sprinkled over it with 'Sit on that, be firmly placed in nectar, O offering, that art the essence of rice grains,²⁸⁵⁰ with a favourable mind' (Tai. Br. III. 7. 5). He sprinkles clarified butter over it a second time and keeps it aside with 'mayst thou be strong.'

He sprinkles clarified butter over each of the potsherds (on which the puroḍāśa was baked), counts them and keeps them aside with 'may not prosperity in the form of food and the flavour of earth pass away' (Tai. Br. III. 7. 5). He anoints

²⁸⁵⁰. Āp. II. 11. 2 says that if the puroḍāśa is made of barley flour he does not repeat the mantra as the word 'rice' occurs there in.

both the puroḍāśas with butter with 'may god Savitr anoint thee with honey' (the mantra is repeated twice), the upper part being anointed by the *śruva* ladle with plenty of ghee in such a way that there are no mere drops of ghee on it as there are specks on the back of the tortoise (but the ghee is well spread over the whole surface) and that the lower skin of the puroḍāśa is anointed with ghee by the right hand. He lays down the two puroḍāśas to the west of the *śruvas*, that for Agni being to the south and the other being to the north with 'may you occupy this loved [seat by your lovable lustre.] If sānnāyya is to be offered, he brings together (makes them touch each other) in the middle of the vedi the two jars of it and then keeps them separate, the one containing the boiled milk on the southern corner of the west side of the vedi and that containing curds on the northern corner thereof. When the sānnāyya is being thus placed the *yajamāna* repeats a verse 'yasta ātmā' &c.' (Tai. Br. III. 7. 5) and repeats a mantra (from Tai. Br. III. 7. 6) invoking the puroḍāśa for Agni, that for Agnisoma (or Indra and Agni), the hot milk, the curds (the sānnāyya in cases where it is offered).

The *adhvaryu* lays down the veda bunch in front of the *dhruvā* ladle with 'this veda sought the earth that was concealed &c.' (Tai. Br. III. 7. 6), strews *darbhas* round the corners of the vedi,²³⁵¹ and prepares the seat for the *hotṛ* which is to the north of the northern 'śroni' of the vedi and the *darbhas* spread on the seat have their points turned eastwards or northwards. The *adhvaryu* invites the *hotṛ* in the words 'O Hotṛ! come'. The *hotṛ* priest sits down to the north-east of the *āhavanīya* with face to the east, performs *ācamana* with the sacred cord in the *upavīta* form, enters the sacrificial ground (*vihāra*) by the way called *tīrtha* (vide p. 984 above). He enters with his right foot first, plants his heel alongside of the northern *śroni* and steps upon the *barhis* (spread on the vedi) with his toes, spreads out the fingers of both hands which he joins together and holds them on a level with his heart, looks straight at the horizon (and neither upwards nor downwards) and stands facing the east. This is always the position of the limbs of the body in the case of the *hotṛ* unless there be any express direction to the contrary. The *adhvaryu* takes a *samīdh* from the *idhma* and issues a direction to the *hotṛ* 'recite

2351. On वेद्यन्तान्परिस्तीर्ष the com. on Āp. II. 11. 10 says 'वेदिं परिस्तीर्येति चावानर्षस्तावानेव वेद्यन्तान्परिस्तीर्येति'.

for Agni that is being kindled'. The hotṛ recites 'salutation to the expounder, salutation to the supervisor, salutation to him who reports, who will repeat (or respond to) this? He will repeat this. May the six broad (or great) ones, viz. heaven and earth, day and night, waters and plants save me from sin. Speech has stood firm (and so has) yajña. I shall deal with (i. e. recite) the metres well. I resort to myself so and so (here the hotṛ utters his name in the objective case). In the past and in future, as to things born and to be born I have recourse to (Agni) who is apāvya (?). Bring me the non-cessation of speech'. So saying he contracts his fingers towards himself and then extends them as before by saying 'O fire! make the cattle take delight in me'. (Then he should proceed) 'Heaven and earth are my armour. Fire is my armour, the Sun is my armour and may the intermediate quarters be my armour! O gods! I shall to-day reflect over that highest part of speech, whereby we may vanquish the asuras; O five people, who deserve sacrifices and food accept my offering.'²³⁵² Having finished this *japa*, the hotṛ sets about repeating the Sāmīdhenī verses.²³⁵³ The yajamāna repeats the *daśa-hotṛ* mantras before the sāmīdhenī (vide note 2247 for *daśahotṛs*). First he utters the syllable 'him' thrice (or once) and the mystic words 'bhūr bhuvah svarom' are muttered inaudibly by him.²³⁵⁴ Then come the sāmīdhenī verses. The sāmīdhenī verses are (vide Āśv. I. 2. 7) eleven viz. Rg. III. 27. 1, VI. 16. 10-12, III. 27. 13-15, I. 12. 1, III. 27. 4, V. 28. 5-6. But fifteen sāmīdhenī verses are to be repeated in Darśa-pūrṇamāsa and the number fifteen of the verses is obtained by repeating each of the first (pra vo vāṣ, Rg. III. 27. 1) and the last verse (ā juhota

2352. The passages नमः यवज्ये नम उपद्रष्टे सुषण्म्य constitute the entire *japa* which the hotṛ mutters, the last clause being Rg. X. 53. 4. This last is explained in Nirukta III. 8. The words नमः यवज्ये &c., are a *sautra* passage (Āśv. I. 2. 1) and have a parallel in Śān. I. 4 'नमोऽस्य उपद्रष्टे नमो यवज्ये उपभोज्ये नम आदित्यागस्तुषण्ये &c.'

2353. The verses are called Sāmīdhenī because they are repeated when Agni is being kindled or fed with fuel. अग्नेः सन्निधेर्नार्थं ऋचः सानिधेयः—com. on Āśv. I. 2. 3. Vide Śat. Br. I. 3. 5. 1 इत्ये ह वा एतद्वचस्सु रिचोनास्ति तस्मादित्ये नान, सन्निधे सानिधेनीमिदंति वस्मत्सानिधेय्यो नान a. सानिधेनी means सानिधेयानां and is derived from सन्निधे.

2354. According to Āśv. I. 2. 3-4 the repetition of 'him' thrice and of 'bhūrbhuvahavarom' are technically called अनिदिङ्कार. Vide Tai. 8, II. 5. 7-8, Tai. Br. III. 5. 2, Sat. Br. I. 3. 5-1. 4. 1. Sat. Br. I. 4. 1. 3 states that the word 'him' is uttered inaudibly.

Rg. V. 28. 6) thrice. They are all to be repeated in the same pitch ²³⁵⁵ (not minding udātta, anudātta or svarita accents) i. e. *ekāśruti*. Jaimini IX. 1. 33 states that whatever ṛk is the first or last (whether 'pra vo vājā' &c. or any other) is to be repeated thrice (i. e. repetition three times is an attribute due to the place of a verse and it is not an attribute of any particular verse). The syllable 'om' is to be added at the end of each verse and the adhvaryu sitting down near the śhavanīya throws into the śhavanīya fire a *samidh* the moment 'om' is uttered by the hotṛ at the end of a verse. The sacrificer then utters at each *samidh* 'agnaya idam na mama'. In this way when eleven *samidhs* have been offered, all the remaining *samidhs* (except one kept aside for the *anuyājas*) are offered into the fire the moment the last verse but one (viz. *samidhho agna*, Rg. V. 28. 5) or the last verse (4 *juhots*, Rg. V. 29. 6) is recited. Āśv. (I. 2. 8-22) gives detailed rules about how these *sāmīdhenī* verses are to be recited. The note below would illustrate the method of their recital. ²³⁵⁶ The hotṛ repeats the *nigada* 'O fire, you are great, you are brāhmaṇa (the impulse to prayers), you are Bhārata (the sustainer)' in such a way as to join it with the last 'om' repeated after the last *sāmīdhenī* verse and then makes a stop. Then the

2355. Āśv. I. 2. 9 defines 'उदात्तानुदात्तस्वरितानां परः संनिकर्ष ऐकश्रुत्यम्' and the com. explains 'उदात्ता रितानामभिव्यञ्जका ये यपरमा आशामभिव्यञ्जकास्तेषामन्वतमस्यैकस्वरैवाप्यन्तसंनिकर्षेणासजातीयपरमाप्यपधानेन बहुधारणं तदैकश्रुत्यमित्यर्थः.'

2356. The verses are repeated as follows: य वो वाजा यम् सुम्नयोऽं य वो वाजा सुम्नयोऽं य वो वाजा सुम्नयोऽंमा आयाहि वीतये ससि वसिषोऽं त्वा वसिषोऽं स नः सुवीरोऽंमिष्टेऽं समग्रिद्विषते वृषोऽं वृषोऽं ईश्वरोऽं वृषणं त्वा वृषोऽंमिष्टि वृत् सुक्रतोऽं समिधयमानो मीमक्षोऽं समिद्धो वाहसोऽंमा जुहोता हव्यवाह्नोऽंमा जुहोता वाह्नोऽंमा जुहोता वाहनोऽंमग्ने मदानसि &c. 'Om' being added at the end of सुम्नयुः it is to be recited as सुम्नयोऽंम् and then it is to be continuously joined on to the next verse viz. the same verses repeated twice again, the 3rd सुम्नयोऽंम् being joined to the verse अग्न आयाहि वीतये Rg. VI. 16. 10. As तं त्वा follows वसिषोऽंम् it is to be pronounced like वसिषोऽंम् तं त्वा and वृषोऽंम् followed by वृषोऽंम् makes that ऋ be pronounced like a nasal ऋ. The hotṛ is not to stop (*avasāna*) or take breath at the end of verses but at the end of the half verses. At the end of the last 'om' of the last verse the *nigada* अग्ने महीं असि ब्राह्मण भारत is to be joined on to it and then the hotṛ stops at the word 'Bhārata'. The Tai. Br. III. 5. 3 has अग्ने महीं असि ब्राह्मण भारत । असौ अहौ । देवेद्धो मग्निद्वः &c.

hotṛ invokes the names of the pravara sages²³⁵⁷ of the sacrificer as many as he may have (1, 2, 3 or 5), the most remote one being first uttered, then the more remote and so on. In the case of a ksatriya or a vaiśya sacrificer, the invocation is made of the pravara sages of the purohita of the sacrificer or of the names 'Mānava, Aila, Paurūravasa' or of 'Mānava' for all in case of doubt (Āśv. I. 3. 3-5). He then proceeds '(Agni) that was kindled by the Gods and by Manu, that was sung by the sages, whom wise men gladdened, that was praised by the sages, that was aroused by prayers, that is offered ghee, the bringer (or leader) of sacrifices, the charioteer of sacrifices, the unobstructed hotṛ, the swift carrier of offerings'. He takes breath here and proceeds 'thou art the mouth and the vessel of the gods, the juhū of the gods, a *camasa* (cup) with which the gods drink; O fire! as the spokes are centered in the felly, so thou encompassest the gods, bring the gods to this sacrificer'.²³⁵⁸ Then he calls upon Agni to bring the several deities, viz. Agni, Soma, Agni, Prajāpati, Agni-śomau, the ghee-drinking gods and adds 'bring Agni for the *hotra* (the function or office of hotṛ), bring thy own greatness, O Jātavedas (fire), bring and sacrifice with a

2357. Vide notes 1139-1140 about reciting the names of the pravara sages. For example, if the gotra of the sacrificer is Śāpāilya the hotṛ repeats Śāpāila, Aśita, Devala; if it be Vaisa, he repeats Bhārgava, Cyāvana, Āpnavāna, Aurva, Jāmadagnya. Agni is here invoked to help the sacrificer as the summoner of the gods on this occasion, as he did help the illustrious ancestors of the sacrificer. Vide Haug's tr. of Ait. Br. pp. 479-480 (note) and S. B. E. vol. 12 p. 115 (note) for pravara. It should be remembered that this pravara repetition is part of the *śigada*. He takes breath at the end of the pravara words. Then follow the words देवेद्यो ... सृगिर्ह्येषाह (Āśv. I. 3. 6). Here he again takes breath. Then come fourteen words आस्पाव ... परिपूरति. Then the words आवाह देवान् ... पज्ज form the आवाहनमिगद.

2358. The Āśv. śr. I. 3. 6 contains the whole formula 'देवेद्यो मन्विद्ध ऋषिद्वयो विमातृमदितः कविजस्तो बह्वसंक्षितो पूताहवमः यथोर्पजानां स्वीरश्वाणामृषां होता सृगिर्ह्येषाहिल्यवसावास्याव सृहृदेवानां यमसो देवपानोऽरी इवाग्ने नेमिर्देवास्त्वं परिपूरस्पाव देवान् पज्जमानायेति यतिपरा देवता द्वितीयया विभक्त्या देवानां देवानां पदेत्यावाहयेत्यादि द्वावपन्'. This passage from देवेद्यो to पज्जमानाय and the one in the next note occur in Śāh. I. 4-5. The words आस्पाव ... पज्जमानाय are called यतिपति and constitute the words of a *śieid*. Vide Śat. Br. I. 4. 3. 5-15 for the words देवेद्यो ... पज्जमानाय and their brief explanations.

good offering'. This part of the formula is given below.²³⁵⁹ These are the deities in this invocation in pūrṇamāsa but in the darśeṣṭi, Indrāgni are to be substituted in place of Agnisoma for him who does not offer sānnāyya and Indra or Mahendra for him who offers sānnāyya and Prajāpati is omitted.

Having thus invoked the deities (i. e. the whole of the invocation up to this is done standing), the hotṛ sits down with knees raised up, removes the kuśa (on the vedī) to its north and measures the space of a span on the vedī with 'Aditi is his mother, do not cut him off from the air,.....with yajña, with vaśatkāra as the thunderbolt I kill him who hates us and whom we hate' (Āśv. I. 3. 22). The yajamāna repeats a verse 'fire in whom offerings have been thrown is kindled &c.' (Kāthaka Sam. IV. 14), when the fire flames up with the fuel-sticks that are offered and another mantra 'Gods and pitrs, whatever I may be I sacrifice &c.' (Tat. Br. III. 7. 5) is repeated. He fans after the deities are summoned as above the āhavanīya fire thrice with the veda bunch. He while sitting takes clarified butter from the dhruvā ladle with the sruva, holds it on the veda, passing the sruva over the north-west corner (of the āhavanīya) where the two paridhis meet he pours,²³⁶⁰ while revolving in his mind the mantra 'to Prajāpati Manu, svāhā', a continuous, long and straight stream

2359. अग्निमन् आरेवह सोममारेवह अग्निमारेवह प्रजापतिमारेवह अग्निमारेवह देवी आज्यपति आरेवह अग्नि होवापावह इवे महिमानमारेवह आवह जातवेदः सुपजा पज. Vide Āśv. I. 3. 6-14 and 22 (and com. on I. 3. 6) and Sat. Br. I. 4. 2. 16-19. The आ in आवह is to be drawn to three moras (i. e. it is पुनः) and this is indicated by the figure 3. Vide 'महिदेवपत्न्यैवहपौवहावहानामादेः' Sat. VIII. 2. 21. The god Prajāpati is mentioned inaudibly. The ājyapātis are the devatās of prayśjas and anuyśjas. Vide Sat. Br. I. 4. 2. 17. The words अग्नि.... महिमानमारेवह are for calling Sviṣṭakṛt. In the Tat. S. II. 5. 9. 4. and Tat. Br. III. 5. 3 the last part of the formula is slightly different 'आ चाग्ने देवान्वह सुपजा च पज जातवेदः'.

2360. This pouring of ājya is called āghāra. There are two āghāras, the one described here being the first. In the first Prajāpati is the devatā, in the 2nd Indra. In the first ājya is poured from north-west to south-east and in the 2nd from the south-west to north-east. Both are done by the adhvaryu. Jaimini I. 4. 4 establishes that the word 'āghāra' is the name of a rite (karmanāmadheya) and not a gunavidhi. Vide also Jaimini II. 2. 13-16 on the passages आपारमाचारपति, सत्समाचारपति, अजुमाचारपति &c. In XI. 1. 54-67 Jai. establishes after a lengthy discussion that the āghāras are performed only once in the darśapūrṇamāsa and are not repeated at each of the principal offerings.

of clarified butter on the fire bursting into flames in the āhavanīya place towards the south-east and makes all the fuel-sticks (already thrown over the fire) come in contact with (the butter so poured). The yajamāna says 'this is for Prajāpati' and invokes the butter poured as āghāra with 'thou art the mind of Prajāpati, enter into me with mind.' Taking ājya from the ājyasthālī in the sruva he strengthens (or increases or adds to) the dhruvā with 'let the dhruvā be strengthened with ghee &c.' (Tat. S. I. 6. 5. 1). He then issues a direction to the āgnidhra 'O Āgnidhra, clean thrice each of the *paridhis* and the fire.' The āgnidhra holds the tying cords of the idhma on the sphyā and silently cleans (or wipes) the *paridhis* with them in the order in which they were placed (round the fire) from their roots to the tips i. e. he cleans the middle one first, moving with his right towards the *paridhi* from the north with his face towards the east; then he cleans the southern one by going to the south in front of the āhavanīya; then he cleans the northern *paridhi* by going from behind (the west of) the āhavanīya towards the north; then he returns by the way he went to his usual place and wipes the fire thrice, once with the mantra, 'O fire, that securest strength (or food)! I wipe thee.....that eatest food for the sake of food' (Tat. Br. III. 7. 6) and twice silently. When about to make the āghāra he folds his hands in adoration to the gods with his fingers to the east in front (i. e. to the east of) the juhū and upabhr̥t with²³⁶¹ 'O fire! thou art the world, spread in all directions; O sacrificer (Agni), adoration to thee' (Tat. S. I. 1. 12. 1). He folds his hands towards the south in adoration with 'to the pitrs, svadhā.' He then touches water and takes up the juhū in the right hand with 'O juhū! come, Agni summons thee for the worship of the gods' and takes the upabhr̥t in the left hand with 'O upabhr̥t! come, god Savitr̥ calls thee for the worship of gods' (Tat. S. I. 1. 12. 1). He places the upabhr̥t on juhū with 'O well-controlling ones, may you two abound in ghee to-day for me, may you be well covered and well surrounded' (compare Vāj. S. II. 7). He takes the juhū from under the upabhr̥t to the east completely and holds it on the upabhr̥t in such a way that their bowls are placed on each other and when he is about to throw the ājya into fire he merely holds the upabhr̥t in his left and holding the juhū in his right

²³⁶¹ Though the mantra is addressed to Agni alone, as Agni comprehends in himself all gods, it may be said to be meant for all gods.

makes the offering with it.²³⁶² He crosses over to the south of the āhavanīya with the right foot but without treading upon the prastara and after repeating the mantra 'O Agni and Visnu! May I not step down on you! May you become apart from me! May you not cause trouble (or heat) to me; may you, who are the makers of worlds, make a place (or world) for me' (Tai. S. I. 1. 12 and Tai. Br. III. 3. 7). He stands to the south of the āhavanīya with 'thou art the seat of Visnu; from here Indra performed his exploits' (Tai. S. I. 1. 12). He places his right foot inside the vedi and makes the toes of the left foot touch the heel of the right. Then inserting the juhū by the point where the southern paridhi joins the middle one (i. e. from the south-west) he, while standing, pours from it towards the north-east (as in the first) a continuous stream of ājya with 'having well begun, the sacrifice of the sacrificer, which is to rise (i. e. to bring prosperity), which is uninjured and which is offered to Indra, touches heaven; svāhā' (Tai. S. I. 1. 12) and makes the ghee come in contact with all the fuel-sticks (idhma) thrown into the fire. The yajamāna says 'this is for Indra.' The adhvaryu, after making this offering (the 2nd āghāra), lets out his breath which he had held up at the time of making the offering. After pouring ājya over the fire he raises up the juhū over the āhavanīya with '(fire) is kindled pre-eminently.' He crosses over to the north separating the juhū and upabhr̥t with 'save me, O fire, from evil (or sin) and establish me in good deeds' (Tai. S. I. 1. 12). With the ājya in the juhū he smears the dhruvā thrice, once with 'ghee is anointed by fire, sacrificial offering is anointed by sacrificial offering, the aerial regions are anointed by fire-flame' and twice silently. He takes ājya from the dhruvā ladle with the sruva and sprinkles it over²³⁶³ the (ājya in the) juhū with 'suvirāya svāhā' and sprinkles ājya from the juhū over that in the dhruvā with 'sacrifice is spread continuously by sacrifice'.

2362. Āp. (II. 13. 5-6) and Sat. (II. 1. pp. 181-182) say that this is the mode of holding the two ladles in all kṛtis (he also holds the two on a level with his navel).

2363. Anointing (*samāñjana*) is done by sprinkling a drop, but *pratyaabhighāraṇa* requires that ājya should be poured in a stream however slight. 'समञ्जनं विष्णुमात्रमशेषेण यत्प्रतिधारणं किञ्चिद्भारत्वात्करणेनेति भेदेनोपादानं धारणं' com. on Sat. II. 1. p. 185.

After keeping the two ladles (juhū and dhruvā) in their proper places, he (the adhvaryu) sets about choosing (invoking) the *pravara*. The adhvaryu brings in contact with (twines round) the *sphya* the tying cords of the *idhma* and one blade from the the *kuśas* strewn on the *vedi* and stands to the north of the *vedi* (or near the *utkara*) for reciting the *pravara* mantra. He faces the south (the east according to com. on *Kat.* III. 2. 3). The *agnidhra* stands to the west of the adhvaryu facing the south near the *utkara*. The adhvaryu then inaudibly utters a formula 'who will become the adhvaryu here? He will become the adhvaryu here. *Yajña* (will be adhvaryu) of *yajña*, I stand in the abode of *Viṣṇu*. May speech perform the function of a priest, may mind do so, I resort to speech. *Bhūḥ bhuvaḥ suvaḥ !*' (*Āp.* II. 15. 1 and *Sat.* II. 1. p. 186). The *agnidhra* after touching the binding cords of *idhma*, the *sphya* and the *kuśa* blade also inaudibly repeats a similar mantra 'who will become the *agnidhra* here &c.' (*Āp.* II. 15. 2). The adhvaryu addresses the *brahmā* priest 'O *brahman!* shall I call on (the *agnidhra*) to listen to the *pravara*?' The *brahmā* priest first repeats inaudibly 'O lord of speech! make (him) listen to this speech, make the sacrifice be heard among gods, and me among men (*Āp.* III. 19. 3); sustain these deities in heaven &c.' and then loudly says 'yes, do make him listen (om3śrā3vaya). The adhvaryu says¹²⁶⁴ 'a3 śrāvaya' (make to listen) and the *agnidhra* holding the *sphya* covered with the binding cord responds with 'astu śrau3ṣat' (lit. yes, let him hear). The adhvaryu then utters 'May *Agni*, the divine hotṛ, the wise one, the discriminating one, sacrifice for the gods, like *Manu*, like *Bharata*, like that one, like that one. Let him bring (the gods) to the accompaniment of holy prayer. The *brāhmaṇas* are the protectors of this sacrifice.

2364. The call of the adhvaryu in the form 'O śrāvaya' (for a śrāvaya) is technically called 'śrāvaya' or 'śrūta', while the response of the *agnidhra* in the form 'astu śrau3ṣat' is called 'pratyśrāvaya' or 'pratyśrūta'. Vide *Sat. Br.* I. 5. 2. 6-7 where, to explain these two words, a legend is narrated of the sacrifice fleeing from the gods. The formula uttered by the adhvaryu is either अ३स्तु३स्तु or अ३स्तु३स्तु according to *Sat.* II. 1. p. 186 and according to *Āp.* II. 15. 3 it is also simply अ३स्तु or अ३स्तु३स्तु. Vide *Pāp.* VIII. 2. 91-92 for the *gluta*. The *astu* responds with अ३स्तु अ३स्तु.

This (so and so by name) is the human hotṛ'.²³⁶⁵ While the adhvaryu is engaged in the āśrāvapa call the hotṛ should follow him with an invocation 'make the sacrifice heard among gods, and make me heard among men for fame, glory and spiritual eminence' (Āśv. I. 3. 23). When the adhvaryu chooses the hotṛ (in the words 'so and so is the human hotṛ') the hotṛ should repeat 'God Savitr! they here choose thee that art fire for the office of hotṛ together with thy father Vaiśvānara. May Heaven and Earth protect me. Agni is the (divine) hotṛ. I am the human hotṛ' (Āśv. I. 3. 23). He gets up with a mantra 'udāyusā &c.' (Tai. S. I. 2. 8. 1) and on getting up recites 'O adhvaryu! sixty plus ninety chains are spread near (or inside) Agni, the hotṛ. They bind the ignorant, (but) the wise one goes beyond (overcomes) them' (Āśv. I. 3. 24). Having approached the adhvaryu with 'I, a hotṛ priest, follow the path of ṛta' (Āśv. I. 3. 25) the hotṛ should touch the adhvaryu on the latter's shoulder with his right hand that hangs by his side and the āgnidhra also with his left with 'we touch Indra as the purohita in this rite of choosing the hotṛ, whereby the gods reached the highest Heaven and the Angirases also did so' (Āśv. I. 3. 27). He should wipe (purify) his face thrice with the blades used in binding the idhma, once with 'thou art a

2365. The adhvaryu mutters the name of the hotṛ but the word 'mēnuṣaḥ' is loudly uttered and the first vowel in it is made *pluta*. The Sat. Br. I. 5. 1. 5-13 sets out the pravara-mantra and explains it: अग्निर्देवो देव्यो होता देवान्पञ्चविंशतिविक्त्वाग्नेयमुत्पञ्चयत्तवत् । ... अगर्षेण यजुषीति । क्षयिष्यर्षेण सदेवेभ्यश्च निवेदयत्तवत् मवावीर्यो यो यज्ञं यापयति । तस्मादाग्नेयं यजुषीति । परस्ताद्वीर्यं यजुषीति । ... अगर्षेणमुत्पञ्चयत् । अह्वयत्वा च यज्ञं ब्राह्मणा अरय यज्ञस्य याविताः । असौ माह्वः । सरवापाह (II. 1. p. 187) says 'अग्निर्देवो ... अरययद्-मुत्पञ्चयदिति यजमानस्याग्नेयं सह परेण वीजयन्तयान्'. Āp. II. 16. 5 is almost the same. After भरतवत् the names of the pravara sages are taken; for example, if the yajamāna is of Kaudika gotra then he utters कुशिकवत् अथमर्षेणवत् सिन्धामिषवत्. Vide notes 1129 and 1140 above for the two modes of taking the pravara names, one with affix वत् (where the first sage mentioned is the most remote, the next comes after him in time) and the other mode by tadddhita formation where the latest among the pravara sages is mentioned first as in वैश्वामित्राचमर्षणकौटिकेति. Jai. (VI. 1. 43) asserts that one who has not three pravara sages is not eligible for performing darsapūṇamāsa. Āp. II. 16. 12 and XXIV. 10. 18 and Sat. II. 1. p. 188 give rules about the pravara names of royal sacrificers and of those who have two gotras and state that some held that 'Manuvai' is the pravara for all. Vide notes 1152-53. For the यजमानश्च 'अग्निर्देवो ... याविताः' vide Āp. II. 16. 5 and 11, Sat. II. 1. pp. 187-188.

cleaner (or purifier), purify me together with my progeny and cattle,' and twice silently. After touching water he should, standing to the west of the seat and with face to the east, address the seat of hotṛ (Āśv. I. 3. 30) with 'away, O daidhisavya &c.' (vide above p. 1021). He should take a blade of kuśa from the hotṛ's seat with the thumb and the finger next to the smallest and cast it away to the south-west with 'the demon that keeps off wealth is cast aside.' With (Āśv. I. 3. 31) 'here do I like a horse sit down in the seat of vaṇu' (wealth) he should sit down, the right leg being placed on the left one. He sits down with 'God barhis, may I sit down on thee that occupiest a good seat' (Āśv. I. 4. 7). With the cap of his knee he touches the barhis (spread on his seat) with 'O Hotṛ! May you pre-eminently occupy the barhis' (Āśv. I. 4. 8). Then he mutters (performs japa of) certain texts viz: 'bhū-pataye namaḥ chandāmāi prapadye' (Āśv. I. 4. 9), Rg. X. 158. 1, I. 27. 13, X. 52. 1, X. 53. 2 and 4. When the japa is finished and the fuel-sticks (*idhma*) thrown on to the fire are blazing he should make the adhvaryu hand over to him the two sruc with this prose formula (*nigada*) 'may Agni, the hotṛ, know (undertake) the duty of hotṛ, that gives protection. O sacrificer! The deity is well disposed to you in that you have chosen Agni as the hotṛ'. He should finish the nigada (Āśv. I. 4. 11) 'Hold the adhvaryu's sruc that abounds in ghee, that is devoted to the gods and is possessed of all boons; let us praise the gods that deserve praise, let us bow to them that deserve adoration and offer sacrifice to the gods that deserve it' (Āśv. I. 4. 11).

The adhvaryu, when the hotṛ sits down, throws down on the vedi the blade of grass (that was brought in contact with the *sphya*).²³⁶⁶ The yajamāna says 'O gods and pitṛs, O pitṛs and gods &c.'. The yajamāna should repeat the Caturhotṛ mantras before the prayājas are offered (vide note 2248).

The adhvaryu takes the juhū and upabhr̥t, crosses from behind the paridhis to the south of the vedi with the right foot first and facing the north-east offers the five prayāja oblations of clarified butter beginning to the west of the place where the two streams of the āghāras meet and ending in the east (Āp. II. 17. 1) or he offers the five offerings in the four principal quarters from the east to the north respectively and the last in the middle of the āhavanīya (Sat. II. 2. p. 199). The procedure

²³⁶⁶. Vide Āp. II. 16. 6 and 11, Sat. II. 1. pp. 187-188.

of prayājas is as follows:—²³⁶⁷ First he says 'āṣṛāṣvaya', the āgnidhra standing near the utkara facing the south and holding the sphya makes the response 'astu ārauṣaṭ'. Then the adhvaryu gives a direction to the hotṛ with reference to the first prayāja 'Samidho yaja' (recite the yājya verse for the deity Samidhaḥ). The hotṛ recites "Whoever we are, we sacrifice to the deity samidhaḥ; may the samidha, O fire, partake of the ājya. Vauṣaṭ". When the sound vaṣaṭ is heard the adhvaryu offers ājya from the juhū towards the eastern and the most blazing part of the āhavanīya fire. He may either occupy the same position or proceed eastwards as he offers each offering. Jai. III. 1. 19-20 deals with this question viz. that he may offer the prayājas²³⁶⁸ by proceeding eastwards. After each

2367. जै. अ. III. 5. 4 has अग्निहोता वेत्तग्रीहोत्रं वेत्तु प्राविजम् । स्मो वषट् । साधु ते यजमान देवता । घृतवर्तिमध्वर्यो मूषमास्वस्य देवायुर्व विश्ववाराय । ईशमदे देवो ईद्विन्पार । नमस्याम नमस्यान् । यजाम यज्ञिपात् । Vide also Sat. Br. I. 5. 2. 1-3. आश्व. I. 4. 10 has अग्निहोता वेत्तग्रीहोत्रं वेत्तु प्राविजं साधु ते यजमान देवता यो अग्निमिदमवसाय होतारमवृषा इति जपेत् । This mantra is called सुमावाचनम्. The hotṛ recites the words अग्निहोता यो अग्निम् loudly, then stops to take breath and recites inaudibly होतारमवृषा. From अग्निहोता to यज्ञिपात् is one निगद. The ऋत्तपथ explains 'मनुष्या ये ईद्विन्पाः पितरो नमस्या देवा यज्ञिपाः' I. 5. 2. 3.

2368. The prayājas (fore-offerings) are five in Darsapūrṇamāsa and are oblations of ājya introductory to the principal offerings and anyujājas (that are only three in Darsapūrṇamāsa) are offered subsequent to the principal offerings. The prayāja offerings are addressed to five viz., समिधाः, तनूनपात् (or नरांस), इष्टः (or इष्टः), यज्ञिः, स्वाहाकारः (or स्वाहाकृतयः). Jai. (V. 1. 4-7) enjoins that prayājas must be offered in the order of the text viz. first to Samidhaḥ and so on, and II. 2. 2 declares that with each repetition of the word 'yajati' (used five times) there is a separate unseen result (adrṣṭa or apūrvā). The three deities of the anyujājas are यज्ञिः, नरांस, अग्निं सिद्धकृत. The word is written either as अद्वपाज (Rg. X. 51. 8-9) or अद्वपाज (Āp. II. 9. 8 and elsewhere). According to Ait. Br. 7. 3 स्वाहाकृतयः means विश्वेदेवाः. In the Nirukta VIII. 22 there is a discussion as to the devatās of prayājas and anyujājas and after mentioning several views Yāska states his own opinion that they are 'āgnēya' i. e. they are the different forms (Tanū) of Agni. Jaimini (IX. 2. 59-60) holds that the words 'Samidhaḥ', 'Tanūnapāt' &c. are really the names of a rite, that they do not convey that Samidha, Tanūnapāt and others are deities and that the mantras repeated by the hotṛ convey the devatā, which is Agni. The com. on Sat. II. 1. p. 198 has a long note on this and accepts Jaimini's position. In Tai. S. II. 6. 1 five prayājas of darsapūrṇamāsa are mentioned and they are brought in relation to the five seasons. The five constituent formulas connected with each of the five prayājas are well brought out in Tai. S. I. 6. 11 'आवापयेति चतुरक्षरमस्तु औपविति चतुरक्षरं यजेति द्व्यक्षरं ये यजामद इति पञ्चाक्षरं द्व्यक्षरो वषट्कार एव ये सप्तवृत्तः यजापतिर्पञ्चमन्वापतो य एवे वेवु मति पञ्चमं तिष्ठति न यजाद्व्यक्षरते ।'

vasatkāra the hotṛ repeats 'speech is energy. He (vasatkāra) is indeed energy. May prāṇa and apāṇa be in me' (Āśv. I. 5. 17). The yajamāna says when the first prayāja is offered 'this is for the Samidha. I gratify Vasanta among the seasons, May he (Vasanta) being gratified gratify me'. The same procedure is followed as to the remaining four prayājas viz. there is first āśrāvāṇa, then pratyāśrāvāṇa by the āgnidhra, praise to hotṛ, recital of the yājyā by the hotṛ with vasatkāra at end, offering of ājya into fire by the adhvaryu, the tyāga by the yajamāna and connecting the five prayājas with the five *ṛtus* (seasons) in order from *Vasanta* (hemanta and śisira being taken as one). The second prayāja offering is meant for Tanūnapāt, but those who belong to the Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya (Viśvāmitra?) gotras substitute Narāśansa for Tanūnapāt (Śāṅ. I. 7. 3 is slightly different). The whole procedure is briefly indicated in Sanskrit in the note below.²³⁶⁹ The first three prayāja offerings are made with the ājya in the juhū, but as to the 4th (to Barhis) he pours half of the ājya contained in the upabhṛt into the juhū and then makes the offering. Wherever there are more prayājas than 5 (e. g. in Varuṇa-praghāsa there are nine, in Paśubandha ten) the 4th, 7th and 10th are offered in this way (vide Sat. II. 2. p. 199 and Kāt. III. 2. 22-23). Vide Jai. IV. 1. 40 and 41-45. These mantras (in the note) occur in Tai. Br. III. 5. 5 where 'viyantu' is substituted for 'vyantu' (as is usual with the Talitiriyas). The words 'ye3 yajāmahe' used at the beginning of each yājyā are called 'āgūh'; but there are no such words in the anuyājas (Āśv. I. 5. 4). Vasatkāra is uttered at the end of all yājyās and in anuyājas also. The yājyā is pronounced very loudly and with great distinctness as to the 'ye' of 'ye yajāmahe' and the last syllable of the yājyā is made *pluta*. In Āśv. I. 5. 9, 9-14 there are other rules not set out here. The pronouncing of vasat was a very solemn and

2369. The hotṛ says 'ये३यजामहे समिधो समिधो अग्न आगवस्य स्वन्तु३वी३-
वद् । (आश्व. औ. 1. 5. 15) । इति प्रथमः । होता । वागेजः सव ओजो मयि यागायामो इति
वषट्कारमुत्तराद्यमन्त्रवते । यजमानः । समिद्वस्य इदं वसन्तधृत्या पीनामि स मा प्रीतः
पीनातु । होता । ये३यजामहे तन्वन्वात तन्वन्वाद्वा आगवस्य वेन्तु३ वी३वद् । इति द्वितीयः ।
अथ वसिष्ठस्तुक्कारिषडपश्चराजन्मेष्वः । नराशंसो अग्न आगवस्य वेत्ति तेयाम् (आश्व. औ.
1. 5. 21-22) । यजमानः । अग्न इदं प्रीतमधृत्या । होता । ये३यजामहे इह इतो अग्न
आगवस्य स्वन्तु३ वी३वद् । इति तृतीयः । In the case of the 5th prayāja, the hotṛ
says 'ये३यजामहे स्वादाति स्वादा सोम स्वादाति स्वादा यजापति स्वादा अग्निपति
स्वादा देवा आगवसा जुषावा अग्न आगवस्य स्वन्तु३वी३वद्' (आश्व. 1. 5. 24); here
यजापति is uttered inaudibly.

mystic matter and even in modern times the word is uttered very loudly and forcibly. The Ait. Br. XI, 6 says that 'the vaṣaṭkāra is a thunderbolt; when a man utters vaṣaṭkāra he should think of his enemy; thereby he plants the thunderbolt on him.' Āśv. I 5, 18 states that vaṣaṭkāra was to be uttered only by day and not by night. There are three tones (mandra, madhyama and uttama). Up to the prayāṣas and after śamīyu, vāka the mandra tone is employed. After prayāṣas up to svistakṛt the tone is to be madhyama. Thereafter up to śamīyuvāka it is to be high. Vide Āśv. I 5, 25-28 and Āśv. I 5, 4-8 for these and several other rules. Āśv. II, 15, 12 states that the āgūḥ (the words ye3 yajāmahe), the om (at the end of an anuvākya) and the vaṣaṭkāra are pronounced in a high tone everywhere.

The adhvaryu after the five prayāja offerings comes back and pours some ājya²³⁷⁰ (left in the juhū after the prayāja offerings) over the several offerings (haviṣṣi), first over the dhruvā, then over the puroḍāśas, the boiled milk, the curds in the order in which they are sacrificed later on. Lastly he pours a little ājya over the upabhr̥t. He lays down the ladles (aruca). He holds them in his hands from the time when he offers the ājyabhāgas up till the offering to Agni Svistakṛt. He puts into the juhū four ladlings of ājya with the aruca with 'may the dhruvā be strengthened with ghee in each sacrifice for those who serve the gods &c.' (Tai. S. I 6, 5, 1) and anoints the blades of the prastara with a drop of ājya.

Now follow Ājyabhāgas.²³⁷¹ The adhvaryu issues a direction to the hotṛ 'recite the anuvākya (invitatory) verse for Agni.' The hotṛ repeats Rg. VI 16, 34 (Agnir-vtrāpi.....āhutaḥ) with om added at the end. Then there is āśrāvāna by adhvaryu and pratyāśrāvāna by āgnīdhra, then the praise of adhvaryu to the hotṛ to repeat the yājya for Agni. The hotṛ repeats the yājya "may Agni who is favourable (or pleased), partake of the ājya" preceded by 'ye3 yajāmahe' and followed by 'van3 sat.'

2370. The com. on Sat. II, 2, p. 200 says that this action is the प्रतिपत्तिकर्म (in the language of mīmāṃsikas) of the आग्नेयज्ञेय and is not meant as अभिचारण; but the com. on Kāt. III, 3, 9, says that this is हविर्मंस्कार and not प्रतिपत्तिकर्म.

2371. Ājyabhāgas are two and they are the names of two actions (karmanāmādheya). आग्नेयमागच्छति इत्येव कर्मणोर्नामद्वयेन; आग्नेयं नामो भाग्येयं पदोस्तौ; com. on Sat. II, 2, p. 201. Tai. S. II, 6, 2, 1 and Sat. Br. I 6, 3, 38 say 'अह्वयी वा एते यज्ञस्य यदाग्नेयानौ'. The praise is अग्नेऽयु३सि. Vide note 433 above.

On bearing 'vausaṭ' the adhvaryu offers ājya in the northern and most blazing part of the āhavanīya. The yajamāna recites 'Agni has his eye (everywhere). May I become possessed of sight by worship offered to him.' The same procedure is followed as to the second ājyabhāga to Soma which is offered in the southern and most blazing part of the āhavanīya fire. In pūrnamāsa the two ājyabhāgas are called Vātraghna and in the darśeṣṭi they are called 'Vṛdhanvantau' (Āśv. I. 5. 32 and 35). Vide Jai. III. 1. 23. The adhvaryu is on the north side of the vedi when he takes up portions of ājya in the juhū and issues the direction to recite the *anuvākyā* from there. Then he crosses to the south of the āhavanīya, performs āśrāvāṇa and issues the praise for the recital of the yājyā after the āgnidhra responds with 'astu śrauṣaṭ.' The whole procedure is briefly set out in the note below.²³⁷²

Puronuvākyā and Yājyā are required in ājyabhāgas, in āvāpa, in Svīṣṭakṛt and in Patnīsaṁyājas, but in prayājas and anuyājas there are only yājyās (vide Sat. II. 2, p. 189). The puronuvākyā is recited by the priest while sitting, while the yājyā is recited standing and the recitation of these is only a saṁskāra and not a principal act (vide Jai. X. 4. 39-41). Four ladlings with sruva are made in the juhū for all sacrificers in ājyabhāgas and other homas, but in the case of sacrificers whose gotra is Jāmadagnya five (pañcāvatta) ladlings are made in the juhū (Āp. II. 18. 2, Sat. II. 2 pp. 190-191) and one whose gotra is not Jāmadagnya may have five ladlings after taking the permission of a Jāmadagnya. The puronuvākyās for the ājyabhāgas in darśeṣṭi are Rg. VIII 44. 12 (for Agni) and Rg. I. 91. 11 (for Soma).

2372. होता । अग्निर्हव्यं जह्वन्तु आहुतोऽग्नेः पुरोवृत्वाक्या । अथर्हुः आभाष्य आग्नीषेण यथाश्रयिते अग्निं यजेति संमेष्यति । होता । येऽयजामहोर्हि जुषाणो अग्निराजस्य वेत्ते वेतिषद् (इत्यग्नेर्वाज्या) । यद्बहुते उपोतिष्मति (आहवनीये) उत्तरार्धे अथर्हुर्जुहोति । होता अनुमन्त्रयते । वागोजः वाणापानी । इति (आन्ध. ओ. 1. 5. 17) । यजमानः अग्निश्चक्षुर्मातृस्पर्शं देवपञ्चया चक्षुष्माण् भूयासम् । अथर्हुः यथाक्रमं पूर्वचक्षुर्हर्षति स्वीत्वा सोमावाहुर्द्वि इति संमेष्यति । होता । त्वं सोमासि क्रतोऽग्नेः । (अ. 1. 91. 5, सोमस्य पुरोवृत्वाक्या) । अथर्हुः आभाष्य सोमं यजेति संमेष्यति । होता । येऽयजामहे सोमं जुषाणः सोम आजस्य हविषो वेत्ते वेतिषद् । (सोमस्य वाज्या) । यद्बहुते अथर्हुर्जुहोतिष्मति आहवनीये दक्षिणार्धे जुहोति । &c. Vide Āśv. I. 5. 29 'अग्निर्हव्यं जह्वन्तु' इति पूर्ववाज्यमानस्यानुवाक्या &c., and Tai. Br. III. 5. 6 for these अनुवाक्या and वाज्या. अनुवाक्या is also called पुरोवृत्वाक्या 'इह पूर्वं वागोदिवतामवह्वलपितुं या जह्वन्ते इति श्रुत्यस्या । ओ. य. नि. अप. II. 18. 3 uses the word पुरोवृत्वाक्या 'अथर्हुश्चक्षुष्माण् जह्वन्तीति पुरोवृत्वाक्या संमेष्यति'.

The *adhvaryu* having gone across (towards the *puroḍāśa*s that are made ready) sprinkles clarified butter on the *sruva* (*juhū*) with 'āpyāyāṣaṁ dhruvā &c.' (vide p. 1059 above), touches the several sacrificial offerings with 'do not be afraid, do not tremble, may I not injure thee; may not thy lustre leave thee; carry across this sacrificer who brings offerings, rain on the earth, in order I shall offer the cut portions; I make an adoration to you, do not injure me' (Tai. Br. III. 7. 5).²³⁷³ With his thumb and two fingers (viz. the middle and *anāmikā*, but using only the fleshy parts and not the nails) he cuts off a portion from the middle of the *puroḍāśa* (cake) meant for *Agni* and from its front half. Sat. II. 2. p. 191 and Āp. II. 18. 9 say that the *avadāna* (portion cut or severed) is as much as the front joint of the thumb (as a general rule) but that the *svīṣṭakṛt* offering is larger than the ordinary offering for other deities²³⁷⁴ &c. For the *Jāmadagnya*s a third portion is cut off from the hind part of the *puroḍāśa*. Portions from *ājya* and *sānnājya* are taken out with the *sruva* and of cooked food (*caru*) with the *makṣana*. The portion cut from the middle is placed in the eastern part of the bowl of the *sruva* and the second portion in the western part of the bowl. He sprinkles clarified butter with the *sruva* (in which *ājya* is taken from the *ājyasthālī*) on the cut portions and on the *puroḍāśa* from which they were cut²³⁷⁵ with 'when cutting portions from thee I acted against thee, I anoint that again with *ājya*, may that grow again in thee' (Tai. Br. III. 7. 5). Everytime he offers a fourfold (*caturavatta*) portion he smears a drop of *ājya* on the blades of the *prastara*.

Then follows the principal sacrifice. The *adhvaryu* issues a direction to the *hotṛ* 'recite an *anuvākya* for *Agni*'. *Hotṛ* recites (as *anuvākya*) Rg. VIII. 44. 16 followed by 'om' (as

2373. न मे मां संविद्या... न हिंसीः । वै. ब्रा. III. 7. 5, quoted in Āp. II. 18. 9, Sat. II. 2. p. 191 and Baud. I. 16.

2374. अहुतुर्वर्षमात्राणि वैश्वदेव्यद्दानानि भवन्ति । उचरायुत्तराणि स्ववीषांसि । वैश्वदेव्यः सौविष्टकृताणि सौविष्टकृतेभ्यः वेदानि उपा चातुर्वर्षाजिकानि । सप्तपाद II. 2. p. 191.

2375. The sprinkling of butter on the *sruva* (*upastaraṇa*), the placing in the *sruva* of the two portions cut off from the *puroḍāśa* and the sprinkling of butter over the cut portions (*abhighāraṇa*) constitute four items and so are called '*caturavatta*.' When three portions are cut off from the *puroḍāśa* or other offering for *Jāmadagnya*s then there are (with *upastaraṇa* and *abhighāraṇa*) five items (*pañcāvatta*). Vide Sat. Br. I. 6. 1. 21 for the four with their technical names.

agnirmūrdhā...jinvato3m). Then there is āśrāvāna and pratyā-
 śrāvāna. Then the adhvaryu issues his direction to the
 hotr to recite the yājya which is Rg. X. 8. 6 (ye3 yajāma-
 be3gnim bhuvo.....havyavāho3m vau3ṣaṭ). Then the adha-
 vryu throws the oblation (āhuti) of puroḍāśa portions on
 to the fire. The method of this is ²²⁷⁶ that he drops a part
 of the ājya from the sruc first (that was sprinkled in
 it at upastarāna and abhighāraṇa), then the two puroḍāśa
 portions are thrown and lastly he allows the remaining
 ājya from the bill-like mouth of the sruc to flow over the
 puroḍāśa offerings as if covering them but without disturbing
 them. The principal āhutis are introduced at the point of
 the confluence of the two āghāras and each one is offered
 in the āhavanīya to the east (or north-east) of the preceding
 one but in contact with the latter. The yajamāna makes the
 tyūga 'this is for Agni' with 'may I have food to eat on account
 of this worship of Agni.' After this offering of puroḍāśa to
 Agni, there is an upāśneyāja (a silent sacrifice) with clarified
 butter offered to Prajāpati or to Agniṣomau or Viṣṇu. When
 offered to Prajāpati the anuvākya and yājya are Rg. X. 121. 10
 and Tai. Br. II. 8. 1 ²²⁷⁷ (tavame lokā &c.) and when offered to
 Agniṣomau they are Rg. I. 93. 2 and 6. According to Āp. I. 19. 12
 and Jai. X. 8. 51-61 it is offered only on Paurṇamāsī. In this,
 the reference to the deity is always inaudible, but even here the
 āsruta, the pratyāsruta, and two directions for reciting anuvākya
 and yājya and the vasaṭkāra are uttered loudly. The sacri-
 ficer says in this upāśneyāja 'thou art a destroyer; may I be
 uninjured and may I subdue evil.' The offering is made of the
 ājya in the dhruvā (Jai. X. 8. 47-48) and the devatā is either
 Prajāpati or Agni or Viṣṇu (Jai. X. 8. 49-50) and the offering
 is caturavatta (Jai. X. 8. 33-34). The second puroḍāśa is
 offered to Agni and Soma on pūrṇamāsa in the same way, the
 anuvākya and yājya being respectively Rg. I. 93. 9 and 5 and
 to Indrāgni in darśeṣṭi, the anuvākya and yājya being Rg.
 VII. 94. 7 and VII. 93. 4. This is the case when the sacrificer

2276. अविद्धद्विषामक्षन्नुरोडाशाहृतिं जुहोत्याग्नं हुत्वाऽरुदानं जुहोत्पाग्वेनान्त-
 तोऽन्ववसावपति । पूर्वा पूर्वा संद्विषामावापहृतिं जुहोति । जुह्वमाचारमवबुधोति । सत्यापाठ
 II. 2. p. 195. Vide Āp. II. 19. 7-9.

2277. In यजापतयेऽनुजहति, यजापते न त्वदे ... रयीणाम् । (अनुवाक्या-क. X.
 12. 1. 10 with ओम् it will be रयीणोऽम्), यजापतिं यज, येदधजामहे यजापतिं त्वमे
 लोका... इत्योऽम् (वै. Br. II. 8. 1) the name Prajāpati is everywhere uttered
 inaudibly. Vide Sat. II. 2 pp. 202-203.

does not offer sānnāyya to Indra or Mahendra. When the sacrificer offers sānnāyya to Indra the anuvākya and yājya are respectively Rg. I. 8. 1 and X. 180. 1 and when it is offered to Mahendra they are respectively Rg. VIII. 6. 1 and X. 50. 4.²³⁷⁸ In the case of sānnāyya he takes two portions of the boiled milk and two of curds (or three of curds for pañcāvattins) and there is upastarāṇa in the aruc only once and abhigharāṇa also once.

After the principal offerings comes the offering to Agni Svistakṛt.²³⁷⁹ He sprinkles a little ājya in the aruc, cuts off one portion from each of the several remnants of the havis from their northern halves in the order in which the several sacrificial ingredients are offered to the deities (twice in the case of pañcāvattins), sprinkles over these cut portions clarified butter twice, but does not sprinkle ājya on the remnants of havis and offers them in a spot in the north-east of the fire but not so as to come in contact with the other āhutis already offered (viz. ājyabhāgas and puroḥāsa). In this also there is the direction to repeat anuvākya, recital of anuvākya, āśrāvāṇa, pratyāśrāvāṇa, direction for yājya, the yājya itself and vaṣatkāra. The anuvākya for Svistakṛt offering is Rg. X. 2. 1 and the yājya is long and is set out below.²³⁸⁰ The whole of it is to be recited without taking breath or he may take breath after reciting half of Rg. VI. 15. 14. The yajamāna says 'this is for Agni Svistakṛt and not mine. May I attain to stability and long life by the worship offered to Agni Svistakṛt. May Agni protect

2378. Vide Āśv. I. 6. 1 for the anuvākyas and yājyas of the principal offerings. Śāh. I. 8 states them somewhat differently.

2379. According to Band. I. 17 he cuts off (for Svistakṛt) portions as follows: सकृद् दक्षिणस्य पुरोडाशस्योत्तरार्धद्वयस्य सकृद् ध्रुवाग्यामसकृदुत्तरस्य पुरोडाशस्य सकृदुत्तरस्य सकृद्वज्रः. Vide Jal. IV. 1. 28-32.

2380. Āśv. (I. 6. 3-5) gives the rules about the yājya for Agni Svistakṛt (vide also Śāh. I. 9.): येश्वजामहेदग्निं स्थितकुलमपाह्निरग्नेः पिपा धामान्यपाद् सोमस्य पिपा धामान्यपादग्नेः पिपा धामान्यपाद् यजापतेः पिपा धामान्यपादग्नीषोमयोः पिपा धामान्यपाद् देवानामान्यपातो यिषा धामानि यज्ञस्य महिमानमापजता मेव्या इषः कुलोतु सो अश्वरा जातवेदा जुषता इविरग्ने यद्वा... ते अश्वरा वीरवदः. Vide ते. वा. III. 5. 7 for this वाग्वा. ऋ is pronounced for इ in the above. यजापतेः is repeated inaudibly. Vide Āśv. I. 3. 13-16. अग्ने यद्वा... अय is Rg. VI. 15. 14. If the उपसृष्टपात्र is offered to Agni-ṣoman or Viṣṇu then अग्नीषोमयोः or विष्णोः is uttered in place of यजापतेः. When the 2nd puroḥāsa is offered to Indrāgni on Amāvāsyā then substitute इन्द्रान्योः for अग्नीषोमयोः and if sānnāyya is offered then इन्द्रद्वय or महेन्द्रद्वय.

me from bad sacrifice (or a curse); may Savitr save me from him who speaks evil of me. May I vanquish him who, whether far or near, is my enemy!' (Tal. S. 1. 6. 2. 4). Jai. VI. 4. 3 lays down that if after portions are cut for Sviṣṭakṛt as directed they are destroyed accidentally, there is no fresh cutting for Sviṣṭakṛt again.

The adhvaryu comes back to the north of the vadi from the spot where he offered to Sviṣṭakṛt, fills the juhū with water and pours it round the paridhis (or their places) beginning from the middle one and proceeding from left to right with 'I offer this offering into Valsvānara, it is a spring with a hundred or a thousand streams. May he support in this that is being filled, my father, grandfather and great-grandfather' (Tal. A. VI. 6) and then touches water. The sacrificer makes the tyāga with 'this is for (my) father &c.' and then touches water. The adhvaryu lays down the two srucis in their proper places. Then he tears the surface (or top) of the purodāśa meant for Agni from west to east, inserts his thumb and the anāmikā (ring-finger) and takes out from inside the cake a portion which is as much as a barley grain or the pippala²³⁸¹ berry with 'let this be cut off, somewhat bigger than a barley grain or than the wound made by an arrow. May we not injure this holy and well-offered *havis* of the sacrifice' (Tal. Br. III. 7. 5). He takes off a portion from the other purodāśa also in the same way but without piercing the top. These portions are called prāśitra. The brahmā priest looks at the prāśitra when it is being taken out with 'I look at thee with the eye of Mitra' (Āśv. I. 13. 1). The adhvaryu sprinkles clarified butter on the vessel called prāśitraharaṇa (that in which prāśitra is carried), keeps the prāśitra in it and sprinkles ājya over it (does *abhighāraṇa*), takes it to the east of the āhavanīya by the space between the brahmā and yajamāna on one hand and the āhavanīya on the other and then lays it down to the west

2381. पपमात्रं पिप्पलमात्रं वा मासिचक्रवर्तिः सत्पावतः II. 3. p. 205. The com. explains 'pippala' as the berry of *adavatha*, while the com. on Ap. III. 1. 2 explains 'पिप्पलमात्रं त्रीद्विमात्रमित्यर्थः'. According to some a portion is taken only from the Āgneya purodāśa (vide Sat. II. 3, p. 206). मासिचक्रवर्तिः इदं मासिचक्रं द्विचक्रेऽनेनेति हरणं पावतः com. on Sat. II. 3, p. 206. Vide note 2339. Kat. (I. 3. 40-41) says that it is like a mirror in shape (that is like an elongated circle) or like a *cumasa* (i. e. rectangular in shape). In modern times only the rod is very small, otherwise मासिचक्रवर्ति is just like लुह in shape.

of the āhavanīya (to the west of the pranīta waters, according to Baud. I. 17). The adhvaryu then sprinkles ājya in the *idāpātra*, he cuts off the first portion of *idā* from the southern half of the puroḍāśa meant for Agni with 'from the southern half I cut off (*idā*) seen by Manu, from whose foot ghee oozes, that is moved by Mitra and Varuna, that has a face in one direction only (in the south), without mixing it with others'²³⁸² (Tai. Br. III. 7. 5). From the eastern half of the same puroḍāśa he cuts off a thin but long slice which is the portion of the yajamāna (according to Baud. I. 18 it is three or four angulas long) and which is anointed (or smeared) with ājya and placed near the dhruvā (or to the east of the dhruvā) in some vessel on the barhis. Then he cuts off a part from the portion of the cake that is between its southern and eastern parts. In the same way (i. e. repeating the verse 'seen by Manu' &c.) he cuts off a portion as *idā* from the northern puroḍāśa and other things offered (such as the boiled milk and curds). He then sprinkles ājya over the cut portions and removes them towards the east on the vedi. He crosses to the south in front of the hotṛ, sits behind the hotṛ with his face to the east and anoints the front two joints of the fore-finger of the hotṛ with ājya from the sruva, first the front joint and then the one next to it. The hotṛ wipes with the palm of the hand turned towards his chest the uppermost joint of the finger on the upper lip and the next joint on his lower lip with 'I partake of thee that art sacrificed by the lord of speech for food, for prāṇa' and 'I partake of thee that are offered by the lord of the mind for strength, for apāna' respectively (Āśv. I. 7. 1-2; compare Sat. Br. I. 8. 1. 14-15). He touches water. The adhvaryu turns from right to left, comes back to the place whence he went, sits down to the east of the hotṛ with his face

2382. The word '*idā*' is the appellation of a devatā and secondarily applies to sacrificial materials and also to a rite. 'इडा देवता तद्वर्णमदा-
नमर्चयति' com. on Sat. II. 3, p. 207. Āp. III. 1. 1 employs *idā* and *prāṇītra* in the sense of rites. The *idāpātra* is made of āśvattha wood, has a bowl four angulas wide and is as long as the foot of the sacrificer and has a rod four angulas long. According to Āp. III. 1. 7 and Baud. I. 18, the first portion of *idā* is cut off from the puroḍāśa to the south meant for Agni. Āp. III. 1. 6 says 'इडापात्र उपस्तीर्ण सर्वेभ्यो इतिग्ने इडां समपद्यति चतुरवर्षा पञ्चावर्षा वा.' The five avattas are effected by sprinkling ājya twice over the portions cut (vide com. on Āp. III. 2. 1). The story of the deluge, of Manu and of *idā* as his daughter occurs in Sat. Br. I. 8. 1. In Sat. I. 8. 1. 7 and 8 we read 'तस्यैव स्मृतं पदे संदिश्यते तथा मित्रावरुणौ संजग्माते । तां होचतुः कासीति । मनोर्दुहितेति ।'

turned westwards, offers the *idā* to the *hotṛ* and the sacrificer recites a long mantra (*Tai. S. I. 6. 3. 1-2*, ' *Surūpa-varṣa-varṇa ehlīmān...devān-apyetu* ') and looks at the *idā* when it is being taken to the *hotṛ*. The *hotṛ* accepts the *idā* (i. e. the vessel of *idā*) in his joined hands, places the *idā* in his left hand, keeps his right hand near the *idā* to its west with the fingers turned northwards and makes the *adhvaryu* cut off from the *idā* itself a portion called *avāntareḍā* into the right hand in the following manner. The *adhvaryu* spreads drops of *ājya* on the right hand of the *hotṛ* with the *śruva* in which are poured the remnants of the *ājya* in the *idāpātra*, then the *adhvaryu* takes a portion from the *idāpātra* and drops it on to the right hand and the *hotṛ* himself cuts a second portion from the middle of the *idā* with the space between his thumb and the fore-finger; then the *adhvaryu* sprinkles over the *idā* in the right hand of the *hotṛ* *ājya* as above.²³⁸³ The *hotṛ* grasps the two portions with the thumb of his right hand, draws in the fingers of the right hand, but (keeping the thumb outside) does not close them into a fist, takes into his right hand the *idā* placed in his left. He (the *hotṛ*) raises the *idā* on a level with his mouth or nose and invokes it.

The *idopahvānam* or *lōpa*—(invocation of the *idā*) is described at length by *Āśv. I. 7. 7.*²³⁸⁴ By this invocation it is supposed that the deity *Idā* becomes favourable to the sacrificer. It is a *nigada*, but a large part of it is said inaudibly (up to ' *vṛṣṭir hvayatām* ') and the rest loudly. The sentences run in pairs e. g. ' *Idā* has been invoked with the Heaven, with the great *Āditya*; may *idā* together with Heaven and the great *Āditya* call us near ' . In the portion that is loudly uttered, there are three pauses, viz. after ' *idopahūtā*, ' after ' *manuṣyāh* ' and after ' *devī devaputre* '. The *adhvaryu*, the *agnidhra* and the sacrificer touch the *idāpātra* with their hands²³⁸⁵ and remain so till the

2383. बुद्धिने होतुः पात्राविद्याया अवान्तरेद्वानवद्यति । लेपादुपस्तृणयति । स्वर्गं होता मयतो द्विराद्वेऽथर्हणायतरत् । लेपनाभिचारयति । सत्पात्राद् *II. 3.* p. 209; com. ततो होता द्व्यपात्रास्वपमेव द्विराद्वेऽथवा अथद्विरुक्तमवद्यायतरं होताद्वे विपरितं वा । द्व्यपात्रमवद्यात् । Compare *Āśv. I. 7. 3-5*. Both portions may be cut by the *hotṛ* or only one. The two portions in the right hand of the *hotṛ* are called *avāntareḍā*.

2384. Vide Appendix for the text. This invocation differs considerably from the one contained in *Sat. Br. I. 8. 1, 19ff*, *Tai. Br. III. 5. 8*.

2385. According to com. on *Sat. II. 3.* p. 210 the brahmā priest does not join in touching the *idāpātra*. This is also the practice in modern times of those who follow *Sat.* According to *Baud. I. 18* and *Kat. III. 4. 12* the brahmā does join.

end of the invocation. When the invocation goes on insudibly the yajamāna mutters (japati) 'O Idā! come (Āp. IV. 10. 4)' and when it is loudly uttered he mutters 'thou art *cit* &c.' (Āp. IV. 10. 4, where they are called Manuṣyagavi mantras) and utters loudly 'May you breathe into all beings, may all beings breathe on account of you &c.' and several other mantras (Āp. IV. 10. 4 and 7). He looks at the hotṛ and thinks of Vāyu in his mind 'O Vāyu! Idā is thy mother' (Āp. IV. 10. 5); when the words 'this yajamāna has been called' are uttered, he mutters 'May I, so invited, be endowed with cattle'. When the invocation of Idā is finished, he repeats 'may Indra put in us vigour &c.'. When the words 'the divine adhvaryu' are uttered, the adhvaryu mutters 'May I be endowed with cattle.'

When the invocation of Idā is finished the adhvaryu passes round the āhavanīya towards its east and takes the prāśitra to the brahmā priest and hands it over to him. Āśv. I. 13. 2 describes in detail what thereon the brahmā does. He looks at the prāśitra when it is being brought with 'I look at thee with the eye of Mitra.' He receives the prāśitra in his joined hands with 'I accept thee at the impulse of god Savitr.....with the hands of Pūṣan.' He lays down the vessel containing prāśitra to the west of the āhavanīya inside the vedi on kuśa grass, with its rod to the east, 'I place thee in the navel of the earth, in the lap of Aditi.' He takes the prāśitra with the thumb and the ring-finger and eats without masticating it with the teeth with 'I eat thee with the mouth of Agni, with the mouth of Brhaspati.' Then he performs *ācamana* and again drinks water with 'I sprinkle truth over thee; may the deities that dwell inside waters avert (the evil in) this. Do not injure my eye, my ear, my life.' He should touch his navel with 'I hold thee in the belly of Indra.' Then he washes the vessel in which prāśitra was contained, fills it with water, pours water thrice from it holding the vessel and the palm of the hand towards one's chest.

The hotṛ eats the avāntaredā²²⁸⁶ after the brahmā eats the prāśitra with a mantra 'O Idā! favour this our portion &c.' All the four priests together with the sacrificer as the fifth then

2286. 'उपहृतवान्तरादौ पाञ्चोपादिषे भारं जुषस्व नः विन्वद्वा जिन्वावर्षो रापस्वो-
वस्वेषिषे तस्य नो रास्व तस्य नो वास्तस्वस्तस्व भायमश्मिमहि । सर्वतानाः सर्वतनकाः सर्ववीरिः
सर्वपुरुषाः सर्वपुरुषा इति वा ।' अश्व. I. 7. 8; compare Āp. III. 2. 10-11, and
Tai. Br. III. 7. 5.

partake of the *idā* with a mantra 'thou art *idā*, thou art agreeable, thou art the bringer of happiness, place us in abundance of wealth and good progeny. I eat thee for the lustre of the face, for the fragrance of the mouth.' After eating *idā* they observe silence till they perform *mārjana*. They perform *mārjana*²³⁸⁷ inside the *vedi* near the *prastara* bunch with 'May mind resort to light. May all gods regale themselves here' (Tai. S. I. 5. 3. 2).

The *adhvaryu* divides the *puroḍāśa* baked for *Agni* into four parts (and no other *puroḍāśa* nor *sānnāyya*) by piercing its surface and keeps it on the *barhis* (*kuśas* strewn on the *vedi*), the last part being made the biggest of all four. Vide Tai. III. 1. 26-27. The *yajamāna* recites a mantra 'brahṇa pinvaśva &c.' (Tai. Br. III. 7. 5) and directs the four parts of that *puroḍāśa* separately as portions of the priests by saying 'this is for *brahmā*, this for *hotr*, this for *adhvaryu*, this for *agnīdhra*' beginning in order from the south-east. The *adhvaryu* points out the portion of the *yajamāna* (vide p. 1065 above). When that is done, the *adhvaryu* makes the biggest of the four parts which is meant for the *agnīdhra* 'śadavatta' (cut sixfold).²³⁸⁸ The *agnīdhra* eats his portion with 'thou art the portion of heaven, thou art the *agnīdhra* of fire, thou art the *sāmītra* of fire, I eat thee with the mouth of fire, salutation to thee! Do not injure me.' The *adhvaryu* brings the portions of *brahmā* and *yajamāna* where they are sitting in separate vessels with the *veda* bunch. The portions of the *hotr* and *adhvaryu* are brought by the *adhvaryu* in other vessels. The *adhvaryu*, *hotr* and *brahmā* eat their portions respectively with 'thou art the portion of the aerial region,' 'thou art.....of the earth,' 'thou.....of heaven.'²³⁸⁹

2387. *Mārjana* means 'sprinkling water on the head after a mantra is recited' (सर्वत्र नम्रान्ते क्षिपति मोज्ज्वमद्भिः ; com. on Sat. II. 3, p. 210). See however note 755 above and Adv. I. 8. 2.

2388. According to Āp. III. 3.6-7 'śadavatta' is effected in either of two ways; first *upastaraṇa* in some vessel (on the hand of the *agnīdhra*, according to com.), then placing on it one part out of two in which the largest portion meant for *agnīdhra* is cut, then *abhigṛhāṇa*, then again *upastaraṇa*, placing the second part and the *abhigṛhāṇa*; or first *upastaraṇa* twice, then the two parts of the largest portion and then two *abhigṛhāṇas*. Sat. II. 3, p. 211 mentions only the first method.

2389. It will have been noticed from the preceding that the four priests have each a share in the cake for *Agni* and that they also share with the *yajamāna* the *idā*. The *hotr* has further the *avāntareḍā* and the *brahmā* partakes of the *prāśītra* besides.

The conclusion of Jaimini (III. 4. 48-50) is that these portions are not meant as the fee paid to the priests (parikraya), but the four parts are meant to be eaten by them.

Plenty of rice is cooked on the dakṣiṇa fire. This is called *anvāhūrya*. The adhvaryu sprinkles ājya over ²³⁹⁰ it (i. e. performs abhigrahāṇa) and takes it from the dakṣiṇa fire to the north of it. He issues a direction to the yajamāna 'offer (the boiled rice) to the priests that sit to the south' and when the sacrificer says 'come to the south' the priests do as requested (i. e. come to the south). The yajamāna issues a direction to the four priests 'this boiled rice is yours, take it according to your shares'. The rice is divided into four parts and the priests accept their respective portions with 'I accept thee at the impulse of God Savitr with the hands of Pūṣan; may king Varuṇa take you. Who gave to whom? Desire (Kāma) has given to Kāma O Kāma, this is thy fee. May Āngraśa with upturned palm accept it' (the whole formula occurs in Āp. XIV. 11. 2).²³⁹¹ The priests come back to the north (and then brahmā comes to his usual seat). The adhvaryu keeps aside the remnants of the several offerings (such as the agnīśomiya cake or sānnāyya) and of the boiled rice outside the vedi to its north.

He throws into the āhavanīya the two blades that are now kindled at the fire and had been kept aside (vide p. 1040 above). The adhvaryu says to the brahmā priest 'O brahman! we shall start or commence' (Tai. S. II. 6. 9. 1). The brahmā priest first mutters 'Bṛhaspati is Brahmā, he sat in the seat of Brahmā; O Bṛhaspati! you protected the sacrifice; protect the sacrifice and me' (Āśv. I. 13. 6) and loudly gives permission 'yes, do start' (03m pratiṣṭha). The adhvaryu directs the āgnīdhra 'O agni, take the *samidh* (that is left) and wipe the paridhis and fire, each once'. The āgnīdhra takes the *samidh* and offers it into fire with the mantra 'O fire, this is

2390. महासपरिमितोऽन्वाहार्यो दक्षिणाद्रापोद्मः पक्ष्ममभिचार्यमभिचार्यं वाऽन्वर्ध-
यासादृचते। सखायाश्च II. 3. p. 212. Vide Āp. III. 3. 13-14. The dakṣiṇa
fire is called *अन्वाहार्यपक्ष्म*.

2391. क इदं करमा अद्वाद् &c. This is called *कामस्तुति* and occurs in
many connections (such as marriage, adoption of a son). Vide Atharva-
veda III. 29. 7, Tai. Br. II. 2. 5 (where it is explained), Tai. Ār. III. 10.

thy samidh; ²³⁹² may you increase and be strengthened by it. May the lord of the sacrifice (the yajamāna) increase and be strengthened; svāhā' (Śat. II. 4. p. 212). The yajamāna says as usual 'agnaya idam' and repeats 'O fire, this is thy samidh &c.' (Āp. III. 4. 6) and implores Agni to vanquish and destroy his enemies (the lengthy formula is in Āp. IV. 11. 5). He (the āgnīdhra) without moving about wipes the paridhī as before with the tying cords of idhma (but without holding the sphyā), the middle one from south to north and the other two from west to east, and wipes the fire also from west to east with 'O fire, that securest food &c.' (Āp. III. 4. 7 gives the whole). He sprinkles water over the tying cords (with which wiping was done) and throws them into the āhavanīya with 'do not injure our cattle, (you) who are Rudra, the lord of beings &c.' (Sat. II. 3. p. 213). The yajamāna makes the tyāga 'this is for Rudra, the lord of beings, who moves among rows (of Maruts)'.

The yajamāna touches water and mutters a mantra (which is in Āp. IV. 11. 6 'vedirbarhiḥ &c.). The yajamāna also performs japa of the *Saptahotr* ²³⁹³ formulas before the anuyājas are offered. The adhvaryu takes into the juhū the ājya from the upabhr̥t (leaving some in the latter), crosses over to the south with the juhū and sets about offering the three anuyājas. First there is the āśravapa (Oṣṣrā3vaya), then pratyāśravapa (astu śrau3sat) by āgnīdhra who always holds the sphyā when saying this. Then the adhvaryu issues a direction to the hotr 'recite the yājyā for the devas.' When the hotr recites the yājyā and utters vau3sat the adhvaryu standing in one place offers the first ājya offering on the samidh (offered for anuyājas as stated on 1069 above) to its east, the 2nd and 3rd to the west on the samidh itself (but all three are offered to

2392. It is interesting to see that according to Kṣi. III. 5. 2-3 the mantra 'this is thy samidh' (Vāj. S. II. 14) is recited by the hotr; and if he be ignorant then by the yajamāna. This shows that even then priests ignorant of the work expected of them or at least ignorant of the formulas they had to recite for a yajamāna had sometimes to be engaged. The Sat. Br. I. 8. 2. 4 also refers to this स यदि मन्त्रेण न होता वेदेत्यपि स्वयमेव पठमानोऽमुमन्त्रयते.

2393. The *saptahotr* formulas are: महाहविर्होता । सप्तहविरध्वरुः । अष्टु-
वपाता अग्निं । अष्टुवमना उपवक्ता । अनाष्टुवध्यायतेष्टुवध्व दक्षरवाभिवरो । अपत्य
उद्याता । ते. आ. III. 5. The four priests, the āgnīdhra, prastotṛ and prati-
hotṛ are often called the seven hotṛs.

the east of the meeting point of the two āghāras). The third and last offering of ājya is begun on the west but carried east in a continuous stream so as to become mixed up with the first two. In each case the yajamāna repeats the formula of tyāga. The yājyās and tyāga are given below in the note.²³⁹⁴ The adhvaryu then comes back to the north, lays the two ladles (śruc) in their proper places and he and the yajamāna mutter the two formulas (Tai. S. I. 6. 4. 2 called vājavatī). The adhvaryu takes up in his right hand with palm upwards the juhū and prastara (prastara being placed over the palm and juhū over the prastara) with 'vājasya.....grabbhī' (Tai. S. I. 6. 4. 2) and holds down (so as to bring it in contact with barhis) with palm turned downwards in the left hand the upabhṛt ladle (which is under the palm) with 'athāsapatnān.....akāḥ' (*ibid*). He again takes up the juhū with 'udgrābham ca' (*ibid*) and presses down the upabhṛt with 'nigrābham ca.' At this time the juhū held in the right hand is far apart from the upabhṛt held in the left. Then he moves with the right hand having palm turned upward towards the east on the vedi itself the juhū with 'brahma devā avīrvdhan' (the gods increased holy prayer) and with the left hand having palm downwards he leaves outside the vedi the upabhṛt with 'athāsapatnān...vynasyatām' (*ibid*. 'Indra and Agni hurled away my enemies' &c.). Then he touches water, sprinkles water over the upabhṛt, takes it up and anoints with the butter remaining in the juhū the three paridhis, the middle one with 'to thee for Vasus,' the southern one with 'to thee for Rudras' and the northern one with 'to thee for Ādityas.' The yajamāna recites in each case 'this is for Vasus,' 'this is for Rudras,' 'this is for Ādityas' followed in

2394. There are three anuyājas. The first praiśa is देवान् यज and the two others are simply यज. The three yājyās are. देवं वर्हिर्वहुने बहुपेयस्य वेतुः सौवद । देवो नरांसो बहुने बहुपेयस्य वेतुः सौवद । देवोऽग्निः सिवदकुमुदविना मन्द्रः कविः सर्वमन्मापजी होता होतुर्होतुरापजीपानग्रे धाम्देवानपाङ्कयानपिदेवं ते होत्रे अनस्तत तां ससद्वीं होत्रां देवंमां दिवि देवेषु यज्ञमेरयेन सिवदकुमात्रे होताऽभूर्बहुने बहुपेयस्य मनोपाके वीहिः सौवद । आन्व. I. 8. 7. Vide *ibid*. *ibid*. III. 5. 9 for these. The यजमान says 'ओं इदं देवान् वर्हिरे, ओं इदं देवान् नरांसमाय, ओं इदं देवानपि सिवदकुते and adds with each formula of tyāga respectively 'वर्हिषोऽहं देववज्रपा मजावाभूवासय, 'नरांसस्यार्हं देववज्रपा यजमान भूवासय, 'सिवदकुतोऽहं देववज्रपापुष्मान्मन्त्रेण वलितां मनोयन्' । तै. सं. I. 6. 4. 1. Vide *Āp*, IV. 12. 1.

each case with a prayer noted below.²³⁹⁵ After keeping the juhū in some spot on the vedi other than where the prastara is, the adhvaryu, having mixed the prastara with the two vidhrtis (vide above p. 1045) with 'may heaven and earth be of the same mind; may Mitra and Varuṇa help you with rain' he leaves the vidhrtis on the barhis and smears the prastara (with the remnants of ājya) in the three ladles (*śruc*), the points in juhū with 'licking the one that is smeared' (Tāi. S. I. 1. 13. 1), middle portions in upabhr̥t with 'viyantu vayah' (*ibid*) and the roots in dhruvā with 'prajām yonim' ²³⁹⁶ (*ibid*). He does the anointing a second time (with the same mantras). He anoints a third time in the reverse order viz. the roots first in dhruvā, the middle portions in upabhr̥t and the tops last in juhū (the mantras being the same for each ladle). The yajamāna repeats, while the prastara is being anointed, a mantra 'may kuśa be anointed with ghee' (Āp. IV. 12. 3). Taking out a blade from the prastara so anointed with 'to thee for long life', he places it in a known place (for use later on). When the blade is taken away from the prastara the yajamāna recites a mantra (apipred yajño...yajamānaḥ viśantu).

The adhvaryu takes the prastara (and also the *śūkhā* i. e. twig used at the time of milking cows when sānnāyya is to be offered), introduces the prastara (together with the twig) at the corner in the north where the middle and northern paridhīs meet and says 'āśārāvaya.' When the āgnīdhra responds with 'astu śrauṣaṭ,' he issues a direction to the hotṛ 'the divine hotṛs are desired (or requested); you being human and directed to utter the words of success recite hymns for the god called sūktavāka.' The hotṛ begins the recitation of sūktavāka ²³⁹⁷

2395. यजमानः—बहुभ्यामिदं न मनः । बहुदेवाय बजेनाविरेषम् । ... रुद्रा-
न्वेवाग्न्यजेनाविरेषम् । ... आदित्यान्वेवाग्न्यजेनाविरेषम् । आप. IV. 12. 3.

2396. Ap. III. 6. 1. states the mantras somewhat differently.

2397. The word sūktavāka has two meanings viz. the deity Agni and also the formula repeated by the hotṛ. Vide Āp. III. 6. 5-6 for the two meanings 'सूक्तवाकाय सूक्ता ब्रूहि' in sūtra 5 and अनुवचमाने सूक्तवाके in 6. Āśv. I. 9. contains sūktavāka and rules about its recitation. 'सूक्तवाको नामेव देववाकः तं नार्थं ब्रूईत्यावाहृषिषी इत्यसुवाकः' com. on Āp. III. 6. 6. Vide Tāi. S. II. 6. 9. 5B, Śr. Br. III. 5. 10 for ब्रूईत्यावाहृषिषी &c. and Śat. Br. I. 8. 3. 1-19 and I. 9. 1. 1-23 for a disquisition on sūktavāka.

which is given below.²³⁹⁸ The contents of the sūktavāka may be briefly indicated. He begins 'O heaven and earth, this blissful event has taken place; we have so flourished as to pronounce the good words (viz. 'fire has accepted this *havis* &c.') and our adoration (to the gods); O fire, you should declare good words, so that we may feel elevated; thou art the declarer of good words.' Then numerous words follow that state the various attributes of heaven and earth. Then it is declared that Agni and other deities (named) have accepted the offering and made it flourish. Then the sacrificer is named and it is said that he hopes for various blessings such as long life, worthy sons. The whole is concluded with 'we men belong to Agni. May we have (the fruits of) sacrifice and wealth. May both heaven and earth save us from sin (or evil). May the most desirable thing come here. Here is adoration to the gods.' After the sūktavāka the *adhvaryu* throws upon the *āhavanīya* the *prastara* (and the *śākha*, in case of *sāṅgāyā*) with 'may waters and plants be strengthened; you are the

2398. इदं धावापृथिवी भद्रमधुवार्ध्मं शुक्लवाकसुतं नमोवाकसुध्यात्म सुकोच्यमग्रे त्वं शुक्लवामसि । उपश्रुती दिवस्तृधिष्णोरोमन्वती तेऽग्निमन्त्रे पञ्चमानं धावापृथिवी स्ताम् । शङ्खपी वीरदान् अवस्नु अवयेदे वरुगन्धूती अनयङ्गुती । वृष्टिपावा रित्वापा शंभुपौ मयो-
भुरा ऊर्जस्वती वपस्वती सुवचरणा च न्यधिचरणा च तपोरविदि । अग्निरिदं हविरनुपतवी-
पुषत महो ज्वापोऽकृत । सोम इदं हवि कृत । अग्निरिदं हवि कृत । पञ्चापसि ।
इदं हविरनुपतवापुषत महो ज्वापोऽकृत । अग्निषोमापिदं हविरनुपेतमवीपुषेत महो
ज्वापोऽकृताम् । देवा आग्रथा आग्रमनुपन्ताधीवृषन्त महो ज्वापोऽकृत । अग्निर्होषेणं
हविर कृत । अस्वामुच्योमाया देवङ्गमापानाङ्गास्तेऽर्घं पञ्चमानोऽन्नापसौ । आधुरा-
सास्ते सुपजास्त्वमाङ्गास्ते रायस्योपमाङ्गास्ते सजातवन्स्पामाः । वसतां देवपञ्चामाः । धूपो
हविष्करणमाः दिव्यं धामाः विश्वं विदमाः । यदनेन हविषासास्ते तद्वपान् तद्वपान् तद्वपान्
देवा रासन्तः । तद्विद्वो देवेभ्यो वन्ते वपनश्चेमाङ्गवाः । इदं च विदं चोमे च नो धावाप-
पृथिवी अहस्यतामेह गतिर्वांसस्वेदं नमो देवेभ्यः । आवा I. 9. Compare तै. ब्रा. III. 5.10
and Śā. I. 14 for almost the same words and Tai. S. II. 6. 9. 3-7 for
explanation. The words underlined are uttered inaudibly; vide Śā. I. 3.14.
The deities mentioned in note 2381 may be substituted for Prajāpati;
and Indra or Mahendra also may be added (where *sāṅgāyā* is offered).
When the cake is offered to Indrāgni, one may add an invocation as to
them. Two names (viz. the ordinary name and the secret name derived
from the nakṣatra of birth) were to be declared after पञ्चमानः. If the
पञ्चमान happened to be the teacher of the hotṛ, the names should be
uttered inaudibly. The hotṛ paused and took breath at अग्नि, स्ताम्, अनय-
ङ्गुती, विदि, अकृत (wherever it occurs), अकृताम्, अकृत, माधुराः. Vide Jai.
III. 2. 11-15 for the proposition that sūktavāka is really a mantra
accompanying the throwing of *prastara*; and Jai. (III. 2. 16-19)
establishes that the sūktavāka on *pūṛṇamāsa* is slightly different from
the one on *darsa*.

drops of Maruts; go to heaven and send thence rain to us' (Tai. S. I. 1. 13. 1).²³⁹⁹ Jaimini makes it clear (VI. 4. 43-47) that śākhā is not a subordinate complement of the prastara but the real meaning of the text 'he throws the prastara with the śākhā' is to indicate the time when the śākhā is to be thrown into fire. Jaimini (IV. 2. 10-13) states that the throwing of the śākhā into fire is pratipattikarma (i.e. that is the final disposal of the śākhā). When throwing the prastara, he does not bend his hand but holds it rather straight and hanging downwards and the tips of the prastara are not put beyond the fire nor are they turned upwards, nor are the tips allowed to be first scorched. He raises it up, brings it slowly down and rolls it on the hearth of the āhavanīya (making the upper portion come down and *vice versa*). The adhvaryu, when the hotṛ says 'this sacrificer seeks (hopes for) blessings' directs the āgnīdhra to consign the prastara to fire. The āgnīdhra thrice raises with his joined hands the prastara into the āhavanīya fire. The sacrificer makes the *tyāga* to the several deities mentioned in the sūktavāka (agnaya idam, somāyedaṁ &c.) and adds (Tai. S. I. 6. 4. 1) 'may I win victory following the victory of Agni' (then of Soma and so on for the other deities).²⁴⁰⁰ When the hotṛ mentions the name of the sacrificer the latter recites 'these blessings have come here' (Tai. S. I. 6. 4. 2 and Āp. IV. 12. 5). The adhvaryu directs the āgnīdhra to throw into fire on the prastara the blade of kuśa taken from the prastara and kept aside (as described above p. 1072) and the āgnīdhra²⁴⁰¹ does so with 'Good speed to the tanūś, svāhā'. The yajamāna mutters 'this for the Tanūś' and proceeds 'This pillar spread down from heaven and was raised over the earth. With it that has a thousand shoots we worry our enemy etc.' (Tai. Br. III. 7. 6 and Āp. IV. 12. 8). The adhvaryu points out thrice with his forefinger the blade thrown into fire with 'this, this' and touches his nose and eyes with 'Agni! thou art the protector of life, protect my life, thou art the protector of eyes' (Tai. S. I. 1. 13. 2). Then the adhvaryu touches the earth inside the vedī with 'thou art stable' (*ibid*).

2399. According to Āp. III. 6. 7 when this mantra is repeated there is no svāhā uttered after it. But others differ.

2400. अग्नेरहव्यजितमन्त्रोपमिति ययालिङ्गं दक्षवाकदेवतनः । आप. IV. 12. 4. Vide also IX. 1. 4-5.

2401. According to com. on Āp. III. 7. 4-5 it is the adhvaryu who puts into fire the blade of the prastara.

The āgñidhra then addresses the adhvaryu 'talk with me'. The adhvaryu asks 'has (the prastara) been consigned to flames'? The āgñidhra replies 'it has gone to the fire'. Then after āśrāvāṇa and pratyāśrāvāṇa the adhvaryu touching the middle enclosing stick (paridhi) issues a direction to the hotṛ 'Good speed to the divine hotṛs (here the paridhis) and bliss to human hotṛs. Recite for *śam-yoh*'.²⁴⁰² Then the hotṛ recites the verse 'we long for that *śam-yoh*, for (the) path to sacrifice and to the lord of sacrifice. May divine bliss be ours! May there be bliss for human beings. May the means (of bliss) ascend upwards! All health to the two-footed and the four-footed that are ours' (i. e. to men and cattle).²⁴⁰³ When the Śamyuvāka is repeated the yajamāna mutters 'may I attain stability by yajña, śamyoh (health and wealth) by the worship of Viṣṇu' (Tai. S. I. 6. 4. 3). The adhvaryu then throws into the fire the middle paridhi with 'O God Agni, that paridhi which you laid down svāhā' (Tai. S. I. 1. 13. 2).

The adhvaryu then pushes on to the burning coals of the āhavanīya the other two paridhis together (the southern and northern ones) with 'the food of sacrifice has come together.' He thrusts the tip of the northern paridhi underneath the middle one in the burning coals and keeps the tip of the southern over the middle one. When the paridhis are being thrown on the fire the yajamāna mutters 'I loosen thy girdle &c.' (Tai. S. I. 6. 4. 3). After the paridhis are thrown the adhvaryu invokes them 'may you spread (i. e. prolong the life of) the sacrificer'.

The adhvaryu then lays on the bowl of the juhū the upabhiṛ and lets flow from the two ladles the remnants of butter into fire with 'O Viśva Devas! You have for your share the remnants (samśrāva) of ājya, ...svāhā' (Tai. S. I. 1. 13. 2).²⁴⁰⁴

2402. The words are अग्नौ नदीविद्विष्यन्तु राहः । अग्नित्वाग्निभिः । मध्यमपरिधि-
मन्वारम्य सगं देवा होतुम्यः स्वस्तिर्मातृदेव्यः शेषोर्द्ध्वीति संवेपयति । सप्तपादा II. 4
p. 218.

2403. For the formula 'सम्युचोराधुनमिहे' (Tai. S. II. 6. 10. 3) vide note 1584 above. As the most prominent words in it are शम्योः this formula is called शम्युवाक (lit. utterance of śamyu). It occurs in Tai. Br. III. 5.11. These words gave rise to the name of a sage शम्यु वाह्यस्वयम् whose legend is narrated in the Sat. Br. I. 9. 24-25, Tai. S. II 6. 10. Vide S. B. E. vol. 12 p. 254 n. 1.

2404. Vide Sat. Br. I. 8. 3. 23-27 for the offering of the remnants of ājya to the Viśva Devas. This homa of remnants is an ānga of the paridhibhoma. Vide com. on Āp. III. 7. 14.

The yajamāna makes the tyāga with 'this is for Vasus, Rudras Ādityas who are sharers in the samśrāva (remnants of ājya),' then utters a benedictory formula invoking blessings (vide Āp. IV. 12. 10 and Tai. S. I. 6. 4. 4) and touches the veda bunch lying inside the vedi.

The priests partake of the remnants of ājya and wash the ājya sticking to the ladles.²⁴⁰⁵

The adhvaryu takes up the juhū and upabhr̥t, the hotṛ takes the veda bunch and the āgnīdhra takes the pot of ājya (ājya-sthālī) together with the sruva. Being about to perform the patnīsamnyājas²⁴⁰⁶ the adhvaryu passes to the south of the gārhapatya fire (from its east side) and the other two priests (hotṛ and āgnīdhra) pass to its north. The adhvaryu places the two ladles on the sphya with 'I place you in the abode of Agni whose house is indestructible; may you who are happy place me in happiness for the sake of happiness; may you who are the foremost (or leaders) protect me when I am in front' (Tai. S. I. 1. 13. 2-3). They sit to the west of the gārhapatya and set about the offerings of Patnīsamnyājas with the two ladles in the dhvāna tone. They three sit to the west of the gārhapatya with knees raised up, the adhvaryu being seated to the south, the āgnīdhra to the north and the hotṛ between the two. The hotṛ hands over the veda bunch to the adhvaryu who takes it with 'I have stood up following the immortals with long life &c.' (Tai. S. I. 2. 8. 1), stands up and sits down to the west of the gārhapatya. When the wife (of the sacrificer) holds the veda bunch and touches the adhvaryu with a blade of darbha, the adhvaryu takes into the juhū four ladlings of ājya with sruva (from the pot of ājya). Then the procedure for each of the four offerings resembles the prayāja offerings, viz.

2405. The ladles are the sruva, the juhū and upabhr̥t and not the dhruvā (com. on Sat. II. 4. p. 220).

2406. Patnīsamnyāja literally means offering made to the wives (of the gods) along with (some other deities). 'पत्नीभिः सममिच्छन्ते ते पत्नीसमयज्ञः' com. on Sat. II. 5 p. 223. These are four offerings of ājya made in succession to Soma, Tvastṛ, Devapatnīs (wives of gods) and Agni Gṛhapati. Vide Sat. Br. I. 9. 2 for a treatment of patnīsamnyājas. Kṛt. (III. 1 2-4) shows that there were several viśvas to the path by which the adhvaryu went to the south. वसान is explained as अत्र स्वस्वच्छन्तयोः द्रुवमुपलब्धिः स अग्निवसानः । सुहृदपानधानमभिव्यक्तप्रत्यययोगः उपलब्धिः । com. on Āp. III. 8. 8. All formulas must be uttered here in these tones except some words to be specified later on.

the adhvaryu issues a direction to the hotṛ to recite an anuvākya (invitatory prayer) for Soma (then for Tvaṣṭr and so on), then the hotṛ recites the anuvākya, then there is āsruta and pratyāsruta, followed by adhvaryu directing the hotṛ to recite the yājyā for Soma (or Tvaṣṭr or others as the case may be), and when the hotṛ utters 'vaḥ 3ṣaṭ' the adhvaryu pours the yājyā oblation from the juhū into the gārhapatya (in this rite). The offering to Soma is made in the northern part of the gārhapatya, that to Tvaṣṭr in the southern part and for the rest between these two. The offering to the wives of the gods may be made in an enclosed space (i. e. by placing a screen to the east of the gārhapatya) so as to shut the gārhapatya from view on the eastern side.²⁴⁰⁷ Additional offerings were allowed to be made to Rākā, Sinivālī and Kuhū by those who desired sons, cattle or prosperity respectively either before or after the offering to the wives of the gods. The procedure is briefly indicated in the note below.²⁴⁰⁸

The yajamāna makes a *tyāga* (of the offering) with 'this for Soma' (or for Tvaṣṭr and so on) and adds a separate formula in each case invoking separate blessings of vigour, cattle, progeny and stability (vide Āp. IV. 13. 1 and Tai. S. I. 6. 4. 3-4). The adhvaryu offers in the gārhapatya with the sruva an

2407. आहुवनीयतः परिभिते देवपत्नीरपरिभिते वा । आय. III. 9. 3 and the com. says 'यथाहुवनीयो न दृश्यते तथा परिभिते यथावदिते गार्हपत्य इत्यर्थः.' In modern times a wooden frame is placed to the east of the gārhapatya as a screen. The reason why the gārhapatya is screened from view is stated in the Śat. Br. I. 9. 2. 12 to be "for, up to the time of the Samistayajus the deities continue waiting, thinking 'this he must offer to us'; he thereby conceals this offering from them; and accordingly Yājñavalkya says 'whenever females (human) eat here they do so apart from men'."

2408. अध्वर्युः सोमापावतुर्देहि इति वेदपति । होता । आप्यायस्व ... सङ्गृह्योऽम् । (इति दुरोयुवाक्या, ऋ. I. 91. 16) । आभ्याय मयाभ्याहिते अध्वर्युः सोमं यजेति संवेदपति । होता । वेदपतामहे सोमं सं ते पयांसि ... धिष्वाँ वोँवह (पाज्या, ऋ. I. 91. 16) । The अयुवाक्या and पाज्या for स्वह are इह स्वहारमात्रं ... केवलः (ऋ. I. 13. 10) and तक्षस्तुरीपमथ यजामः (ऋ. III. 4. 9), for देवपत्नीः are देवानां पत्नी ... शर्मं यच्छत and एतं ग्राह्यन्तु देवपत्नी ... जमीनाम् (ऋ. V. 46. 7-8), for अग्निं यदपति are अग्निर्होता यदपति ... सुतावा (ऋ. VI. 15. 13) and हव्यवलाग्निं ... भवासि (ऋ. V. 4. 2). Vide आय. I. 10. 5. The दुरोयुवाक्या and पाज्या in the case of राका, सिनीवाली are respectively ऋ. II. 32. 4-5, II. 32. 6-7 and those for कुहू are stated in आय. I. 10. 8 (the entire verses are given in this case). They occur in Tai. S. III. 3. 11. 5 and Atharvaveda VII. 47. 1 and 2 (with slight variations).

oblation of ājya with²⁴⁰⁹ 'may the wife unite with her husband... svāhā' (Tai. Br. II. 7. 5 quoted on p. 556 n. 1291). The sacrificer's wife touches the adhvaryu (with a blade of darbha) when he makes the last offering. The yajamāna makes the tyāga 'this is for the undecaying Great Soul, the light in Heaven.'

The adhvaryu then smears the two front joints of the hotṛ's finger as before, first the hind joint and then the front joint. He breathes over it and touches water. The adhvaryu drops into the palm of the right hand of the hotṛ four drops of ājya as idā²⁴¹⁰ and six in that of the āgnidhra. The hotṛ inaudibly invokes both (viz. his own idā and āgnidhra's, the hand of the latter being held underneath the former's) in the same words as before (vide Appendix under note 2384). When the words 'this yajamāna has been summoned' are uttered, the wife mutters 'being summoned may I surpass in the possession²⁴¹¹ of cattle,' and the adhvaryu also performs japa as above. When the idā is being invoked the adhvaryu, the āgnidhra and the wife (with a darbha blade) touch the hotṛ. The yajamāna invokes ājya idā with 'may idā cover us with ghr̥ta &c.' (Āp. IV. 13. 4). At the end of the invocation of idā the hotṛ eats the idā (drops of ājya) and the āgnidhra eats his with 'father Heaven has been invoked, may the fire summon me from āgnidhra for my life, lustre &c.' (Tai. Br. III. 7. 6). He silently performs mārjana after partaking of idā. The patnīsamhājas end with the invocation of idā or they may be finished after reciting Samhuvāka (Sat. II. 5, p. 225; Āśv. I. 10. 9; Kāt. III. 7. 13).

The adhvaryu sitting to the west of the daksina fire places on it the chips cut from the idhma (idhma-pravraścana, vide above p. 1014) and offers two oblations called phalīkaraṇa and pīṣṭalapa.²⁴¹² Having thrown into the ājya ladled into

2409. This homa made with a verse beginning with 'sam patnī' is called संपत्नीप in Sat. II. 5, p. 223 and Āp. III. 9. 10.

2410. This is the 2nd idā and consists only of ājya.

2411. According to Sat. II. 5, p. 224 in the idopahvāna there is a modification viz. उपहोत्रं यजमाना for उपहोत्रं यजमानः and so in the 2nd idā the wife performs japa; while (as the com. of Sat. notes) the followers of Bṛ. retained उपहोत्रं यजमानः in the 2nd idā also and so the yajamāna engages in the japa.

2412. निचलेपहोमो होमः विचलेपहोमः तथा फलीकरणहोमः ; com. on आप. III. 9. 12.

the juhū four times with the *sruva* the smallest grains (that were produced when rice grains were husked and pounded for making *purodāśas*), the *adhvaryu* offers them into the *dakṣiṇa* fire with 'O fire, that hast unhurt life and not cool body, guard me against the sky (lightning)... make our food free from poison... *svāhā*' (Tai. S. I. 1. 13. 3). When this *homa* is made the *yajamāna* rubs (wipes) his mouth with '*svāhā* to thee, that art *Sarasvatī Yaśobhaginā*' (who loves laudation) and makes the *tyāga* with 'this is for *Agni* who has long life and not cool body' and wipes his face with '*svāhā* to thee, that art *Sarasvatī Veśabhaginā*'²⁴¹³ (who loves residing together, Āp. III. 10. 2). The *adhvaryu* takes again four ladlings of *ājya* with the *sruva* into the juhū and pours therein the remnants of ground grains which still stick to the several utensils and offers them into the *dakṣiṇa* fire with 'whatever stuck to the mortar, pestle and the winnowing basket...! *svāhā*' (Tai. Br. III. 7. 6 and Āp. III. 10. 1). The *yajamāna* says 'this is for the All-Gods'.

The *hotṛ* hands over the *veda* bunch to the sacrificer's wife and makes her repeat aloud 'thou art *veda*... may I secure progeny. To thee for *Kāma*' (Āśv. I. 11. 1) and the sacrificer recites, when the *veda* bunch is being given to the wife 'thou art *Veda*..... may I secure gifts' (Tai. S. I. 6. 6. 4) and when the *veda* is placed on her lap by the wife²⁴¹⁴ she repeats 'may *veda* give &c.' (Tai. S. I. 6. 6. 4). The wife thrusts it with 'drive out the enemy, the hater' (Āp. III. 10. 4). The wife touches her navel with the top of the *veda* bunch if she desires progeny.

The *hotṛ* unties the *yoktra* (the girdle) of the wife with 'I release thee from the fetter of *Varuṇa* &c.' (Rg. X. 85. 24)²⁴¹⁵ The wife lays aside the *yoktra* and the *adhvaryu* makes her recite 'here do I unloosen the fetters of *Varuṇa* &c.' (Tai. S. I. 1. 10. 2). The *hotṛ* winds round the *yoktra* twofold, places it to the west of the *gārhapatya* fire with its loop and end to the east, keeps over it the blades of the *veda* with their points to the north

2413. The meaning of *Yaśobhaginā* and *Veśabhaginā* in Sat. II. 5. p. 230 is obscure. In Vāj. S. II. 20 वशोभनिन्दे is explained by नदीवर as जीवतः दुग्धवर्य मर्जसा पशुः तस्य पशसो भविनी वाद्यपा. In काठकसं. V. 4 तस्वती is called वेशभविनी.

2414. According to Āp. (III. 10. 3-4) the *hotṛ* throws the *veda* thrice on the lap of the wife who returns it back three times.

2415. तत् प्रत्यगाहं परवारं द्विगुणं पाकृपाशं निधायेपरिहादस्वोद्गम्यानि वेद-
वृत्तानि करोति : आश्व. I. 11. 4; the com. says पौकवर्य मूढप्रदेशः पाशः । पाशशब्दोऽत्र
मूढाप्रयोः मूर्धनार्थः ।

and lays down a pūrṇapātra²⁴¹⁶ (a vessel filled with water) to the east of the blades but touching them. The hotṛ touches that vessel and makes the wife who touches it repeat a mantra 'thou art full &c.' (Tai. S. I. 6. 5. 1). The hotṛ sprinkles water from the pūrṇapātra in all directions and makes the wife, who also sprinkles water from it in all directions, repeat 'Let the gods and the priests purify (or wipe) in the eastern direction &c.' (Tai. S. I. 6. 5. 1-2, quoted in Āśv. I. 11. 7). The hotṛ places into the joined hands of the sacrificer's wife with the palm upwards the yoktra, and places his left hand with palm turned upwards on the wife's folded hands (but in modern practice the hotṛ does not hold his hand over the wife's) and pours down the water from the pūrṇapātra on the hands (his and the wife's) and makes her repeat 'May I not throw away progeny &c.' (Āśv. I. 11. 8). The hotṛ holds by his right hand the tops of the blades of the veda bunch (the binding cord of which has already been unloosened), proceeds from the gārhapatya to the āhavanīya, repeats Rg. X. 53. 6 (tantum tanvan &c.) and without shaking them, strews continuously some of them from the gārhapatya to the āhavanīya. The rest of the blades the hotṛ lays down and, standing to the north-east of the āhavanīya, takes ājya from the pot of ājya (ājyasthālī) in the sruva and offers with svāhā at the end of the mantras oblations of ājya, which are called 'sarvaprāyaścitta' (expiation for all lapses). The mantras are given below.²⁴¹⁷ Having made the oblations the hotṛ pays homage with the 'sāsthājapa (lit. the prayer muttered on completion)²⁴¹⁸ and goes out of the sacrificial ground by the way called tīrtha (vide above p. 984).

The adhvaryu pours from a vessel full of water (pūrṇapātra) water into the joined hands of the wife in which the yoktra is

2416. पूर्णपात्र is explained by com. on Sat. II. 5 p. 229 as उदकेन पूर्णं पात्रम्. The mantra is 'पूर्णमसि पूर्णं मे भूयाः सपूर्णमसि सपूर्णं मे भूयाः सवसि सवसे भूयाः सर्वमसि सर्वं मे भूया अशितिरसि मा मे क्षेप्ताः' ते तै. I. 6. 5. 1. quoted in आश्व. I. 11. 6.

2417. The mantras are 'अपाव्याग्रेऽरपनमिशस्तीथ्य ... पेहि भेषजं स्वाहा' (आश्व. I. 11. 13 and सत्प. II. 6. p. 232), अतो देवा ... धामाभिः स्वाहा (ऋ. I. 22. 16), इदं विष्णु ... वांसुरे स्वाहा (ऋ. I. 22. 17), भूः स्वाहा, भुवः स्वाहा, स्वः स्वाहा, भूर्भुवः स्वः स्वाहा. The oblations are in all seven. The mantras of सर्वप्रायश्चित्त differ a great deal in the different sūtras. अपाव्याग्रे ... भेषजं स्वाहा is ऋग्वेद. V. 4.

2418. ओं च मे स्वरश्च मे यज्ञोप च ते नमश्च । चते मूर्ध्वं तस्यै त उप चतेऽतिरिक्तं तस्यै ते नम इति संस्थाजपः । आश्व. I. 11. 15. This is called संस्थाजप because it is the last of the acts the hotṛ does in this rite.

held. When the wife lets down the water on the ground she mutters 'May I be united with long life, progeny &c.' (Tai. S. I. 1. 10. 2). After pouring the water she wipes her face with her wet right hand and goes out as she desires.²⁴¹⁹ When the hotr strews the blades of the veda, the sacrificer repeats 'through you they knew the vedī &c.' (Tai. Br. III. 7. 4).

The adhvaryu comes back by the way he went, repeats 'may the dhruvā be strengthened &c.' (Tai. S. I. 6. 5. 1) and offers two āhutis of ājya to Sarasvatī with the juhū into the āhavanīya with 'to thee, who are Sarasvatī, called Yaśobhaginā, svāhā' and with 'to thee Sarasvatī called Veśabhaginā, svāhā.' The yajamāna makes the *tyāga* in similar words. The adhvaryu again takes ājya in the juhū and offers an āhuti to Indra with 'Indropānasya kehamanaso veśān kuru sumanasasā sajātān' (Sat. II. 5. p. 230, Āp. III. 10. 2)²⁴²⁰ and the yajamāna says 'this is for Indra &c.' The adhvaryu offers an oblation of ājya with sruva on the pūrṇamāsa īṣṭi with 'we offer worship to pūrṇamāsa the foremost &c. svāhā' (Tai. Br. III. 7. 5 quoted by Sat. II. 5 p. 230) and a similar oblation on darśeṣṭi with 'Amṛvāsyā is fortunate and full of happiness &c. svāhā.' The yajamāna makes *tyāga*. These are called *pāramahoma* and according to some they are optionally performed before the offering to Svistakṛt. Jaimini (IX. 2. 51-56) establishes that these two homas are not performed in other īṣṭis that are the modifications (vikṛti) of darśapūrṇamāsa and in IX. 2. 57-58 establishes that both are not performed on pūrṇamāseṣṭi and darśeṣṭi, but the first homa (in which there is an oblation to pūrṇamāsa) is alone performed on pūrṇamāseṣṭi and the other on darśeṣṭi. The adhvaryu takes ājya six times with the mantra 'Apyāyatām dhruvā &c.' (Tai. S. I. 6. 5. 1) and offers six homas called Nārīṣṭha homas with six mantras²⁴²¹ (with svāhā at the

2419. Āp. III. 10. 9 says that the wife goes out saying 'May I be endowed with prosperity, cattle, progeny, domestic happiness'. The com. on Sat. II. 5. p. 229 explains the words गुरुं गच्छति as गच्छते शीघ्रं गच्छति and quotes Āp. III. 10. 9.

2420. The meaning of the first part of this mantra is obscure and the text appears to be corrupt. It occurs also in Vārāha Sr. I. 3. 7. 13.

2421. The six Nārīṣṭha mantras occur in Sat. II. 5. p. 231, Āp. II. 20. 6 and II. 21. 1. The first four are from Tai. Br. III. 7. 5, the 5th from Tai. Br. III. 7. 11 and the first portion of the 6th from Tai. S. I. 3. 10. 1. According to com. on Āp. II. 21. 1, these homas are offered with the juhū.

end of each) and the yajamāna repeats the *tyāga* six times 'to Nārīṣṭhas Agni and Vāyu,' 'to Nārīṣṭhas Indra and Vāyu (twice),' 'to Nārīṣṭhas Soma and Maruts,' 'to Nārīṣṭha Brahman,' 'to Nārīṣṭha Paramātman.'

The adhvaryu recites 'apyāyatām dhruvā' (Tai. S. I. 6. 5. 1), takes *ājya* thirty-eight times and offers with the *juhū* oblations called *sarvaprāyaścittas* to thirty-eight deities in the *āhavanīya* with a mantra for each,²⁴²² and there is an appropriate *tyāga* in each case.

The adhvaryu repeats the mantra 'apyāyatām &c.' (Tai. S. I. 6. 5. 1), increases the *dhruvā* (with *ājya*), stands erect inside the *vedi* and offers with the *dhruvā* three homas called *Samīṣṭayajus*²⁴²³ in the *āhavanīya* with 'ye path-finding gods! after finding the path, return by it. O Lord of the mind! place this our sacrifice among the gods, in speech, in the wind' (Tai. S. I. 1. 13. 3). When the word *svāhā* is repeated the second time he throws the *barhis* into the fire. The yajamāna says 'this is for the path-finding gods, for Yajña—for Paramātman' and utters the invocation 'agne adabdhāyo' (Tai. S. I. 1. 13. 3,) and after the *barhis* is thrown the verse 'dīvaḥ khilo' (Tai. Br. III. 7. 6). The yajamāna then eats his own share of the sacrificial food with 'let the lord of sacrifice be united with prayer &c.' (Tai. S. I. 3. 8. 1).

But if it is the *sānnāyya*, he takes in the boiled milk with 'May this *havis*, a giver of progeny, be for my welfare &c.' (Tai. Br. II. 6. 3) and curds with 'dadhīkīrāṇo' (Rg. IV. 39. 6). Āp. IV. 14. 2 notes that a yajamāna who is not a brāhmaṇa should not eat *sānnāyya*. The adhvaryu strews the *vedi* with

2422. These 38 mantras (some of them of single words like *īṣṭe-bhyuḥ svāhā*, *bhūuḥ svāhā*) are set out in Sat. II. 6 pp. 232-234. Āp. (III. 11-12) contains most of them, but in a different order.

2423. 'Samīṣṭayajus' would literally mean 'a Yajus formula indicative of the completion of the sacrifice or of sacrificing together for many deities'. It now means 'an oblation'. The mantra is देवा मातृ-विदो मातृ विषवा मातृमित मवत्स्यत इमं नो देव देवेषु यज्ञं स्वाहा वासि स्वाहा वासे वाः। Tai. S. I. 1. 13. 3. There is a difference of view about the *Samīṣṭayajus*. According to Āp. III. 13. 2 (and com.), Band. I. 21, Kāt. III. 8. 4 the oblation is only one (made at the end of the whole mantra), though the word *svāhā* occurs thrice (twice in the mantra itself and once repeated at the end of the mantra). According to Sat. II. 6 pp. 234-235 the oblations are three. Vide Vāj. S. II. 21 for the mantra (slightly different) and Sat. Br. I. 9. 2. 26-28 for its explanation.

the darbhas spread on the seat of the hotṛ with 'strew over the vedi &c.' (Tai. Br. III. 7. 5). He carries the prapltā waters from the eastern side with 'to you for prosperity' and pours them down inside the vedi with 'may he who joined you together separate you'. The adhvaryu pours on those prapltā waters a continuous stream of water for the yajamāna who holds it in his joined hands and mutters 'thou art true, be true to me do not perish for me' (śadasi kṣeṣṭhāḥ' Tai. S. I. 6. 5. 1), throws up water in different directions with 'may gods and priests cleanse with water in the east &c.' (Āśv. I. II. 6-7), pours the rest inside the vedi with 'I discharge you to the ocean, that is your origin' (Āp. IV. 14. 4) and wipes his face with his wet right hand with 'O Sarasvatī! that honey which you have in waters &c.' (Tai. Br. II. 5. 8 quoted in Āp. IV. 14. 4).

The adhvaryu then takes up the upaveśa and conceals it inside the dust of the utkara (vide Āp. III. 13. 6) and if it is desired to practise magic against one's enemy, then he throws the upaveśa on the utkara after taking the enemy's name (Āp. III. 14. 1, Sat. II. 6. p. 237). Vide Tai. Br. III. 3. 11 for the upaveśa and the mantras. The adhvaryu takes leave of the Yajña with 'Let him who yokes you discharge you' (Tai. S. I. 5. 10. 3 quoted in Sat. II. 6. p. 237) and passes his eye over the whole sacrificial ground.²⁴²⁴ Then he discharges the kapālas with 'the kapālas that were in the cauldron' (Tai. S. I. 5. 10. 3-4 quoted in Sat. II. 6. p. 237), counts them and keeps them aside. Then the adhvaryu goes out. The brahmā also places a fuel-stick on fire with 'the fire has been worshipped &c.' (Āp. III. 13. 1 and Sat. II. 8. p. 261) and then leaves by the way he came.

The yajamāna gets up from his seat and takes what are called 'the strides of Viṣṇu' (viṣṇukrama).²⁴²⁵ These are four taken from the south corner (śroni) on the south side of the vedi. He starts towards the east putting the right foot always first, never allows the left foot to come in front, does not go beyond the āhavanīya place and each succeeding step covers

2424. According to com. on Sat. casting the eye over the viḥāra constitutes the discharge (vismoka) of the yajña.

2425. This act is called Viṣṇu-krama because the four mantras repeated in it all begin with 'viṣṇoh kramosi' and because the yajamāna actually takes four steps in it. विष्णुक्रमा नाम षड्विंशत्यक्षरविहितः पदचिह्नैः सान्द्राणि वेदिनीम्नि क्रामति । com. on आप. IV. 14. 6.

more ground than each preceding one. He first recites four mantras 'thou art the stride of Viṣṇu &c.' (Tai. S. I. 6. 5. 2) when taking the strides. Then he mutters a long prayer to the Sun 'O Light of Mitra rising to-day &c.' (Tai. Br. III. 7. 6 and Tai. S. I. 6. 6. 1, quoted in Āp. IV. 15. 1 and I. 16. 1). He contemplates the destruction of his enemy with the words 'Here do I exclude from a share my enemy the evil-doer &c.' He revolves round himself from left to right with 'I turn the turning of Indra' (Tai. S. I. 6. 6. 2) and goes round the āhavanīya with 'Let me have auspicious riches and may evil riches remain away from me' (Āp. IV. 15. 4). He bends over the āhavanīya with 'thou art light' (Tai. S. I. 1. 10. 3), pays homage to it with 'May I be united with my children and may my children be united with me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 4). He puts the fire into flames 'O fire, being kindled, shine for me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 16. 5). He prays to the āhavanīya with 'The sacrifice is endowed with riches, may I be endowed with riches &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 5). He prays to the dakṣiṇa fire 'O fire, cook food pleasantly eaten for our progeny' (Āp. IV. 16. 5). He prays to the gārhapatya fire with the two verses to Agni Pavamāna (Rg. IX. 66. 19-20, Tai. S. I. 6. 6. 2), and with 'O Agni Gṛhapati! I am a good house-holder &c.' (Tai. S. I. 6. 6. 3). If he has no son he prays²⁴²⁶ 'I pray for that blessing full of spiritual lustre for my son (to be)' and if he has a son he prays 'I pray for my son so and so that blessing &c.' (Tai. S. I. 6. 6. 3). He sits between the two fires inside the vedi with 'to thee (unborn or born son as the case may be) who art light &c.' (Āp. IV. 16. 6). He places on his lap the blades of the veda (that had been unloosened) and sitting inside the vedi mutters the Ati-mokṣa mantras 'May Agni guard me against those gods that strike the sacrifice &c.' (Tai. S. III. 5. 4. 1-2 indicated in Āp. IV. 14. 10).

He then comes to his seat, looks at the whole sacrifice with 'who yokes thee? Let him free thee' (Tai. S. I. 6. 6. 3). He then discharges himself from vrata with 'O fire, lord of vratas, I observed vrata &c.' (Tai. S. I. 6. 6. 3, Tai. Ā. IV. 41,

2426. तामाशिषमाशासे तन्त्रवे ज्योतिष्मतीमिदं जातदुः । तामाशिषमाशासे देव-
ब्रह्म ज्योतिष्मतीमिति जातदुः । तामाशिषमाशासे ब्रह्माप सृष्ट्याप विष्णवे ज्योतिष्मतीमिति
(बहुदुः) । vide com. on Āp. IV. 16. 3. Here ब्रह्म, सृष्ट्य and विष्णु are the
names of the sons. Vide Tai. S. I. 6. 6. 3 'तामाशिषमाशासे तन्त्रवे ज्योतिष्मतीं
तामाशिषमाशासेऽमुष्मै ज्योतिष्मतीम्.'

Vaj. S. II. 28). He then mutters the mantra which speaks of the re-performance of yajña 'Yajña hath become, it has come into being let him make us overlords, may we be lords of wealth' (Tai. S. I. 6. 6. 4). He then gets up and mutters a text after going out with his face to the east 'O fire, the sacrifice is endowed with cows May this sacrifice be rich in food in halls' (Tai. S. I. 6. 6. 4) and a further prayer (given in Āp. IV. 16. 15).²⁴²⁷ Then after saying 'thou art rain a bow to you' he touches water. Then the sacrificer issues a direction 'the brāhmaṇas have to be satiated' (with dinner &c.).

Lastly the yajamāna offers final prayers by repeating Rg. I. 189. 1, VII. 4. 1, VII. 10. 3, I. 189. 3, I. 189. 2, III. 6. 1 and winds up with 'salutation to thee once, twice, thrice, four times, five times, ten times, a hundred times. May there be salutation to thee up to a thousand times. Do not injure, may we be free from debts in this world, in the next world, in the third world; may we, free from debts, dwell in all the paths, those that are Devayāna (lead to the gods) and those that lead to the pitṛa.' According to Tai. S. II. 5. 3. 1 and Āp. III. 15. 1-5 there is an additional puroḍāśa offered to Indra Vaimr̥dha. Jai. (IV. 3. 32-35) declares that this puroḍāśa is offered only on the Full Moon day sacrifice and not in the New Moon sacrifice. Vide Jai. X. 8. 17-19 for seventeen sāmīdhenī verses in the Vaimr̥dha iṣṭi.

There are differences in the procedure of darśeṣṭi as compared with that of the pūrṇamāseṣṭi which have been noted in the above at the respective places. There are several modifications of the darśapūrṇamāsa such as the Dākṣāyana yajña, the Vaimr̥dha, Śakamprasthīya, which are omitted here for want of space. Jaimini (II. 3. 5-11) establishes that the Dākṣāyana, Śakamprasthīya and Saṁkrama yajñas are modifications of darśapūrṇamāsa.

Piṇḍapitṛyajña

It is so called because balls of rice are offered to the pitṛa²⁴²⁸ in this rite. According to Jaimini IV. 4. 19-21 Piṇḍapitṛyajña

2427. यज्ञं यं च म उप च म आयुष मे वलं च ... यज्ञारिहो मे सन्निवसेति पूर्वपूर्वमासाभ्यां सीमेन पशुना वेदा उपति । वृद्धिरसि वृष मे दायमानमृतासत्पशुपापामिति धृष उपस्पृशति । तद्विदं सर्वं यज्ञेष्वपस्पर्शनं भवति । आप. IV. 16. 15-16. Vide नै. ऋ. III. 10. 9 for वृद्धिरसि &c.

2428. अमावास्यायां यद्वहन्मृतमसं न पश्यति तद्वहः पिण्डपितृयज्ञं कुरुते । आप. I. 7. 1-2. कद्वृक्ष explains 'पिण्डैः पितॄणां यज्ञः' ; महादेव on सत्पापाद says 'पिण्डैः पिण्डदानेन सद्धिः पितॄणो देवेभ्यो यज्ञो दोनः स पिण्डपितृयज्ञः'—II. 7, p. 245.

is an independent rite and not a mere subordinate part of the darśa sacrifice. On the other hand several writers held that it was a subordinate part (aṅga) of darśa e. g. Kāt. IV. 1. 30 appears to be of that opinion and the paddhati on it notes that all bhāṣyakāras like Karka stick to that opinion.²⁴²⁹ The pindapitryajña is briefly described below. For details, vide Śat. Br. II. 4. 2, Tai. Br. I. 3. 10, II. 6. 16, Āśv. II. 6-7, Āp. I. 7-10, Kāt. IV. 1. 1-30, Śat. II. 7, Baud. III. 10-11. It is performed on amāvāsyā day when the moon cannot be seen and its distance from the sun is the least, in the last third part of the day or when only the rays of the sun are visible on the tops of trees.²⁴³⁰ The *caru* (boiled rice) is cooked on the dakṣiṇāgni and the oblation is offered in the same. In this and other ways a contrast is brought out between rites for gods and for Manes. He kindles a blade on the dakṣiṇa fire and carries it to the south-east of that fire with the mantra 'ye rūpāni &c.' (Vāj. S. II. 30).²⁴³¹ All actions are to be done facing the south-east unless otherwise specified. The darbha grass (to be employed in this rite) is severed at one stroke and is brought with or without its roots (Āp. I. 7. 3-4). Strewing round the dakṣiṇāgni darbha grass (*paristarana*) with their ends turned to the south in the case of those that are placed to the north or south he spreads darbhas to the north. He places to the north-east or to the north-west of the dakṣiṇāgni singly the yajñapātras required in this rite on darbha grass viz. carusthālī, śūrpa, sphyā, mortar and pestle, sruva, dhruvā, antelope-skin, fuel-sticks cut off at one stroke, meksapa, kamandalu, and whatever else may be necessary. The adhvaryu going to the south of the śakata (the wooden frame on which the paddy is stored and which is to the west of the fire) fills the carusthālī (vessel for cooking rice) that is placed on the śūrpa with paddy to the brim and removes the grains (that rise above the brim) on to the śūrpa (which overflowing grains are returned to the śakata). The mortar is then placed on the black antelope-skin and the wife with her face to the south-east beats with the pestle the paddy grains

2429. पितृयज्ञः स्वकादत्वादनङ्गं स्यात् । जै. IV. 4. 19; अङ्गं वा समभिष्पादयत् । कात्या. IV. 1. 30 (यद्वति 'पिण्डपितृयज्ञो दशङ्गमिति कर्कादयः सर्वे भाष्यकाराः, नेति संमदायः'). Vide त्रिकाण्डशेषम् I. 5-6 on the varying views.

2430. पूर्वाह्णे वै देवानां मध्याह्निने मनुष्याणामपराह्णे पितृणाम् । शतपथ II. 4. 2. 8; अपराह्णे पिण्डपितृयज्ञश्चन्द्रावर्तनेदमावास्यायाम् । कात्या. IV. 1. 1; अत्राहोऽपिहोमस्य वा पिण्डपितृयज्ञेन चरन्ति । आप. I. 7. 2, Śat. II. 7 p. 249.

2431. Āśv. II. 6. 3, Āp. I. 8. 7 set out the whole verse वे रूपानि.

taken out in the carusthāli and removes the husks by means of the winnowing basket. Without trying to separate the husked grains from the unhusked ones the grains are washed once and cooked on the daksina fire (in such a way that the grains of rice are not entirely soft). He should draw with the sphyā a line between the gārhapatya and daksina fires or to the south-east of the latter with the words 'the asuras and evil-spirits that occupy the vedi are scattered away' (Vaj. S. II. 29 quoted in Sat. II. 7. p. 249 and Āp. I. 7. 13). He should then sprinkle that line (as the vedi for this rite) with water, spread round it the darbha grass (cut off with one stroke), take clarified butter in the dhruvā spoon, place it to the south of the dakṣiṇāgni, sprinkle on the mess of cooked rice clarified butter from the dhruvā. He places to the south of the dakṣiṇāgni, collyrium, unguents, a mat and a pillow. Wearing the sacred thread in the prācīnāvīta form (according to Āp. I. 8. 3 and Sat. II. 7. p. 248 the adhvaryu wears it in the upavīta form) he offers on the fire the idhma (i. e. fifteen fuel-sticks), takes a portion of the boiled rice with the mekṣaṇa, pours clarified butter over it, cuts off two portions of the rice on it, again sprinkles clarified butter over²⁴³² the portions and the rice from which they are taken, offers into the daksina fire one ūhuti (oblation) with the words 'Somāya pitrmate svadhā namaḥ', then again sprinkles clarified butter on the portion cut off and offers it with the words 'Agnaye kavyavāhanāya svadhā namaḥ'. He²⁴³³ then throws the mekṣaṇa on to the fire. Then on the line made with the sphyā he sprinkles water thrice²⁴³⁴ with the mantras 'śundhantām pitarāḥ, śundhantām pitāmahāḥ, śundhantām praptāmahāḥ' (may the fathers, grand-fathers and great-grand-fathers wash themselves pure). He offers three balls of rice on that line one after another with the hand turned sideways (i. e. the pinda is let off on the line from the part of the palm between the thumb

2432. In the case of this offering there is उपस्तरण, then क्षिरवद्गान, अभिषारण (and मरुभिषारण) as in the case of oblations to gods.

2433. Āp. I. 8. 3-4 and Sat. II. 7. p. 248 (following Tai. Br. I. 3. 10) speak of three ūhutis 'सोमाय पितृपीताय स्वधा नमः', 'वमापाक्षिरस्वते पितृभ्यो स्वधा नमः', अग्ने कव्यवाहनाय स्वधा नमः'. Sat. adds स्विष्टकृते after कव्यवाहनाय and states that the third ūhuti consists of the boiled grains of rice sticking to the mekṣaṇa. For the first and third vide Vaj. S. II. 29.

2434. Āp. I. 8. 9 notes that all actions from this onwards are done by the house-holder himself who wears his sacred thread in the prācīnāvīta form.

and the index finger) with appropriate mantras, the first to the father with the words 'this is for you father,'²⁴³⁵ N. N. and those who come after you', to the grand-father with the words 'this is for you grand-father &c.', to the great-grandfather with similar words. The pinda (ball of rice) for the great-grandfather is the biggest of the three, that for the grand-father being larger than that for the father. 'There was a difference of view among the teachers as to the procedure when any of the three ancestors was living, Gāṇagāri holding that pindas were offered only to the deceased ancestors and he who was living was only honoured, while Taulvali said that pindas were to be offered to three ancestors whether living or dead and Gautama stating that if any ancestor out of the first three above the sacrificer was alive, three pindas were to be offered and an ancestor beyond the great-grand-father may then be included. Āśv. (II. 6. 20-23) refutes all these views by saying that no pinda can be offered to any ancestor beyond the great-grand-father and none to those who are alive nor to any ancestor between whom and a preceding ancestor a living ancestor intervenes, but that the pindas meant for ancestors that are alive may be thrown into fire (with *svāhā* at the end and not *svadhā*). According to Āp. I. 9. 8 and Sat. p. 252 if the householder's father be living he should not offer pindas but should stop after he performs the homa. If he has²⁴³⁶ two fathers or grand-fathers or great-grand-fathers (owing to adoption or *niyoga*) he should take two names with reference to the pinda offered to that ancestor. When the pindas are placed on the line referred to above he invokes the pindas with a formula 'Here you may regale yourselves, O pitrs and may you partake according to your shares' (Vāj.S.II.31).²⁴³⁷ Then he turns round and faces the north, sits down holding his breath till he feels exhausted, then again turns round and faces the pindas and utters the invocation

2435. The words would be एतत्ते तव अमुकशर्मन् ये च स्वामनु एतत्ते पितामह अमुकशर्मन् &c. Some added अमुकसर्गोत्र after अमुकशर्मन्, but the com. on Sat. II. 7. p. 251 says that it is wrong.

2436. यदि द्विपिता इषाद्वैकैकस्मिन्पित्रे द्वौ द्वाष्टपत्यपेत् । आप. I. 9. 7 and Sat. II. 7. p. 251. Then the formula will be एतद्वा तदौ (पितामहौ वपितामहौ वा) अमुकनामानौ ये च स्वामनु.

2437. In the तै. सं. I. 8. 5. 1-2 the words here and elsewhere are slightly different viz. एतत्ते तव ये च स्वामनु एतत्ते पितामह वपितामह ये च स्वामन्त्र पितरो वधानामो मन्त्रुवन् । अहम् पितरोऽमीमहम् पितरोऽमीवुम् पितरोऽमीवुम् पितरः । The छत्रपथ II. 4. 2. 20 explains आपुषावचम् as 'अहमीत्'.

'the pitṛs have regaled themselves and have partaken according to their shares' (Vāj. S. II. 31). He smells the boiled rice. Then he again offers water (*ninayana*) with the words 'Sundhantām &c.', (vide above p. 1087) on the line made with the sphya, he puts on the three piṇḍas one after another the unguents and collyrium respectively with the words 'asau abhyaṅkṣva' (you by name so and so father &c. apply the unguents) and 'asau āṅkṣva' (you so and so father, &c. put the collyrium in the eye). He should then place as garment on each of the piṇḍas the hem of a garment (*daśā*) or woolen tuft or a hair from his own body (the part above navel) if he is beyond fifty years of age with the words 'O pitṛs, this is the garment for you, may you not come in contact with any other (garment) than this' (Āśv. II. 7. 6). Then he should walk upon the pitṛs with salutation and mutter the mantra 'salutation to you, Pitṛs, for (securing) food, salutation to you, Pitṛs, for strength' &c.²⁴³⁸ and also the three verses 'manonvāhuvāmahe' (Rg. X. 57. 3-5).²⁴³⁹ He should then make the pitṛs start forward on a stream of water (i.e. by pouring water on the piṇḍas) with the mantra 'O well-disposed pitṛs! May you depart away by the ancient and awe-inspiring paths, after bestowing on us wealth and welfare. May you send down to us prosperity including all manly sons' (vide Tai. S. I. 8. 5. 2 for first half). He should walk a little towards the dakṣiṇāgni with the verse Rg. IV. 10. 1 and then towards the gārhapatya with the mantra 'May the gārhapatya fire deliver me from whatever sin I may have committed against Heaven and Earth, or parents and may the same fire make me sinless' (Tai. S. I. 8. 5. 3). He should take hold of the middle piṇḍa with the words 'O pitṛs! bestow on me a valiant (son)' and should make his wife eat that ball of rice with the mantra²⁴⁴⁰

2438. अथैनाहुपदिष्टे नमो वः पितरो द्वये नमो वः पितर ऊर्ध्वे नमो वः पितरः शुष्मस्य नमो वः पितरोऽधोराय नमो वः पितरो जीवाय नमो वः पितरो रसाय । स्वधा वः पितरो नमो वः पितरो नमः कृता शुष्माय पितर इमा अस्माकं जीवा यो जीवन्त इह सन्तः स्वाम । आन्व- II. 7. 7; compare आप. I. 10. 2 and कार्त्तव. IV. 1. 15 for the same rule. वाज. स. II. 32 contains the mantra with some variations.

2439. Each of the three verses (Rg. X. 57. 3-5) and Tai. S. I. 8. 5. 2-3 contains the word 'manas' and hence they are called 'manasvati' verses. Vide Āp. I. 10. 5.

2440. पत्नीं मासपेद्याय पितरो नमै कुमारं पुष्करजम् । पद्यापमरया असत् ॥ आन्व. II. 7. 13. The Vāj. S. II. 33 reads पद्मेहं पुष्पे असत् (which is also read by Āp. I. 10. 11). The mantra आयस्य पितरो is recited by the wife, according to Nārāyaṇa on Āśv. II. 7. 13. If there are many wives they may divide the piṇḍa (com. on Kṛt. IV. 1. 22).

'O pitrs! may you deposit an embryo that will be a young boy wearing a lotus wreath, so that he may be unhurt' (compare Vaj. S. II. 33). The other two pīṇḍas may be thrown into water or fire or a person who has recently lost all appetite for food may eat the two or one who is harassed by some incurable disease (such as leprosy or tuberculosis) may eat them, the result being that he is either cured or dies. Kāt. IV. 1. 20 adds that the adhvaryu collects the pīṇḍas in a pot and the house-holder bends down and takes the smell thereof.²⁴⁴¹ Then the darbha blades taken out with one stroke are thrown into the fire, the utensils are sprinkled with water and then taken up in twos and laid aside.

A householder who had not consecrated the three vedic fires also had to perform the pīṇḍa-pitr-yajña on amāvāsya, but he offered it in the grhya fire. Vide Āsv. Śr. II. 7, 18, Sam. K. p. 838 ff, Sam. Pr. 908 ff. Gaut. V. 5 prescribes that a householder should at least daily offer water to the pitrs and do more (i. e. offering food &c.) according to his ability and inclination. Manu II. 176 prescribes daily pitr-tarpana (satiating the pitrs with water), for which see pp. 668-69.

2441. अथावजिग्रसि मयवधाय पिण्डान्स एजमानवायः । इत्यपचया. II. 4. 2. 24.

CHAPTER XXXI

CĀTURMĀSYAS (seasonal sacrifices) ²⁴⁴²

According to Āśv. II. 14. 1 the term *Istiyayana* comprehends the Cāturmāsyas, Turāyana, Dāksāyana and other *istis*. The cāturmāsyas are three (or four according to some), viz. Vaiśvadeva, Varuṇapraghāsa, Śākamedha (and Śunāsīriya). Each of these is called a *parvan* (part or joint) of the cāturmāsyas. They are called cāturmāsyas because each of them takes place after four months. ²⁴⁴³ They are performed respectively on the Full Moon days of Phālguna (or Caitra), of Āśāḍha, Kārtika and on the 5th full moon from the day on which the Śākamedha is performed (i.e. on Phālgunī) or two or three days before it (com. on Āśv. II. 20. 2). They indicate the advent of three seasons viz. *vasanta* (spring), *varṣā* (rain) and *hemanta* ²⁴⁴⁴ (autumn). If the Vaiśvadevaparva is performed on Caitra Full Moon, then the Varuṇapraghāsa and Śākamedhas will be performed on Śrāvaṇa and Mārgaśīrṣa Full Moon days respectively. The Tai. Br. I. 6. 8 states the reward secured by the performance of the cāturmāsyas. ²⁴⁴⁵

According to Āśv. on the day previous to the Full Moon of Phālguna when beginning the cāturmāsyas he performs an *istī* for (Agni) Vaiśvānara and Parjanya. According to Kāt. V. 1. 2 there is an option viz. he may perform this *istī* or the Anvārambhanīyā *istī*. Then on the Full Moon day he performs the Vaiśvadeva *istī* in the morning and then performs the

2442. Vide Tai. S. I. 8. 2-7, Tai. Br. I. 4. 9-10 and I. 5. 5-6, Sat. Br. II. 5. 1-3 and XI. 5. 2, Āp. VIII. Kāt. V. Āśv. II. 15-20, Band. V.

2443. वैश्वदेवविभिर्पदयमानो भवति कालमुपवा वा चैत्र्या वा पौर्णमास्याम् । को. V. 1; चातुर्मास्यमेषां कालमुपवा । कारवा. V. 1. 1; com. 'चतुर्षु चतुर्षु मासेषु भवति इति श्रुत्यपवा । तत्र भवाधिकारे चतुर्मासाद्यज्ञे ऋषौ वक्तव्य इति वार्तिकम्'.

2444. वसन्ते वैश्वदेवेन यजेत वर्षासु वरुणपरासेयजेत हेमन्ते साकमेधेयजेत; quoted by Śabara on Jaimini XI. 2. 13; वसन्ते वैश्वदेवेन यजेत यादृदि वरुणपरासेः श्रद्धा साकमेधेरिति विज्ञापदे । आप. VIII. 4. 13. There is no fixed time for Śunāsīriya. It may be performed at one's will immediately after Śākamedha, or two, three, or four days after it or one month or four months after it. Vide Kāt. V. 11. 1-2 and com. thereon.

2445. यद्वैश्वदेवेन यजेत यज्ञा एव तदयजमानः सुजते । ता वरुणपरासेयजनपाशान्मुञ्चति । साकमेधैः पतिहाययति । इवम्बकैः यज्ञं निरवद्वपते । पितृयज्ञेन सुवर्गं लोकं यमयति । हे. जा. I. 8. 8.

pūrṇamāsa iṣṭi. According to the com. on Kāt. V.1. the Vaiśvadeva iṣṭi is performed in the morning of the first day after Full Moon and then follows the pūrṇamāsa iṣṭi of Phālguna. The sacrificer has to keep certain observances on all the *parvans* of the cāturmāsya viz. he has to shave²⁴⁴⁶ his head and face, to sleep on the ground (not on a cot), to avoid honey, meat, salt, sexual intercourse and decorations of the body. There is an option as to shaving the moustaches and beard viz. he should shave only on the first and last *parvans* or may do so on all four. There are five offerings common to all cāturmāsya, viz., a purodāśa (cake) on eight potsherds for Agni, boiled rice (*caru*) for Soma, a purodāśa on 12 or 8 potsherds (12 according to Tai. S. I. 8. 2) for Savitr (upāṁśu, inaudibly), a *caru* for Sarasvatī, a *caru* of finely ground rice for Pūṣan. The reward secured by the performance of the cāturmāsya²⁴⁴⁷ is heaven. The cāturmāsya may be performed throughout life or for one year only.

In the introductory iṣṭi to Vaiśvānara and Parjanya, there is a cake prepared on twelve potsherds for Vaiśvānara and *caru* for Parjanya. The anuvākya verses (according to Āśv.) for the two are 'vaiśvānaro ajñanad-agnir &c.' (Āśv. II. 15. 2 sets out the whole) and 'parjanyaḥ prajāyata' (Rg. VII. 102. 1) respectively and the yāgya verses respectively are 'prṣṭo divi' (Rg. I. 98. 2) and 'pra vātā vānti' (Rg. V. 83. 4). In the Vaiśvadeva-parvan itself there are (besides the five offerings common to all cāturmāsya) three more offerings viz. a cake (purodāśa) on seven potsherds for Marut Syatavas (self-strong) or for the Maruts, a payasyā (or āmiksā, according to Baud. V. I.)²⁴⁴⁸ to

2446. दीर्घमासेनेष्टा चातुर्मास्यव्रतान्युपेपात् । केशाजित्तरीत । इमंश्चानि वापयति
अथः शर्षित । मधुमासलवणस्यपलेकनानि वर्जयेत् । जलौ भार्यामुपेपात् । वापने सन्नेषु पर्वसु ।
आद्योक्तमथोपा । आश्व. II. 16.22-27; केशमसाधनादीनि स्वैरिक्तमाणि अवलेकनशब्दे-
नोच्यन्ते । नारायण on आश्व.

2447. चातुर्मास्यैः स्वर्गकामो यजेत । quoted by Śabara on Jai. XI. 2.12.

2448. When milk is drawn in the morning and heated and then the sour milk of the preceding evening is added on to it, the mixture divides itself into two portions, the solid one being called आमिक्षा and the liquid above it is called वाजिन. Note तत्र पयसि दध्वाणयति सा वैश्वदेव्या-
मिक्षा वाजिन्यो वाजिनम्. quoted by शबर on जै. II. 2. 23 and IV. 1. 22. शबर
further remarks 'आमिक्षायां दधिपयसी निघोते न वाजिने । तत्र हि दधिपयसीः
संसृष्टो रस उपलभ्यते । ... वाजिने तिलकटुको रसः ।'. वाजिकदेव on वातपा.
IV. 8. 10 remarks आमिक्षा पयसेति चानर्थान्तरम् । The first cāturmāsya is
called Vaiśvadeva because the most characteristic offering in it is the
Amikṣā to All Gods 'आमिक्षादेवतात्वेन विश्वदेवसंख्यात् तैरिहत्वेन इराकाम्यस्यप्याह
यथमस्य वर्णनः समकृत्वा वैश्वदेवमिति । com. on. Āp. VIII. 1. 2.

the All-Gods (Viśve Devāḥ) and a cake on a single potsherd to Dyāvāpṛthivī (Heaven and Earth).

Kāt. (V. 1. 21-24) requires that this Vaiśvadeva-parvan should be performed in a spot which inclines towards the east,²⁴⁴⁹ that the sacrificer and his wife each put on two fresh and unworn garments (one lower and the other upper) which they have to wear again at the Varunapraghāsaparvan. Kāt. (V. 1. 25-26) following Śat. Br. (II. 5. 1) says that barhis (sacred grass to be strewn on sacrificial ground) is tied up in three bunches separately with a rope of grass and then all three bunches are tied together with a bigger rope and therein (i. e. inside this last rope) is thrust a bunch of flowering kuśa grass, which is to be used as *prastara*. After putting the *yajñapātras*²⁴⁵⁰ on the sacrificial ground, fire is produced by churning from the *aravis*. Being directed by the *adhvaryu* the *hotṛ* priest repeats at the time of churning fire the verses Rg. I. 24. 3, I. 22. 13, VI. 16. 13-15 (except the last pāda of VI. 16. 15) and stops till he receives another direction (*sampraśa*) from the *adhvaryu*. If fire is not produced at once the *hotṛ* should go on repeating the hymn, Rg. X. 118, till fire is struck from the *aravis*.²⁴⁵¹ On hearing from the *adhvaryu* that fire is produced and that he should repeat a formula for that event, the *hotṛ* repeats the last pāda of Rg. VI. 16. 15 at which he had stopped (after the syllable *om* added at the end of that verse of Rg. X. 118 at which he hears about the production of fire). Then he should repeat Rg. I. 74. 3 and stop after repeating half of Rg. VI. 16. 40, then recite Rg. VI. 16. 41-42, I. 12. 6, VIII. 43. 14, the verse 'tamarjayanta sukratum' and then repeat Rg. X. 90. 16 as the *paridhāntya* (the finishing verse).²⁴⁵² There are nine *prayājas* and nine *anuyājas* in the Vaiśvadeva-parvan, while in the Darśapūrṇamāsa there are only

2449. माचीनप्रवणे वैश्वदेवेन यजेत : quoted by द्रव्य on जै. I. 3. 22 and XI. 2. 1.

2450. The *yajñapātras* required here are stated at length in the *paddhati* on Kāt. V. 1.

2451. According to Kāt. V. 2. 1-5 the *adhvaryu* directs the *hotṛ* to repeat, while the churning proceeds, the formula (Vāj. S. V. 2) मावदेण त्वा उन्दसा मयामि वैश्वमेव त्वा ... मयामि जामतेन मयामि and the *adhvaryu* churns from left to right thrice for each of the three formulae, that when fire is produced it is put in the place of the *āhavanīya* with Vāj. S. V. 3.

2452. सर्वज्ञोत्तमा परिधानीयेति विद्यात् : आन्व. II. 16. 8.

five prayājas and three anuyājas. The number nine of the prayājas²⁴⁵³ is made up by adding before the 5th prayāja of the Darśapūrnamāsa four as stated in the note below. Rg. V. 83. 7 and VI. 71. 6 are the anuvākyā and yājyā for the offering to Savitr, Rg. VI. 54. 9 and VI. 58. 1 for that to Pāṣan and VII. 59. 11 and VI. 66. 9 for that to Maruts.²⁴⁵⁴ The nine anuyājas are made up by adding after the first anuyāja of the darśapūrnamāsa six more. After the anuyājas, or after the sūktavāka or śamyuvāka, an offering of vājina is made to the deities called Vājins. The remainder of the vājina is brought in a vessel and is dealt with in the same way as *īḍā* (i. e. it is placed in the folded hands of the hotṛ by the adhvaryu, the hotṛ then holds it in his left hand and then on the right hand some ghee is sprinkled by the adhvaryu and then two portions of the vājina are put thereon and then again some ājya is sprinkled over it), the vessel is then raised as high as the mouth or nose, the hotṛ should request the other priests in order (as done in the note) to repeat an invocation (*upahava*) with a mantra and then the hotṛ, adhvaryu, brahmā and āgnīdhra partake of the vājina by merely smelling²⁴⁵⁵ it. The sacrificer partakes of the vājina actually. Kāt. (V. 2. 9 and 12) adds that the adhvaryu offers three offerings called samīṣṭa-yajus respectively to Vāta, Yajña and Yajñapati with three mantras (viz. Vāj. VIII. 21, 22 first half and 22 latter half) or only one samīṣṭa-yajus may be offered (with Vāj. S. VIII. 21) in Vaiśvadeva and Śunāsritya parvans. According to the Śat. Br. (II. 5. 1. 21) the dakeiṇā in this rite is the first born calf of the season. Kāt. (V. 2. 13) further says that the sacrificer may on finishing each of the three cāturmāsya (except Śunāsritya) shave himself.

2453. नव प्रयाजाः मासुत्तमाद्यतुर आचयेत् दुरो अथ आग्नयस्य भन्तु, उवासानाकाश्च आग्नयस्य वीताम्, दैत्या होताराश्च आग्नयस्य वीताम्, तिस्रो देवीरश्च आग्नयस्य स्पन्वति । आश्व. II. 16. 9; vide notes 2368 and 2369 as to the procedure of prayājas; नवायुजाः बहुर्वर्षं यथमाह देवी द्वारो वसुधने बहुधेयस्य भन्तु । देवी उवासानाका वसु धेयस्य वीताम् । देवी जोषी वसु वीताम् । देवी ऊर्जाह्वी वीताम् । देवा दैत्या होतारा वीताम् । देवीस्तिस्रस्तिस्रो देवीर्व स्पन्वति । आश्व. II. 16. 12; vide also com. on Kāt. V. 2. 7.

2454. Tai. S. IV. 1. 11 states in one place the anuvākyas and yājyas for all the oblations made in the Vaiśvadeva rite.

2455. अथर्व उपह्वयस्य बहुकुपह्वयस्ताद्रीदुपह्वयवेति । पन्ने रेतः मसिचपते बहो मे अपिचपति पट्ट आचते द्युमः । तेन मा सिधमाविश तेन मा वाजिनं कुह । त्वं ते वाजिपी-तस्योपह्वयस्योपह्वयो भक्षयामिति वागवक्ष्ये भक्षयेत् । आश्व. II. 16. 18-19; vide also Baud. V. 4. for the mantra.

Jai. (IV. 1. 22-24) concludes that āmikṣā is the principal purpose of mixing curds in boiled milk and not vājina and in VIII. 2. 1-9 that in offering vājina the procedure of iṣṭi is to be followed and not of Somayāga though śruti in one passage states 'somo vai vājinaṃ'. Vide also Jai. II. 2. 23.

Varuṇapraghāsa.²⁴⁵⁶

The word Varuṇapraghāsa is masculine and is always employed in the plural. The Sat. Br. (II. 5. 2. 1) gives a fanciful etymology viz. that yavas (barley grains) belong to Varuna and as these are eaten (from *ghas* to eat) in this rite it is so called. This rite is performed in the rainy season four months after Vaiśvadeva on the Full Moon day of Āśāḍha or of Śrāvana. The sacrificer should go out of his house to a spot where plenty of shrubs grow. Two altars (vedi) have to be prepared to the east of the āhavanīya inclined towards the east, one south of the other. The northern vedi is in charge of the adhvaryu and the southern one in charge of his assistant, the pratiprasthātṛ (Āp. VIII. 5. 5.). The latter follows the adhvaryu in doing the same actions on the southern vedi that are done by the adhvaryu on the northern vedi except carrying the water forward, girding the wife, producing fires and a few others specified in Kāt. V. 4. 33; all the orders (sampraiśas, like 'agnaye samidhyamānāya anubrūhi') are to be uttered once and everything that concerns the uttering of words is to be done by the adhvaryu only (Āp. VIII. 5. 17)²⁴⁵⁷. But Jai. XII. 1. 18 says that the mantras for taking ājya, for prokṣana and the like are to be recited by the two separately. The procedure is like that of Vaiśvadevaparyan except where special directions are given. The two vedis are separated from each other by a space (at the corners) two, three or four angulas or a span or even wider (Āp. VIII. 5. 10). There is a single utkara. The pratiprasthātṛ moves between the two vedis. On the previous day he makes ready pots full of *karambha* i. e. husked grains of barley slightly fried on the dakṣiṇa fire, ground and mixed

2456. Vide Tai. S. I. 8. 3, Vaj. S. III. 44-47, Tai. Br. I. 6. 4, Sat. Br. II. 5. 2, Āśv. II. 17, Baud V. 5-9, Kāt. V. 3-5, Āp. VIII. 5-9.

2457. Jaimini XI. 2. 35-43 deals with the question that pratiprasthātṛ does on the southern vedi whatever adhvaryu does on the northern. Jai. further (XI. 2. 44-48) states that though there are two vedis and the pratiprasthātṛ follows the adhvaryu in doing all that he does, there is not a double set of priests.

with curds (Kāt. V. 3. 2). According to Āp. (VIII. 6. 3) it is the wife that makes these *karambhapātras*. These *pātras* exceed by one the number of the children (sons, unmarried daughters, grandsons and unmarried grand-daughters) of the house-holder (Kāt. V. 3. 3-5, Āp. VIII. 5. 41, who includes daughters-in-law) or they are at least three (if the house-holder is childless or has only a son or two). The figures of a ram and ewe are also made of the remaining part of the ground and fried barley used for the *karambhapātras*, the male being made by the *adhvaryu* and the female by the *pratiprasthātṛ* and each figure having the characteristic signs of sex. The figures of the ram and ewe are covered by the *adhvaryu* and *pratiprasthātṛ* respectively with a bunch of the wool of some animal other than the *śṛṅgā* (wild goat) or with the ground tips of *kuśa* (in the absence of wool). Besides the five offerings common to all *cāturmāsya*s (these being offered in the *Varuṇa-praghāsa*s with all attributes and subsidiaries as in *Valisva-deva*, according to Jai. VII. 1. 17-21), in this rite offerings are made to four more, viz. *Indra* and *Agni*, the *Maruts*, *Varuṇa* and *Ka* i. e. *Prajāpati* (Āśv. II. 17. 14) and the offerings are a cake on twelve potsherds (for *Indrāgni*), *payasyā* or *āmikṣā* (for *Maruts* and *Varuṇa*) and a cake on one potsherd for *Ka* silently. All offerings are made from *yava* or only the *karambhapātras* are so made and the figures of the ram and the ewe also are made from *yava* and the rest from rice grains (Āp. VIII. 5. 36-37). The *anuvākya* and *yājña* verses of each of these four special offerings to *Indrāgni*, *Maruts*, *Varuṇa* and *Ka* are respectively²⁴⁵⁸ Rg. VII. 94. 18, VI. 60. 1; I. 86. 1, V. 58. 5; I. 25. 19, I. 24. 11; IV. 31. 1, X. 131. 1 (Āśv. II. 17. 15). Straight to the east of the *āhavanīya* about three *prakramas* from it the northern *vedi* is prepared and several rules are laid down in Kāt. (V. 3. 13 ff) and its con. about its extent. The northern *vedi* is six or seven *aratnis* in length from west to east, its western side is four *aratnis* and its eastern side is three *aratnis* or the *vedi* may be even much larger than this. On this *vedi* a fire-place is constructed with the earth dug up from the sacrificial pit called *cātvāla* which is measured with a yoke-pin 32 *angulas* in length and made to the east of the *utkara* and after leaving a space between it and the *utkara* for

2458. Vide Tal. S. IV. 2. 11 for mostly other *anuvākya*s and *yājña*s of the four special offerings and other offerings, though all of them occur in the *Rgveda*.

the priests to move about. The pit is knee-deep, is outside the uttaravedi to its east and is measured from the northern corner of the uttaravedi at a distance equal to the yoke-pin and is square, the east side being 32 aṅgulas in extent or $\frac{1}{2}$ of the vedi or of the extent of a yoke or of ten steps of the yajamāna (on all sides). In the midst of the northern vedi a hole (nābhi) is made, a span in length on four sides and having four corners or it may be as large as the hoof of a bull or a horse. On the uttaravedi water is sprinkled with a mantra and gravel is also spread with 'a lioness art thou' (Vāj. S. V. 10). That night the uttaravedi is covered with darbhas. In the morning the adhvaryu and pratiprasthātṛ carry forward fire on to the two *vedis* from the gārhapatya (according to Āp. VIII. 5. 22) or from the āhavanīya (according to Kāt. V. 4. 2-3) by means of kindled fuel-sticks (idhma) held in earthen pots or by dividing the āhavanīya in two parts. Jai. (VII. 3. 23-25) declares that the carrying forward of the fire is done only in the Varuṇapraghāsas and Śakamedhas. The pratiprasthātṛ draws with the sphyā a line from the āhavanīya to the northern hind corner of the southern vedi or of the uttaravedi (according to Kāt. V. 4. 9-10) or he connects the two vedis (Āp. VIII. 5. 20) by drawing a line from the north hind corner of the southern vedi to the south front corner of the uttaravedi. He surrounds the hole (nābhi) with three sticks (paridhis), one span long, of devadāru tree on the west, south and north (with Vāj. S. V. 13) and puts down thereon guggulu (bdellium) and perfumed substances and the hair on the head or between the horns of a ram and places the fires on these materials (sambhāras). The pratiprasthātṛ places dakṣiṇa fire on a square mound of one *aratni* in length after drawing lines and sprinkling water. The figure of the ram is put in the payasyā meant for Maruts and that of the ewe in the payasyā meant for Varuṇa. The liquid called vājina (of both payasyās) is collected in separate pots and in the payasyā are put the fruit of karīra and leaves of śamlī. All the offerings except the payasyā for Maruts and the pots of karambha are placed by the adhvaryu on the *uttaravedi*; while the pratiprasthātṛ places the payasyā for Maruts together with the pot for śīya and also the karambha pot (if the yava grains for them had not been taken out by the adhvaryu) on the southern vedi and the vājina is placed near the utkara by both. When the adhvaryu issues a direction to the āgnīdhra 'please sweep clean the paridhis of the two fires' (the two āhavanīyas on the two vedis) with the ropes binding the idhma, the pratiprasthātṛ goes to the

sacrificer's wife sitting near the gārhapatya and asks her to declare what lover or lovers (jāra)²⁴⁵⁹ she has. She either declares the names of her lovers or lifts up (if she feels shame in the declaration) as many blades from the bunch of darbhas lying on the ground as the number of lovers she has had. If she names any, he (the pratiprasthātṛ) declares that Varuṇa will seize him or them. If she conceals the truth, the result would be that her dear relatives would suffer. If she has none she says so. In that case or when she has declared or intimated her lover or lovers, the pratiprasthātṛ makes her repeat the verse 'praghāśino havāmahe' (Vāj. III. 44). The pots are placed in a śūrpa made of iśika (reed) in which a little ājya is sprinkled, then there is further sprinkling of ājya thereon twice (abhighāraṇa), the śūrpa is placed on the head of the wife who is led by the pratiprasthātṛ between the fires and the seats of the brahmā priest and the sacrificer to the east of both āhavanīyas and then to the northern vedi; and she standing to the east of the dakṣiṇa fire with her face to the west takes down from her head the śūrpa into her right hand and offers the contents (using the śūrpa²⁴⁶⁰ as a juhū ladle) into the dakṣiṇa fire with 'mo ṣu na indrātra' (Rg. I. 173. 12, Vāj. S. III. 46 or Tai. S. I. 8. 3. 1) muttered by the sacrificer and with the verse 'yad grāme' (Vāj. S. III. 45, Tai. S. I. 8. 3. 1) uttered by the wife as offering prayer (yājya). Āp. (VIII. 6. 26) says that the adhvaryu or pratiprasthātṛ may offer the oblation of karambha pots and the sacrificer and his wife may only touch his hand from behind. When the pratiprasthātṛ leads back the wife to her seat near the gārhapatya fire (by the same way that she came) he makes her repeat the verse 'akran karma' (Vāj. S. III. 47, Tai. S. I. 8. 3. 1). Then the adhvaryu offers the five offerings common to all cāturmāsya (stated above) and the cake to Indra and Agni

2459. This is based on the Tai. Br. I. 6. 5 'एवमस्मिन् सन्तं.... निदिशेत् निदिशेत्पैत्रेन वरुणपादोन ब्राह्मणं'. This is quoted by Āp. VIII. 6. 22 and Āp. states (VIII. 4. 19) that she is made to repeat 'praghāśyān havāmahe' Tai. S. I. 8. 3. Vide note 1342 for the first part of the quotation. The Sat. Br. II. 5. 2. 20 has also a similar passage.

2460. Āp. VIII. 6. 23 says that both husband and wife offer the contents of the śūrpa, while Kāt. V. 5. 11 gives an option. Āp. (VIII. 6. 24) says that the verse 'mo ṣu' is repeated by the yajamāna as the invitatory prayer (pūronuvākya) and 'yad grāme' (which refers to the commission of sins and the expiation thereof) as the yājya by both.

on twelve potsherds and then sits silent. Then the *prati-prasthātṛ* cuts off a portion of the *āmikṣā* for Maruts together with the whole of the figure of the ewe (this is the first *avadāna*) and offers it into fire. He mixes the second portion of the *payasyā* for Maruts with the leaves of *śaml* and fruits of *karira* and offers it. Then the *adhvaryu* offers two portions from the *āmikṣā* meant for Varuṇa mixing the figure of the ram in the first or second *avadāna* for Varuṇa. According to *Āp.* (VIII. 6. 31) the *adhvaryu* offers the first portion of the *payasyā* along with the figure of the ram and the second portion of *payasyā* having in it the fruit of *karira* and the leaves of *śaml*. Then the *adhvaryu* offers the cake to Ka silently. Then both *adhvaryu* and *prati-prasthātṛ* make an offering to Agni *Sviṣṭakṛt*. The fee (*dakṣiṇā*) is either a cow with its calf or a horse or six or twelve bulls.²⁴⁶¹

The rite is concluded by the priests and the sacrificer and his wife going for a bath (*avabhṛtha*) in a river²⁴⁶² or the like taking with them the remainder of *payasyā* for Varuṇa and the scrapings from the pan that are treated like the refuse (*rjṣa* of Soma). The remainder of *payasyā* serves as *havis* (sacrificial offering) at the *avabhṛtha*, a portion of which is offered to Varuṇa and the whole of what remains is offered to Agni and Varuṇa instead of to Agni *Sviṣṭakṛt*. The sacrificer and his wife silently come to the water, throw into the water the scrapings (*niṣkāsa*) that are placed in a vessel (*sthāli*) with a mantra (*Vāj. S. III. 48*, according to *Kāt. V. 5. 30* and 'samudre te' *Tai. S. I. 4. 45. 2*, according to *Āp. VIII. 8. 12*). They do not plunge their heads into water but only splash water over their heads and rub each other's backs with water. They then put on new clothes and make a gift of the clothes so far worn (that they had already worn at the *Vaiśvadeva-parvan*) to one of the (five) priests or to another (worthy) person at their pleasure. After returning to the house the sacrificer puts a fuel-stick on the *āhavanīya* (with *Vāj. S. VIII. 27*). *Jai.* (VII. 3. 12-15) states that this *avabhṛtha* has the same characteristics as the *avabhṛtha* in

2461. According to *Āp.* (VIII. 7. 5-7) a full grown bull is the fee or the sacrificer may give more at his pleasure and he says that some teachers prescribe a cow as the fee.

2462. According to *Āp. VIII. 8. 15* the sacrificer invokes the water with 'devīr-āpaḥ' (*Tai. S. I. 4. 45. 3*) and repeats 'sumitriyā na āpa' (*Tai. S. I. 4. 45. 2*) when going into the water.

Somayāga and that the material offered therein is the scrapings from the pan and not the puroḍāśa (VII. 3. 16).

Sākamedha²⁴⁵²

This third parvan of the cāturmāsya is described at great length in Baud., Āp. and Kāt. Only a few salient features are brought out below. 'Sākamedha' is used in the plural, since there are many rites therein and many and various offerings (com. on Kāt. V. 6. 1). It literally means 'kindling along with or at the same time as' (sākam edha). The name is probably given because the first offering in it is a cake on eight pots/herds offered to Agni Anukavat with the rising sun.²⁴⁵³ It is performed four months after the Varuṇa-praghāṣa on the Full Moon day of Kārtika or Mārgaśīrṣa (according as the Vaiśvadeva-parvan was performed on the full moon of Phālguna or Caitra). The whole of this parvan requires two days. On the day previous to the full moon there are three iṣṭis offered at the three savanas (morning, midday and evening) to the three deities respectively, viz. to Agni Anukavat a cake on eight pots/herds in the morning, to Sānta-pana Maruts *caru* (oblation of cooked rice) at midday, to Gṛhamedhin Maruts in the evening a *caru* boiled in the milk of all the cows belonging to the sacrificer (Āp. VIII. 9. 8). As regards this last *caru* it is stated (Āp. VIII. 10. 8 and VIII. 11. 8-10, Kāt. V. 6. 29-30) that if plenty of rice is cooked the priests and the sons and grandsons of the sacrificer (who have had the upanayana performed) eat the food to satiety and go to sleep that night in the same hall without indulging in any talk about poverty or hunger. Jaimini (V. 1. 19-22) refers to the text 'agnaye anukavate prātar-astakapālāḥ &c.' and states as the conclusion that all the three rites are performed on one day and no part of the three is to be performed the next day. On that night the milch cows are let loose to mix up among their calves (which can then drink the milk of their mothers without let or hindrance). He, however, binds down that calf which is required for milking the cow that has lost its own calf (and which is to be milked the next morning for the offerings

2453. Vide Tai. S. I. 8. 4-6, Tai. Br. I. 6. 10, Śat. Br. II. 5. 2-II. 6. 1-2, Śāy. II. 18-19, Āp. VIII. 9-19, Kāt. V. 6-10, Baud. V. 10-17.

2454. अथ पौर्णमास्या उपपन्नयेऽग्नेर्नौकवते पुरोडाशमहाकपालं निर्वपति साकं चर्षजेयता । श्री. V. 9; Āp. VIII. 9. 2 and तै. सं. I. 8. 4. 6 have the words अग्ने जयेयता.

to the Manes). That night and in the next morning agnihotra is performed with rice gruel (and not with milk). On the next day (the principal day of Sākamedha) the sacrificer either before or after the daily agnihotra performs a homa with a *darvi* taking a portion of the boiled rice sticking to the bottom of the *sthāli* (pot) that had been cooked for the offering to Gṛhamedhin Maruts the previous evening. He fills the *darvi*²⁴⁵⁵ (ladle) with a mantra (Vāj. S. III. 49, Tat. S. I. 8. 4. 1). Then the *adhvaryu* directs the *yajamāna* to fetch a bull and make it bellow. When the bull bellows, he offers the rice in the *darvi* into fire with a mantra (Vāj. S. III. 50, Tat. S. I. 8. 4. 1). If the bull does not bellow, then the oblation is offered after the *brahmā* priest directs 'offer'. Āśv. (II. 18. 11-12) states that the homa may be offered (if the bull does not bellow) at the thunder of a cloud or some make the *agnidhira* roar calling him 'brahmaputra' ('the son of the *brahmā* priest', whose assistant he is). The bull is given as fee to the *adhvaryu*. Then an *iṣṭi* is offered to Kṛdīn Maruts with a cake cooked on seven potsherds and a *aru* to Aditi. This is followed by a *mahāhavis* (a great offering), which consists of eight offerings to eight deities. They are five offerings common to all *cāturmāsya*s, the 6th offering is a cake on twelve potsherds to Indra and Agni, the 7th is *aru* to Mahendra (or according to Āśv. II. 18. 18 to Indra, or Vṛtrahan Indra or Mahendra), the 8th is a cake on one potsherd to Viśvakarman²⁴⁶⁶ (inaudibly). According to Āp. he offers the 8th offering of a cake after taking the names of the four months Sahas, Sahasya, Tapas and Tapasya (i. e. Mārga-śiṣa to Phālguna). A bull is the fee of this *Mahāhavis* (or a cow according to Āp.).

After the *mahāhavis* comes the *pitṛyajña* which is called *mahāpitṛyajña*. To the south of the *dakṣiṇa* fire a new *vedi* having four corners in the four principal directions²⁴⁶⁷ is prepared and has the same length and breadth as the height

2455. According to the com. on Kṣi. V. 6. 40 this *darvi*-homa is offered in the *śhavanīya*, while according to Āp. VIII. 11. 19 it is offered in *Gṛhapatyā*. The oblation is meant for Indra.

2466. According to Āśv. II. 18. 18, Rg. IV. 32. 1 and VI. 25. 8 are the *anuṣṭupya*s and *yajña*s respectively for Indra or Mahendra and Rg. X. 81. 6 and X. 81. 5 respectively for Viśvakarman.

2467. According to Kṣi. V. 8. 21 the four corners face the intermediate quarters and he relies on Śat. Br. II. 6. I. 10. Vide S. B. E. vol. 13 p. 422 n. 3. for this special *vedi*.

of the sacrificer (Āp. VIII. 13. 2). He brings fire from the dakṣiṇa fire and lays it on the new vedi in the centre and all offerings that are to be offered in the āhavanīya are offered in this fire. In this mahāpitryajña the wife does nothing. In this yajña a cake on six kapālas is offered to Somavat Pitṛs or to Pitṛmat Soma, *dhūnā* (fried barley) to Barhiṣad Pitṛs, *mantha*²⁴⁶⁸ to Agniṣvāta Pitṛs. Āśv. II. 19. 21 adds another deity viz. Yama and according to some (vide Āp. VIII. 13. 16) the devatās and offerings are ājya to Pitṛmat Soma, a cake on six potsherds to Barhiṣad Pitṛs, fried barley to Agniṣvāta Pitṛs and mantha to Yama or Agni Kavyavāhana or Yama Aṅgirasvat Pitṛmat. The besting of grains (with a pestle) and grinding is done by the adhvaryu or āgnīdhra to the east of the gārhapatya fire with his face to the south. The cake is cooked on burning coals taken with a shovel from the gārhapatya to its south and the *dhūnā* is fried on the dakṣiṇāgni. There are only four prayājas (omitting *barhiṣ* out of the five at the darśapūrṇamāsa) and so also anuvājas. Instead of the usual direction (called āśruta) of the adhvaryu to the āgnīdhra 'O śrāvaya', in this rite he utters 'Om svadhā'; similarly the āgnīdhra responds (pratyāśruta) with 'astu svadhā' instead of the usual 'astu srausaṭ' and instead of the syllable 'vauṣaṭ' uttered at the end the words 'svadhā namaḥ' are employed. Instead of the concluding offering usually made to Agni Svīṣṭakṛt, in this rite it is made to Agni Kavyavāhana. In this rite two anuvākyās and one yājyā are repeated at each offering i. e. Rg. X. 15. 1, IX. 96. 11 are the two anuvākyās and Rg. X. 15. 5 the yājyā for Somavat Pitṛs, Rg. I. 91. 1 and I. 91. 20 are the anuvākyās and VIII. 48. 13 the yājyā for Pitṛmat Soma, Rg. X. 15. 4 and X. 15. 3 the anuvākyās and Rg. X. 15. 2 the yājyā for Barhiṣad Pitṛs, Rg. X. 15. 11 and 13 the anuvākyās and X. 15. 14 the yājyā for Agniṣvāta Pitṛs, Rg. X. 14. 4-5 the anuvākyās and X. 14. 1 the yājyā for Yama, Rg. X. 15. 9 and IV. 11. 3 the anuvākyās and I. 96. 1 the yājyā for Agni Kavyavāhana (vide Āśv. II. 19. 22, 24). The adhvaryu or sacrificer sprinkles water from a water vessel thrice

2468. The cow that has no calf of its own but yields milk on having the calf of another is called *शिरःपुत्र*. Its milk is put in a vessel in which half ground barley grains are laid and then stirred once or thrice, according to Āp. VIII. 14. 14, with a piece of sugar-cane to which is tied a string. He does not directly touch the piece of sugar-cane when stirring, but stirs it by moving the string and the stirring is done from right to left. This preparation so stirred is called *mantha*.

round the vedi from right to left. He offers water for washing the feet to the three ancestors (of the sacrificer) in the north-west, south-west and south-east corners of the vedi respectively. He mixes portions of the cake, the fried barley and the *mantha* and prepares three balls therefrom and offers them facing the south on the three corners referred to above for the three ancestors with the appropriate mantras (etat te tata²⁴⁶⁹ ye ca tvāmanu, etat te pitāmaha &c.). According to Āp. (VIII 16. 7) he prepares three more pīndas for the three ancestors beyond the paternal great-grand-father and invokes them on the pīndas in the reverse order i. e. the sixth ancestor on the first (out of these other three pīndas), the fifth on the 2nd pīnda and the fourth on the 3rd. He then wipes off the remnants of the pīndas (pīndalepa) sticking to the hand on the north-eastern corner of the vedi with 'atra pītaro' (Vāj. S. II. 31 first half). The priests and the sacrificer with faces to the north leave that place, wear the sacred thread in the upavīta form and wait upon the āhavanīya with Vāj. S. III. 51-52 (= Tai. S. I. 8. 5. 1-2), and on the gārhapatya with Vāj. S. III. 53-55 (= Tai. S. I. 8. 5. 2-3). Then entering the vedi the sacrificer, wearing the sacred thread in the prācīnāvīta form, mutters the mantra 'amīmadanta' (Vāj. S. II. 31 latter half). They sprinkle the vedi from left to right and do all the rest as in pīndapitryajña. The sacrificer then folds his hands with 'namo vah' (Vāj. S. II. 32) or makes six namaskāras (salutations) and invokes the blessing 'give us house' (Vāj. S. II. 32). This rite ends with Śamyu (Āśv. II. 19, 2, Kāt. V. 9, 32) i. e. 'tacchamyorā śam catuṣpade' (Tai. Br. III. 5. 11) and there is no patnisamyāja homa in dakṣiṇa fire and so on. The remaining portion of the material for offerings is thrown into the fire or into water or may be eaten by the priests.

The last rite in the Sākamedhas is the Traīyambaka homa. Vide Tai. S. I. 8. 6, Śat Br. II. 6. 2. 1-17, Āśv. II. 19. 37-40, Āp. VIII. 17-19, Baud. V. 16-17, Kāt. V. 10. This homa is offered to Rudra. Some of its peculiarities may be noted. In this the adhvaryu takes out material to prepare cakes cooked on one potsherd exceeding by one the children (the sons and grandsons together with their wives and unmarried daughters) of the sacrificer or at least four (if he is childless or has no more than a few children). Every thing is done facing the

2469. Vide Tai. S. I. 8. 5 for 'etat te &c.',

north and all places where offerings are to be made must be to the north. He cooks the cakes on the northern side of the *gārhapatya* and may anoint the cake with clarified butter,²⁴⁷⁰ he carries a single smoking firebrand kindled at the *dakṣiṇa* fire with the mantra 'eka eva rudro' (Tai. S. I. 8. 6). All (priests and relatives) go to a spot near by in the north-east and lay down one cake on earth dug out by rats from a hole with the words 'O Rudra! the rat is thy beast' (Tai. S. I. 8. 6. 1.) or if one has an enemy and one hates him one may think of him and offer that cake with the words 'that is thy beast'. He places the single firebrand in a spot where four roads meet and which has the usual five purifying rites performed on it and offers thereon with the middle leaflet of a *palāśa* leaf (used as the *juhū* ladle) portions cut off once each from all the cakes prepared for Rudra with the mantra 'O Rudra! this is your portion, may you partake of it together with Ambikā, your sister, svāhā' (Tai. S. I. 8. 6 = Vāj. S. III. 57). The remainder he places on the earth heap dug up by rats and covers it with earth. After coming back from the heap, the sacrificer and the priests mutter a mantra (Vāj. S. III. 58) or only the *yajamāna* mutters the same mantra (Tai. S. I. 8. 6). The *yajamāna*, his children and his wife and other ladies go round the fire thrice from right to left (as in *pitṛyajña*) with the famous mantra 'Tryambakam yajāmahe' (Tai. S. I. 8. 6 and Vāj. S. III. 60) striking their left thigh with their right hand and again thrice striking their right thigh with their right hand. The unmarried daughter of the *yajamāna* desirous of a husband should go round the fire from right to left and again from left to right (thrice in each mode), with the above mantra altered to suit her case (Vāj. S. III. 60).²⁴⁷¹ The portions of the cakes that remain are thrown up in the air by the *yajamāna* so high that a cow (or bull) with upturned mouth cannot reach them and he catches them in his hand one after another.²⁴⁷² If he

2470. This anointing with *ajya* is called 'prāṇādāna' (bestowal of life or soul). Kāt. V. 10. 10-13 and Āp. VIII. 17. 9-13 differ in the order of offerings to Rudra and on the rubbish dug out by rats.

2471. Āp. VIII. 18. 2 says (against Kāt. V. 10. 15) that they go round from left to right. Her mantra becomes 'अपम्बके यजामहे सुपार्मि पतिषेदमम्. उर्वारकानि च यन्मादितो सुसोप मासुतः' (वाज. सं.) or सुसोप मा पते (as quoted in आप. VIII. 18. 3.)

2472. According to Āp. VIII. 18. 4 the portions of cakes are thrown up by the several persons and seized by them and then placed in the joined hands of the *yajamāna* and this is done thrice.

cannot catch them he touches them when they fall on the ground. They are then placed in two woven baskets (half and half), which are then hung from the two ends of a bamboo pole or the beam of a scale or a pole made of a sacrificial tree and he fastens them on two sides on a tree trunk, or a tree or a bamboo or ant-hill, in such a way that a cow or bull cannot reach them, with the mantra (Vāj. S. III. 61 first part, Tai. S. I. 8. 6 'eṣa te rudra bhāgaḥ'). They mutter the mantra 'avatatadhanvā &c.' (Vāj. S. III. 61 latter half and Tai. S. I. 8. 6) repeatedly without taking breath and do so thrice (according to Āp. VIII. 18. 9). They (priests and yajamāna) return to the place where the other rites were performed and touch water. According to Āp. (VIII. 19. 1-3) a white horse is the dakṣiṇā or a white bull or a bull that has a white spot of hair.

Śunāsiriya²⁴⁷²

Besides the five offerings common to all cāturmāsya, the special offerings in this iṣṭi are a cake on twelve potsherds to Śunāsira (Vāyu and Āditya, according to com. on Kāt. V. 11. 5 and to Indra Śunāsira, according to Āp. VIII. 20. 5 and com.), an oblation of fresh warm milk (not heated) direct from the cow to Vāyu, a cake on one potsherd to Sūrya. There is no uttaravedi in this rite, and no fire is produced by attrition. There are five prayājas, three anuyājas and one samīstayajus, but according to Āp. VIII. 20. 6 there are nine prayājas and anuyājas. The dakṣiṇā for the rite is a plough with six bulls or two big bulls and for the cake to Sūrya a white horse or a white bull (Kāt. V. 11. 12-14), while according to Tai. S. I. 8. 7 it is a plough to which twelve oxen are yoked and according to Āp. (VIII. 20. 9-10) a plough with twelve or six oxen.

'Śunāsira' occurs in the Rgveda IV. 57. 5 and 8. In Rg. IV. 57. 4 and 8 the word 'śunam' occurs several times. The meaning is doubtful. According to Yāska's Nirukta IX. 40 Śuna and Śira mean Vāyu and Āditya respectively; while the Śat. Br. II. 6. 3. 2 appears to hold that śuna means prosperity and śira means 'essence or sap' (sāra) and this iṣṭi is so called because the sacrificer thereby secures both prosperity and sap.

2472. Vide Tai. S. I. 8. 7, Tai. Br. I. 7. 1, Śat. Br. II. 6. 3, Āp. VIII. 20, Kāt. V. 11, Baud. V. 18.

European scholars see in this name a reference to the plough and ploughshare.²⁴⁷⁴ Vide Vedic Index vol. II. p. 386.

Āgrayaṇa (offering of first fruits)²⁴⁷⁵

This is an *īṣṭi*, without performing which an *āhitāgni* was not to make use of freshly harvested rice, barley and millet. It was either performed on a New Moon day or Full Moon day, but the procedure was the same as that of the *īṣṭi* on New Moon. The time of the *āgrayaṇa* *īṣṭi* with rice is *śarad* (autumn) when one had ample rains.²⁴⁷⁶ As barley crops became ready in *vasanta* (spring), the *āgrayaṇa* for yavas was to be performed in spring. *Āśv.* allowed an option that when the *īṣṭi* was once performed in the autumn one may not perform it in spring for the barley crop. The *īṣṭi* for millet crop (*śyāmāka*) was performed in the rainy season and therein a *caru* was offered to Soma. The *īṣṭi* was so called because therein the first fruits (*agra*) were first employed or eaten (*ayana*).²⁴⁷⁷ According to *Āp.* (VI. 29. 6) there are 17 kindling verses (*sāmidhēni*), which number is obtained by inserting two additional verses called *dhāryā* after the 8th or 9th *sāmidhēni* of the *darśa-pūrṇa-māsa* *īṣṭi*. The deities and offerings are a cake on twelve potsherds for Indra and Agni (or according to *Āp.* VI. 29. 10 and *Āśv.* II. 9. 13, it is either *Aindrāgna* or *Āgnendra*), a *caru* cooked in milk or water for All Gods (*Vīśve Devāḥ*) silently, a cake on one potsherd to Heaven and Earth and *caru* to Soma (if the first fruits are millets). *Kat.* IV. 6. 7 allows an option that the *caru* for All Gods may be of old rice. For him who performs only daily *agnihotra* or who does not

2474. According to *Āśv.* II. 20. 3 the deities of the 6th, 7th, and 8th offerings are *Vāyu Niyutvat* or *Vāyu* (simply), *Sunāśirau* or *Indra Sunāśira* or *Indra Sana* and *Sūrya*. The *anuvākyā* and *Yajyā* verses of these are respectively *Rg.* VII. 22. 1 and 3 (*Vāyu Niyutvat*), VIII. 26. 25 and VII. 90. 2 (for *Vāyu* simply), IV. 57. 5 and 8 (for *Sunāśirau*), *Indra vayan Sunāśiram-asmin pakṣe havāmahe sa vājeṣu pra go viśat* and X. 160. 5 (for *Indra Sunāśira*), III. 30. 22 and X. 160. 5 (for *Indra Sana*), I. 50. 4 and I. 115. 1 (for *Sūrya*).

2475. Vide *Sat.* Br. II. 4. 3, *Āp.* VI. 29. 3 ff., *Āśv.* II. 9, *Kat.* IV. 6, *Baud.* III. 12.

2476. यथा कर्त्तव्यं ततः स्वाह्वाग्नयेन यजेत । अपि वा क्रिया यजेत । आश्व. II. 9. 3 and 5.

2477. अग्रे अयनं यज्जने येन कर्मणा तदाहवयम् । यथमहितीयपोर्हवर्षीर्हवय-
वयम् । *com.* on *आश्व.* II. 9. 1.

perform any *istī* except *darsapūrnāmāsa* Kāt. IV. 6. 11 and Āśv. II. 9. 4 prescribe that he may make his *agnihotra* cow eat the first fruits, viz., rice or barley bundles or food and with the milk of that cow perform on the *āgrayana* day the *homa*. But this alternative was not open to the king who had to perform this *istī* (Āśv. II. 9. 6). According to Kāt. (IV. 6. 16-17) the *caru* of millets for Soma is performed only for the forest-dweller and a *caru* of bamboo seed is prescribed for Soma in summer. About the *dakṣiṇā* there are various opinions. According to Kāt. (IV. 6. 18) it is either a repaired waggon or silken cloth, *madhuparka* (i. e. honey, curds and ghee) or the cloth worn by the sacrificer in the rains. According to Āp. (VI. 30. 7) the first among the calves born before the Full Moon of Māgha is the fee, and cloth for *istī* with millets. Jai. has several *sūtras* about silk cloth and a calf being the *dakṣiṇā* in this rite and that rice cooked on *dakṣiṇā* fire is not the fee (vide X. 3. 34-38). Vide also Jai. XII. 2. 34-37 (about the characteristics of the *barhis*).

The *āgrayana* sacrifice in the *grhya* fire has been already described (pp. 827-829) and it will have been noticed that it was a replica of the *śrauta* sacrifice meant for those who had consecrated the three Vedic fires.

Kāmyeṣṭi

In the Śrauta *sūtras* there are rules for the performance of several *istīs* on the occurrence of certain events or for the purpose of securing some desired object. Āśv. II. 10-14, Āp. XIX. 18-27 and others mention several such *istīs*, viz., the *āyuskāmeṣṭi* (for one desirous of long life), the *avastyayanī* (for safe journey), the *putrakāmeṣṭi*²⁴⁷⁸ (for one desirous of a son or one adopting a son, Āśv. II. 10. 8-9), *Lokeṣṭi*, *Mahāvairāji* (Āśv. II. 11. 1-4) or *Mitravindā* (Kāt. V. 12, for one who is desirous of prosperity, territory, friends and long life, addressed to ten deities), *Samjñāni* (for the reconciliation of those who have fallen out), *Kārirīṣṭi*²⁴⁷⁹ (for one who desires rain, Āśv. II. 13. 1-13, Āp. XIX. 25. 16 ff), *Turāyana* (Āśv. II. 14. 4-6),

2478. The *Kālikāpurāṇa* quoted in the *Vyavahāramayūkha* (p. 114 text) prescribes that on adopting a son who is about five years old (or more) the adopter should perform the *putreṣṭi*.

2479. In the *Kārirīṣṭi* the sacrificer had to wear a dark garment having dark hem. Tai. 8. (II. 4. 7-10) deals with this *istī*.

Dākṣāyaṇa²⁴⁸⁰ (Āśv. II. 14. 7-10). These and other iṣṭis though very interesting from several points of view have to be passed over for want of space.

²⁴⁸⁰. For the Mitravindā vide Sat. Br. XI. 4. 3; for the Dākṣāyaṇa vide Sat. Br. II. 4. 4 and Sat. Br. XI. I. 2. 13 (S. B. E. vol. 44 p. 5), which says that the Dākṣāyaṇa need be performed only for 15 years, since therein two new moon and two full moon offerings are performed every month.

CHAPTER XXXII

PAŚUBANDHA OR NIRŪDHAPAŚUBANDHA²⁴⁸¹

(immolation of an animal in sacrifice).

The animal sacrifice is an independent sacrifice and it is also performed in soma sacrifices as a constituent part (*aṅga*). The independent animal sacrifice is called nirūdhapaśubandha (offering of an eviscerated animal) and the subordinate ones are called *saumika* (Āśv. III. 8. 3-4). The nirūdhapaśu is really a modification of an animal sacrifice in *somayāga* (called *agnisomiya paśu*) as Jal. VIII. 1. 13 declares, but in many sūtras the full procedure of both is set out in the nirūdhapaśu section (vide Kāt. VI. 10. 32 and com. on Kāt. VI. 1. 31). The nirūdhapaśubandha itself becomes the *prakṛti* (archetype or model) of all other animal sacrifices, except *savaniya paśu* and *anūbandhyapaśu*. The independent animal sacrifice is to be performed every six months or every year by the *dhātāgni* throughout his life.²⁴⁸² If done once a year it was to be performed in the rainy season (i. e. in Śrāvapa or Bhādrapada) on New moon or Full moon day or if done six monthly then at the beginning of the southward and northward passages of the Sun (*dakṣiṇyāna* and *uttarāyāna*). Then it may have to be performed on any day and not necessarily on *amāvāsya* or *paurṇamāsi*. According to Āśv. (III. 1. 2-6) optionally an *isti* before and after the independent paśubandha rite may be performed and if performed it is offered either to Agni or to Agni-Viṣṇu or to Agni and Agni-Viṣṇu. In this sacrifice there is a sixth priest called *Maitrāvaruṇa* (or *Prasāstr*) in addition to the five required in the *cāturmāsya*s. An *udumbara* staff is given to the sacrificer when he is initiated for a sacrifice like *Agniṣṭoma*. In the paśubandha when the *Maitrāvaruṇa* enters the sacrificial ground after the priests are chosen the *adhvaryu*

2481. Vide Śat. Br. III. 6. 4 ff., XI. 7. 1 ff., Tai. S. I. 3. 5-11, VI. 3-4; Kāt. VI. Āp. VII. Āśv. III. 1-8, Band. IV.

2482. Manus IV. 26 also recommends an animal sacrifice at the beginning of the *ayana*s. Āp. VII. 8. 2-3 and Band. IV. 1 set out the *yajñpātra*s and other materials required in *paśubandha*.

(or yajamāna in some śākhās)²⁴⁸³ hands over that staff (which in length would reach the mouth of the sacrificer) to the *maitrāvaruṇa* with a mantra and the *maitrāvaruṇa* accepts it with a corresponding mantra. The *maitrāvaruṇa* stands slightly bent to the south of the seat of the *hotṛ* resting his staff on the *vedi* and utters directions to the *hotṛ* to repeat *yājyās*. Till he utters the first *praiśa* he is not to touch himself or any one else with the staff. The *maitrāvaruṇa* is to utter in a standing posture while holding the staff the *praiśas* and the *anuvākyās* wherever a *praiśa* is employed and do a few other acts standing; but the rest of his duties in soma sacrifices he does sitting. *Jaimini* (IV. 2. 16-18) has a discussion (arising out of *Tai. S. VI. 1. 4. 2* 'kṛite some *maitrāvaruṇāya dāṇḍam prayacchati*') on the question whether the handing over of the staff to *maitrāvaruṇa* is a *pratipattikarma* or an *arthakarma* (the conclusion is that it is the latter). The *adhvaryu* makes an offering of clarified butter in the *āhavanīya*, which is called *yūpāhuti*, with the *sruva* or with a *sruca* in which four ladlings of *ājya* have been poured, with the mantra '*uru viṣṇo*' (*Vāj. S. V. 41, Tai. S. I. 3. 4. 1*). The *adhvaryu*, taking the rest of the *ājya* and the *sruva*, goes to a place where trees grow, accompanied by a carpenter (*takṣan*) holding an axe (*Āp. VII. 1. 13* and *Kāt. VI. 1. 5*). The sacrificial post (*yūpa*)²⁴⁸⁴ is to be made of the *palāśa*, *khadira*, *bilva* or *rauhitaka* tree according as one desires various rewards (*Āp. VII. 1. 16*), but in Soma sacrifices the *yūpa* must be of *khadira*, if possible. *Jai.* (VI. 3. 28-30) states that, if by accident the sacrificial post made of one kind of tree is destroyed during the continuance of the rite, another *yūpa* of the same tree or of a tree very similar to it is to be substituted. The tree to be cut must be full of leaves, must not have its top dried up, must be straight and growing on a level spot, and its branches must be turned upwards and it should be bent in some direction other than the south. *Adhvaryu*, *brahmā*, the sacrificer and carpenter touch the tree after selecting it with the mantra '*atyanyān*' (*Vāj. S. V. 42, Tai. S. I. 3. 5*). The *adhvaryu* touches the trunk of the tree all round (where it is to be cut) with the *sruva* anointed with *ājya* with the mantra

2483. यज्ञस्तारं दीर्घेन वपाद्य दण्डमस्मै दण्डच्छेद् दक्षिणोत्तराभ्यां पक्षिभ्यामिन्द्रा-
वक्ष्णोस्त्वा वाहुभ्यां यज्ञस्तोः पक्षिषा दण्डच्छान्तिः । आश्व. III. 1. 16; compare *Kāt.*
VI. 4. 4, *Āp. VII. 14. 5*.

2484. Vide *Sat. Br. III. 6. 4* to *III. 7. 1* for an extensive treatment of everything regarding the *yūpa*, and also *Ait. Br. 6. 1-3*.

'May god Savitr anoint thee with *madhu*' (Tai. S. I. 3. 5) or with '*Viśpave tvā*' (Vāj. S. V. 42). He keeps obliquely a darbha blade on the trunk with the words '*ośadhe trāyasvainam*' (Tai. S. I. 3. 5 or Vāj. S. V. 42) and strikes the tree with the axe with the mantra '*O axe! do not injure it*' (*svadhite mainam himsiḥ*, Vāj. S. V. 42 and Tai. S. I. 3. 5). The first chip of the tree that is cut off, he keeps in a well-known place and the tree is cut at such a low height from the ground that the stump left in the ground would not strike against the axle of a cart going that way. The tree should be so cut that it should not fall to the south; it should fall to the east or north or north-east (Āp. VII. 2. 7); when it is falling he repeats the mantra '*do not scratch the heaven with your top &c.*' (Vāj. S. V. 43 or Tai. S. I. 3. 5). He offers ājya with the juhū on the stump of the tree with the mantra '*O tree, grow again with a hundred shoots*' (Vāj. S. V. 43, Tai. S. I. 3. 5) and having touched one's body with '*may we grow into a thousand branches*' (*ibid.*) he cuts off from the bottom upwards the twigs and knots of the felled tree. There were several views about the length of the yūpa (Āp. VII. 2. 11-17, Kāt. VI. 1. 24-26). According to some the yūpa may be of any length from one *aratni* to 33 *aratnis*, but Kāt. gives the usual length at 3 or 4 *aratnis* and Āp. (VII. 2. 17) also quotes the Śat. Br. (XI. 7. 4. 1) that the yūpa in nirūdhapaśubandha is three or four *aratnis* in length, while in Soma sacrifices the other measures may apply. Kāt. (VI. 1. 31) states that in somayāga the yūpa may be from five to fifteen *aratnis* in length except 7, 10 or 14 *aratnis* and in the Vājapeya sacrifice the yūpa is 17 *aratnis* in length and in the Aśvamedha it is 21 *aratnis*. According to Āp. it must be in length at least as much as the height of the yajamāna or as much as the yajamāna with hands upraised. The girth of the yūpa is not fixed. That part of the yūpa which is to be planted in the pit is called *upara*, which is not to be chiselled and which is about a 5th of the whole log but the rest of it is to be chiselled from the bottom towards the top so as to make the yūpa have eight angles and it should be somewhat tapering towards the top. One corner or angle (out of the eight) should be more prominent than the rest and should face the fire. Out of the top portion of the²⁴⁸⁵ tree that remains after making the yūpa the carpenter prepares a wooden head-piece, eight-cornered and of the length of the hand from the wrist to the tips of the fingers and contracted in

the middle like a mortar. This piece is called *caṣāla* and is made hollow so as to fit in exactly on to the top of the *yūpa* like a turban and the peg-like top of the *yūpa* on which the *caṣāla* is fixed should protrude two or three *āṅgulas* beyond the *caṣāla* (Kāt. VI. 1. 30).

The *nirūḍhapaśubandha* occupies two days, though it may be performed in one day. On the first of the two days called *upavasatha*²⁴⁸⁶ preliminary matters such as preparing the *vedi*, bringing the *yūpa* are performed.

The *vedi* (a single one) in the *nirūḍhapaśubandha* is prepared like the one in *Varuṇa-praghāsas* to the east of the usual *āhavanīya* fire-place (and not to the west as in *darsa-pūṛṇamāsa*). The dimensions of the *vedi* are variously given. According to Āp. VII. 3. 7-9 the *vedi* is three or four *aratnis* on its western side, six *aratnis* in length from west to east and three *aratnis* on the eastern side and it is less in breadth towards the east or it is as wide as the axle on the west, of the length of the shafts of a cart and to the east as wide as that portion of a yoke which is between the outer holes thereof. On this *vedi* an *uttaravedi* (a high altar) is measured with the *śamyā*²⁴⁸⁷ (yoke-pin) on the eastern one-third of the *vedi*. From the northern corner of the eastern side (the shoulder) of the *vedi*, a pit called *cātvāla* is measured one *śamyā* square about one *prakrama* to its north; it is dug with a spade taken with the mantra 'devasya tvā ādade' (Vaj. S. VI. 1) and it is silently dug as deep as the knee or three *vitastis* (35 *āṅgulas*). The *Taf. Br.* I. 5. 10 gives the latter measure. The *cātvāla* is in front of the *utkara* and a passage is left between the *utkara* and the *cātvāla* which is contiguous to the north side of the *mahāvedi* (vide Śat. Br. III. 5. 1. 24-30). The earth dug up is heaped on the *uttaravedi* thrice²⁴⁸⁸ with the mantra

2486. Vide Āp. VII. 6. 3 and com. ब्रह्महृत्कालस्यापि विधिरनुविधे । नौप-
यनश्चाह । इतिपुनस्तथा सोपसस्तथा सद्योपज्ञा वेति ।

2487. The yoke-pin (*śamyā*) is of *khadira* wood and 32 *āṅgulas* long, having at the end eight knobs each of one *āṅgula*. Its length is variously given. According to the com. on Āp. I. 15. 13 it is one arm in length or 32 *āṅgulas*, while com. on Kāt. I. 3. 36 says it is one span in length. Its thicker part is called *kumba*.

2488. Āp. VII. 4. 5 and VII. 5. 1-2 give the several mantras which accompany the various operations of preparing the *uttaravedi* and the *nṛbhi*.

'a lioness art thou' (Tai. S. I. 2, 12. 2) and a fourth time silently and then is spread over the uttaravedi with 'uru prathasva prathatām' (Tai. S. I. 2, 12. 2); he breaks up the clods with the śamyā, invokes the earth dug up, sprinkles it, spreads gravel on the earth so dug up and spread, pours down the remainder of the water contained in the prokṣaṇi vessel to the north of the uttaravedi by means of a channel made with one stroke of the sphyā and cements together the borders of the uttaravedi (with water and earth). On the uttaravedi he makes a square hole (called *uttaranābhi*) a span in measure or measuring as much as a bull's or horse's hoof, invokes it and sprinkles it with water and the rest of the water is drained off to the south (as water was drained off to the north above). Then he covers the uttaravedi with twigs of udumbara or plakṣa tree and waits, if the paśubandha is so performed as to extend over two days. In the morning next day he pours clarified butter in a stream on the uttaravedi from the south-east corner to the north-west corner and from the south-west to the north-east carrying a golden piece in such a way that the butter will fall on the gold. Then he places three (pine) paridhis (enclosing sticks) which are of kārśmarya wood (according to Āp. VII. 7. 7) round the *nābhi* in the west, south and north and puts down on the uttaravedi certain materials viz. bdellium, fragrant and appetising grass, bunch of white wool from between the horns of a ram (*petva*). Having kindled idhma (a bunch of samidhs) at the āhavanīya fire, he carries forward the kindled sticks (in a vessel)²⁴⁸⁹ which is supported on a vessel containing gravel (to prevent the scorching of the hands) to the uttaravedi and places them down on the *nābhi* over the bdellium and other things. This becomes the āhavanīya for all actions in the paśubandha and the original āhavanīya becomes the gārhapatya.²⁴⁹⁰

He takes a spade with a mantra (e. g. Vāj. S. VI. 1), draws to the east of the new āhavanīya an outline of the hole to be dug for inserting the yūpa. He digs a pit so deep that when the yūpa is erected therein its *upara* (the lower unchiselled portion) will not be exposed to view and he throws out to the east of the pit the earth dug out. The pit is so

2489. The baked clay vessel which is held beneath the vessel in which fire is carried is called *upayamanī*. The vessel in which fire is carried is called अग्न्युत्तरपात्री.

2490. एव पशुबन्धस्तथाहवनीयो यतः प्रजपति स गार्हपत्यः । आप. VII. 8. 3.

dug that it is partly within the vedi (prepared for paśubandha) and partly outside²⁴⁹¹ (i. e. it is on the border). The yūpa is laid down in front of the pit, with its top to the east, is washed with water and sprinkled over with water in which barley grains have been mixed, a separate mantra (prthivyai tvā &c. as in Vāj. S. V. 26) being recited when sprinkling the bottom, middle and top of the yūpa. He places a handful of kuśas and the first chip (that was cut off with the axe from the tree) on the yūpa which are both subsequently thrown into the hole, the ends of the kuśas being towards the north and east; and then places to the north of the top of the yūpa the caśāla. The rest of the water taken for sprinkling is poured into the hole for the yūpa with 'Sundhantām lokāḥ pītṛśadanāḥ' (Vāj. S. VI. 1, Tai. S. I. 3. 1. 1) in which there is a reference to the world of the pītṛs. He silently makes an offering of clarified butter in the hole with the sruva ladle. Then the adhvaryu or yajamāna sits to the south of the yūpa and anoints it with ordinary ājya (over which no samākāra has been performed) by means of a chip from its top to its bottom including all its angles (but excluding the upara). While the adhvaryu is doing this he issues a direction to the hotṛ priest to repeat a verse for the yūpa that is being anointed²⁴⁹² and the hotṛ repeats 'aṅjanti tvām' (Rg. III. 8. 1) and stops when he has repeated half of it (Āśv. III. 1. 8). Then the caśāla is anointed both inside and outside and placed on top of the yūpa with a mantra (Vāj. S. VI. 2, Tai. S. I. 2. 2. 3). Then that angular part of the yūpa which is to face the fire together with the corresponding part of the upara is anointed in a continuous stream and the adhvaryu touches all round and holds with his hand that part of the yūpa over which a girdle would be placed later on. At the direction of the adhvaryu the hotṛ priest repeats the verses Rg. III. 8. 2-3, I. 36. 13-14 and III. 8. 5 (half), while the yūpa is being raised up. It is laid in the hole with a mantra (Vāj. S. VI. 3, Tai. S. I. 3. 6. 1 'yā te dhāmāni) in such a way that its top will slant towards the āhavanīya and its corner (which is more prominent than

2491. अर्धमन्तर्वेदि निमोत्पर्वं बहिर्वेदि । अनवच्छेदो भवति न निर्द्वंद्वीति । . This passage is discussed by Jai. in III. 7. 13-14 and his conclusion is that it indicates only the spot where the yūpa is to be erected. The com. on Kat. VI. 2. 8 says 'आहवनीयात्तदूर्ध्वं वेदिं तत्रावर्तं खनति यत्र जातः स अर्धमन्तर्वेदि अर्धं बहिर्वेदि स्थातुः'.

2492. यूपोच्छ्रियमानायाचातुर्भुजो वेदिं संक्षेपयुच्छ्रियमानायाचातुर्भुजो वेदिं वा । आप. VII. 10. 6. Āp. prescribes Tai. S. I. 3. 1. 2 'ud-divam' as the verse to be repeated. Kat. VI. 3. 7. prescribes Vāj. S. VI. 2.

the rest) will face the āhavanīya fire. If there are eleven yūpas in an animal sacrifice, then those prominent corners of all eleven yūpas should face the āhavanīya. He fills from left to right the hole for the yūpa with earth with 'brahmavanīm tvā' (Vāj. VI. 3, Tai. S. I. 3. 6. 2). The adhvaryu then strokes the earth thrice with the staff of the maitrāvaruṇa so as to make the ground round about the yūpa level with the rest of the ground with 'brahma dṛmha kṣatram dṛmha' (ibid) and sprinkles it with (ordinary) water all round. Two girdles of darbha are prepared one with two strands and two vyāmas²⁴⁹³ in length (for the victim) and the other with three strands and three vyāmas in length (for the yūpa). The yajamāna touches the yūpa and the adhvaryu makes him recite 'observe the exploits of Viṣṇu' (Rg. I. 22. 19, Vāj. S. VI. 4, Tai. S. I. 3. 6. 2) and look at the head-piece with 'that is the highest step of Viṣṇu' (Rg. I. 22. 20, Vāj. S. VI. 5). Āp. (VII. 11. 3) says that he takes in his hand the girdle for the yūpa with 'devasya tvā savituḥ' and rubs up the yūpa with the hand having the girdle therein with Rg. I. 22. 19. Then he begins to encircle the yūpa with the middle of the girdle at a spot which is of the same height as the navel of the sacrificer or in the middle of the yūpa. He calls upon the hotṛ to repeat Rg. III. 8. 4 (yuvā suvāsāḥ) when the yūpa is being encircled with the girdle. The girdle is passed round the yūpa in three coils from left to right. When he has finished doing it he repeats 'parivīr - asi' (Vāj. S. VI. 6, Tai. S. I. 3. 6. 2). The two ends of the girdle are intertwined into one another and he inserts the tip of the girdle inside the loop at the other end. Āp. (VII. 11. 6-10) says that the girdle may be pushed down or higher up from the place indicated above or the ends may be dealt with differently according as the yajamāna desires rain or not or according as female or male progeny is desired for the yajamāna. To the north of the corner of the yūpa facing the āhavanīya he inserts in the middle or last coil of the girdle or in all coils of the girdle the *svaru*.²⁴⁹⁴ Jai. (XI. 3. 5-7) concludes that the saṁskāras of prokṣaṇa (sprinkling), anointing (añjana), raising up (ucchrayaṇa)

2493. A vyāma or vyāyāma is equal to four aratnis.

2494. The *svaru* is the first piece that is severed when the yūpa was being hewn out of the tree trunk that was felled. Sabara on Jai. XI. 3. 9 remarks यद्यप्येकस्मिन् यूपस्य बहवः स्वरवाः संभवन्ति ... यः प्रथमः सकलः परागतेष्वन स्वरः कार्य इति वचनात्. Jai. (in XI. 3. 8-12) establishes that the *svaru* is only one like the yūpa, even if there are many animals to be sacrificed in the same yajña.

and surrounding with a girdle (*parivyāṇa* or *parivyayana*) are performed on the *yūpa* only once and are not repeated at each time an animal is sacrificed. The girdle is an *aṅga* of the *yūpa* and not of the *paśu*, as otherwise as many girdles will be required for the *yūpa* as the number of victims to be sacrificed in a *yāga* (vide *Jai. IV. 4. 22-24*). The *svaru* is connected as an *aṅga* with the victim (for anointing the victim with it) and not with the *yūpa* (*Jai. IV. 4. 25-28*). Vide *Jai. IV. 2. 1-6* also.

The animal to be sacrificed is bathed with scented water, is led between the *cūtvāla* and *utkara* and brought in front of the *yūpa* to the east with the animal's face to the west. The animal is a he-goat (*chāga*) which must not have a broken horn and must not be devoid of an ear or eye or tooth or tail, must not be lame nor have only seven hoofs (instead of eight, as each of the feet has two hoofs). If the animal is defective in any one of these ways an expiatory offering of *ājya* has to be made to Viṣṇu or Agni-Viṣṇu or Sarasvatī or Brhaspati (*Ap. VII. 12. 3*). Then follows *Paśūpākaraṇa*²⁴⁹⁵ which may be done in two days. He takes a darbha blade other than from those spread on the *vedi* with 'upāvīr-asi' (*Vāj. S. VI. 7*) and touches the animal (that stands facing the west) therewith with the verse 'near the gods' (*upa devān, Vāj. S. VI. 7*). Another way (according to *Āp. VII. 12. 5-8*) is: he takes two blades of kuśa reciting 'ise tvā' (*Tai. S. I. 1. 1. 1*) and takes a branch of plaksa tree that has many leaves and twigs, that is not dry at the end and is not hollow and touches the victim with the blades and the branch and repeats the two mantras 'upo devān-daivīr-viśah and 'prajāpater-jāyamānā' (*Tai. S. I. 3. 7. 1* and *III. 1. 1. 4*) and the words 'I assign thee, who are dear to Indra and Agni.'²⁴⁹⁶ Then he produces fire by churning from the *araṇis* and offers homa in accordance with the procedure of the *Vaiśvadeva-parva* (vide above pp. 1093-94). *Āp. (VII. 12. 11)* says that *upākaraṇa* may be done after the production of fire. He makes a loop of the

2495. तुजेन पशोदपस्पर्शने यथाहुक्ते तदुपाकरणम् । com. on *Kat. VI. 3. 26* ; देवतार्पणेन संकल्पनमुपाकरणम् । com. on *Āp. VII. 12. 8*.

2496. According to *Āp. VII. 12. 9* the words 'इन्द्राग्निं त्वा जुह्वे' occur in five acts with the appropriate verb viz. उपाकरण, नियोजन (tying to the post), मोक्षण, अपोद्धरण (taking away the omentum) and हृदयभाषारण (pouring clarified butter over the heart of the animal when about to be thrown as an offering). For example, he would say 'इन्द्राग्निं त्वा जुह्वे नियुजामि or इन्द्राग्निं...जुह्वे मोक्षामि'

girdle which has two strands and which is two vyāmas in length; he twines the loop round the right fore-leg of the animal and then fastens tightly the girdle on the right horn with the mantra 'ṛtasya tvā' (Vāj. S. VI. 8, Tai. S. I. 3. 8); and ties the raśanā (girdle) round the yūpa towards its north with 'devasya tvā' (Vāj. S. VI. 9 or Tai. S. I. 3. 8. 1). He sprinkles water over it with 'adbhyas-tvaṣṣadhībhyo' (Vāj. S. VI. 9). Then he makes the victim drink water (by holding below its mouth the agnihotra-havaṇī filled with water) for the last time with 'apām perurasi' (Vāj. S. VI. 10, Tai. S. I. 3. 8. 1). Then he sprinkles water over the upper limbs and lower limbs (such as its heart and belly) and over the whole of its body. Then he performs all the procedure of the darśa-pūrṇamāsa beginning from the direction to the hotṛ to repeat a verse when the fire is being kindled up to the *prayājas* (i. e. the sāmīdhēnīs, pravara-varaṇa by the hotṛ, devatāhvāna, āghāras and pravara-varaṇa by the adhvaryu).

The paṣu is meant either for Indra-Agni or Sūrya or Prajāpati and one has to dedicate the victim throughout one's life in every paṣubandha to that deity which one chooses at the first animal sacrifice (Kāt. VI. 3. 29-30). He anoints the victim with ājya from the juhū ladle on its forehead, its shoulders and its hind parts after the last āghāra is offered (as in darśa-pūrṇamāsa) and before dhruvā-samañjana (ladling ājya in the dhruvā ladle with the juhū thrice, once with a mantra and twice silently). While the animal stands²⁴⁹⁷ he offers the prayājas, that are eleven in the paṣubandha (while in darśapūrṇamāsa they are only five and in cāturmāsya they are nine). The method of offering these in paṣubandha is as follows: the adhvaryu directs the maitrāvaruṇa to request the hotṛ to repeat the yājya verses from the Āpri hymns of the prayāja offerings in succession. The praiṣas (directions to the hotṛ) that the maitrāvaruṇa utters are rather lengthy and hence the text of only one is given below.²⁴⁹⁸ There are ten Āpri hymns in the

2497. If the animal has sat down it is made to stand up.

2498. अथर्ववेदा समिद्ध्याः देवेति देवितः सम्यैवाचर्य आहः होता पशवर्गि समिधा हुपमिधा समिद्धिं नामा हुविष्याः सङ्गच्छे वायस्य पश्मन्विष्य इत्यपदे देवाउपस्य होतर्पणः । This is the praiṣa for sāmīdhāṣ. In the other praiṣas the names of deities are also put in the objective case (e. g. होता पशवस्य न-पास्य or नरासंस्य). Vide Vāj. S. 21. 29-40 for the praiṣas of all the prayāja deities uttered by Maitrāvaruṇa with reference to the Āpri.

Rgveda ascribed to ten different sages. They are: I. 13 (of Medhātithi Kāva), I. 142 (of Dīrghatamas Auchatbys, an Āngirasa), I. 188 (of Agastya), II. 3 (of Grtsamada, a Śaunnaka), III. 4 (of Viśvāmītra), V. 4 (of Atri), VII. 2 (of Vasiṣṭha), IX. 5 (of Kāśyapa), X. 70 (of Vadhryaśva), X. 110 (of Jama-dagni). Out of these in Rg. I. 13 and I. 142 there are verses for both Tanūnapāt (2nd prayāja deity) and Narāśamṇa; while Rg. I. 188, III. 4, IX. 5 and X. 110 have only Tanūnapāt (and no Narāśamṇa) and the rest have only Narāśamṇa (and no Tanūnapāt). According to Āśv. III. 2. 5-7, persons of Śunaka and Vasiṣṭha gotras should repeat their own Āpri hymn (viz. II. 3 and VII. 2 respectively), persons of gotras other than these two should employ the Āpri hymn beginning with 'Samiddho adya' (according to the com. Rg. X. 110 and not I. 188) or persons of any one of the ten gotras may employ an Āpri hymn²⁴⁹⁹

2499. The word 'Āpri' appears to be used in two senses. One sense is 'a deity or deities' invoked by the verses of the hymn. Yāska (in the Nirukta VIII. 4-22) holds a lengthy discussion on the Āpris, where he appears to regard the Āpris as deities; अयात् आप्रिः। आप्रिः कस्मात्। आप्नोतिः प्रीणातेर्वा। आप्रिभिः प्रीणातेति च आहुणक्ष। तासामिधमः प्रथमागामी भवति। (Nir. VIII. 4). The 2nd meaning of Āpri is 'a verse (yajya)' that gratifies a deity'. In this sense the word is used in the Ait. Br. VI. 4 'आप्रिभिरप्रीणाति। समिधो यजति। ... तन्नूपपातं यजति। नराशमे यजति। इजो यजति। वहिर्वजति। दुरो यजति। जषामानक्ता यजति। देव्या होतारा यजति। तिस्रो देवीर्वजति। त्वष्टारं यजति। वनस्पतिं यजति। स्वाहाकृतीर्वजति। तामिर्वचक्ष्वि आप्रीणायाद् यचक्ष्वि आप्रीणाति यजमानमेव तद्वचस्पुताया मोत्सृजति।'. In this passage the explanations of समिधो यजति and others have been omitted. The word Āpri is here derived from the root 'prī' to please, while Yāska also suggests an alternative derivation from 'ap' to obtain but cites no Brāhmaṇa text in support of that derivation. The Sat. Br. III. 8. 1. 2 derives 'Āpri' from 'prī' to fill. According to Yāska the first Āpri deity is 'Idhma', while according to the Ait. Br. it is 'Samiddhah'. It is to be noted that he explains all the verses of Rg. X. 110, as the Āpri hymn but as that hymn does not contain a verse about Narāśamṇa he quotes one from another Āpri hymn a verse for him viz. Rg. VII. 2. 2 (in Nir. VIII. 7). Hence it is probable that he held the view that the Āpri verses for all persons should be taken from Rg. X. 110, while the Ait. Br. prefers the view that one should repeat that Āpri hymn that is ascribed to the founder of one's gotra. Yāska (Nir. VIII. 22) divides the Āpri hymns into three classes, those containing verses addressed to both Tanūnapāt and Narāśamṇa, those addressed to Narāśamṇa only and

ascribed to the founder of his gotra if he is from among these ten sages. The words of Āśv. I. 5. 21-22 create some difficulty. Āśv. there prescribes that when uttering the yāyā at the time of offering the 2nd prayāja, the formula should contain an address to Tanūnapāt for all except for persons of Vasiṣṭha, Śunaka, Atri, Vadhryasva and Rājanya gotras. These latter should utter a formula addressed to Narāsaṃsa. Here if 'rājanya' refers to Viśvāmītra, then the difficulty is that in the Āpri hymn (III. 4) ascribed to him, the 2nd deity is Tanūnapāt and not Narāsaṃsa; but it is possible that the word 'rājanya' stands for a kṣatriya sacrificer in general and does not refer to Viśvāmītra gotra at all. After ten prayājas are offered, the adhvaryu says to the slaughterer of the victim 'bring your two-edged knife.' The adhvaryu takes the svaru (chip of wood) and anoints the svaru and one edge of the knife with the clarified butter from the bill-like (or spout-like) part of the juhū ladle (according to Āp. VII. 14. 10 the svaru is anointed thrice) and holding the svaru below the knife touches with both the head of the victim (forehead, according to Kāt. VI. 5. 12) with a mantra (Vāj. S. VI. 11, Tai. S. I. 3. 8. 1). After placing back the svaru whence it was taken the adhvaryu gives the knife back to the slaughterer (śamitṛ) with the words 'let this edge be marked by you' (Sat. Br. III. 8. 1. 5). The animal when killed is cut up by the slaughterer with the un-anointed edge and the flesh when roasted is cut up with the edge that is anointed. The adhvaryu directs the maitrāvaruṇa to recite a mantra for indicating that fire (a fire-brand) is being carried round the victim and the maitrāvaruṇa recites 'agnirhotā no' (Rg. IV. 15. 1) or the verses Rg. IV. 15. 1-3 (according to Āśv. III. 2. 9). To the north of the cātvala pīt, he digs up a spot for establishing the

(Continued from last page)

those addressed to Tanūnapāt only. He mentions an 11th Āpri hymn occurring in the praiṣa (i. e. probably the praiṣādhyāya Āpri hymn). There are Āpri hymns in the other vedas also. For example, vide Vāj. S. 21. 12-22 (only Tanūnapāt), 29. 25-36 (containing addresses to both Tanūnapāt and Narāsaṃsa and being the same as Rg. X. 110 except the verse to Narāsaṃsa which is taken from Rg. VII. 3. 2), Atharvaveda V. 12 (same as Rg. X. 110), V. 27. The Tai. Br. III. 6. 3 contains all the Āpri verses of Rg. X. 110 and the verse Rg. VII. 3. 2. There is considerable literature on the Āpriś, both ancient and modern. Vide Tai. S. IV. 1. 8, Tai. Br. II. 6. 12 and 18 and Ait. Br. (Haug's tr. pp. 81-82), Max Muller's H. A. S. L. pp. 463-467.

Śamītra fire.²⁵⁰⁰ The āgnīdhra, lighting a fire-brand at the āhavanīya, carries it thrice round the victim, the yūpa, the āhavanīya fire, the place where the śamītra fire is to be kindled, the cātvala pit and the clarified²⁵⁰¹ butter, from left to right with the mantra 'pari vājapatih kaviḥ' (Rg. IV. 15. 3, Tai. S. IV. 1. 2. 5). In modern times the priest perambulates all these together and not separately. The āgnīdhra throws the firebrand on to the āhavanīya fire and again goes round the above objects thrice from right to left. According to Āp. VII. 15. 4-6, the adhvaryu makes one, two, three or four offerings of ājya, with mantras called *apāvya*, when fire is carried round the victim, when it is set free from the yūpa and led on (Tai. S. III. 1. 4. 1-2). The āgnīdhra, again taking up the same fire-brand, starts to go with his face to the north and the victim is led after the āgnīdhra by the śamītr (who takes away the cord of girdle from the victim's head and ties it round its neck). The pratiprasthātṛ (an assistant of adhvaryu) touches the animal (that is being led northward) from behind with two utensils (spits) made of kārśmarya wood (used for roasting vapā, omentum), the adhvaryu touches the pratiprasthātṛ and the sacrificer touches the adhvaryu.²⁵⁰² A pit is got dug (by a servant) for covering in it the undigested food and the faeces of the victim when killed. They (the priests and yajamāna) should not pass beyond the place for the śamītra fire. The adhvaryu takes two kuśa blades from those with which the vedi is strewn and says to āgnīdhra 'Oṣṣrā3vaya'

2500. The fire on which the flesh of the victim is roasted is called Śamītra. The burning fire-brand, after it is carried round the victim, is placed by the adhvaryu (who takes it from the āgnīdhra's hand) on a spot to the north of the cātvala and that becomes the śamītra fire. अग्निपरिभ्रुते देश उल्लुङ्गं निदधाति । स शमित्रः । अथ. VII. 15. 2-3. According to some the śamītra fire is specially produced by attrition (vide Kāt. VI. 5. 14).

2501. There are several views here. Some hold that the fire-brand is to be carried round the victim alone, others hold that it is to be carried round the first five objects and others add ājya; others that the fire-brand is carried round the victim, the place of śamītra and ājya. Vide Kāt. VI. 5. 2-3, Āp. VII. 15. 2 and com. thereon. This operation of carrying fire round the victim is called paryagnikaraga. According to the Tai. Br. III. 8. 17 the mantras 'megas-ivā pacatair-avatu' are apāvya and that the Prāṣas are apāvya (the mantras are Tai. S. VII. 4. 12. 1).

2502. The idea of this touching seems to be that some spiritual influence passes from the consecrated victim to the sacrificer.

and the latter replies 'astu śrauṣaṣ' and then the adhvaryu issues an upapraisa (a supplementary direction) to the maitravaruna to prompt (the hotṛ) to recite for the offerings to Gods.²⁵⁰³ The hotṛ then recites the famous (but long) adhrigupraisa,²⁵⁰⁴ which is an invocation to divine and human slaugh-

2503. The maitravaruna is an assistant of the hotṛ and the praise he utters is अवेदगिरिसमन्ताजं नि देवो देवेभ्यो हव्यचाह माजोभिर्दिव्यामो येनाभिः कल्पमानो यज्ञस्वायुः प्रतिस्सुपमेण्य होतइत्या देवेभ्यः । Vide आश्व. III. 2. 10, ऐ. मा. VI. 5, ऐ. मा. III. 6. 5.

2504. The adhrigu-praisa is : दैव्याः इमिताः आरभध्वसुत मयुष्या उपमसत मेधया दुर आशासाना मेधपतिभ्यां मेधम् । यस्मा अग्निं नरत स्तुणीत बहिरन्वेने माता सम्प-
तान्मु पितासु भ्राताः सनर्पोऽसु सखा समुद्यः । उदीचीना अस्य पदो निधत्तात् सूर्यं चक्षुर्गम-
पताद्वातं माणमन्ववज्जतादन्तरिक्षमसुं दिशः ओषं वृधिवीं शरीरम् । एकधास्व स्वच-
माच्छ्वत्तात्पुरा नाम्ना अपि शनो वपासुखिदतादन्तरिक्षमाणं वारपत्तात् । इवेनमस्य वतः
कुक्ष्यात् मशला बाहू शला द्रोणणी कश्यपेवासावष्टिष्ठे ओणी कवचोक्त सेकपर्णाडीवन्ता । बह-
निशतिरस्य वङ्कजस्त आशुडचो व्यापयताद्वाचं माधनस्वायून् छुक्ष्यात् ज्वध्वमोहे पाथिवं
खनतात् । अस्मा रक्षः संयुजतात् । बनिष्टुमस्य मा राविदोक्तं सम्पमाना मेहुस्तोके तनये
रविता स्वच्छमिताः । अग्निमो शनीष्वं सुगमि शनीष्वं शनीष्वमग्निमाऽह अपाय । आश्व.
III. 3. 1, श्रौ. ओ. V. 17. This occurs in Tal. Br. III. 5. 6 and Ait. Br. VI. 6-7, where some expressions are also explained. Āśv. (III. 2. 11-30) explains how changes (ūha) are to be effected in this formula in different rites according to the limbs concerned, the deities and the number of victims. Āśv. (III. 3. 2 and 4) provides that the words इमिताः, अपाय and अस्मा रक्षः संयुजतात् are recited inaudibly and the passage 'अग्निमो अपाय' is repeated thrice. This whole formula is called adhrigu and adhrigu was also supposed to be a deity presiding over the slaughtering of a victim in sacrifice. Vide com. on Āśv. III. 2. 11. There were as remarked by ŚK. Sr. nine pauses to take breath at the end of each of the first nine sentences. The Nirukta (V. 11) explains 'adhrigu' as meaning a mantra and also states that the word is applied to Agni in Rg. III. 21. 4 and to Indra in Rg. I. 61. 1. The Nirukta quotes the words 'अग्निमो शनीष्वं अग्निमो.' Jaimini considers questions arising from some of the words used in this formula ; in IX. 3. 27-28 (when there are many victims in a sacrifice, the singular 'cakṣur' is still to be used), IX. 3. 29-31 (the word 'ekadhā' is explained), IX. 3. 32-40 (some śākhās read 'medhapataye' and some 'medhapatibhyām' and the word means 'devatā'), IX. 4. 1-16 (about '26 ribs' when there are two or more victims), IX. 4. 22 ('urūka' means 'vapā'), IX. 4. 23-24 ('pradāsa' means 'pradastau'), IX. 4. 25-27 (the words 'āyena, śala, kaśyapa, kavaṣa and arekaparṣa only mean that the limbs are to be taken out entire and when so taken out they resemble the hawk and other objects mentioned. Jai. (IX. 1. 45-49) says that in the Atirātra sacrifice of the ewe to Sarasvatī the adhrigupraisa does not occur. Different views were entertained as to who the śamīṭ was, the usual opinion being that he was a

(Continued on next page)

terers calling upon them to bring the animal to the holy doors of the sacrificial place, wishing that the parents, relatives and friends of the victim will consent to its death and expressing the hope that its several organs and limbs, such as the eyes and ears, will be merged in divinities like the sun and giving directions as to how its parts are to be cut and disposed of. On reciting this solemn formula the hotṛ, while still occupying his seat, turns to the right (i. e. he comes to face the west) and has the sacrificial place behind his back and the maitravaruṇa does the same. The adhvaryu throws one of the two blades taken up by him to the west of the śamītra fire, the victim is held over that blade with its head to the west (or to the east, according to Kāt. VI. 5. 17) and feet to the north. Then its mouth is firmly held so as to stop its breathing and choke it to death or it is strangled to death without allowing it to give out a cry, by using a halter round its throat. The adhvaryu says 'kill it without²⁵⁰⁵ allowing it to utter a cry' and then he along with the pratiprasthātṛ, āgnīdhra and the sacrificer come back to the āhavanīya which they face, turn from left to right and remain with their backs to the animal that is being killed (i. e. they do not see the actual slaying of the animal). According to Āp. VII. 16. 7 the sacrificer repeats at this time several verses such as Tai. S. III. 3. 1. 2, Tai. Br. III. 7. 7, the purport of which is that the victim may go to heaven, the sacrificer himself also may go to heaven after securing welfare in this world. When the śamītra declares that the victim is killed the adhvaryu says 'let it lie down for a moment.' If the paśu bleats while being strangled the adhvaryu then offers

(Continued from last page)

person other than the *ṛvika* (though a few opined that one of the *ṛvika*s who choked or strangled the animal was called śamītra). Vide Kāt. VI. 7. 1-4 and the com. thereon. According to Jai. III. 7. 28-29, śamītra is the adhvaryu himself. Āśv. XII. 9. 12-13 shows that the śamītra may be a brāhmana or a non-brāhmana. The Ait. Br. VI. 7 and Āśv. III. 3. 4 state that the hotṛ is to utter inaudibly 'O (divine) slaughterers! whatever merit exists in this make that belong to us, whatever is sinful, make it go elsewhere'. The words *हमिस्तारः*, *अग्निमाँउ*, *अपाप* are called *अवसानाः* (stops or pauses). The last is pronounced as *अपाप*.

2505. According to Kāt. VI. 5. 21 the adhvaryu only says 'kill it (the paśu), it has gone following (the gods)'; *संज्ञपयान्वमञ्जितेव नृपतः*. The com. on Āp. VII. 16. 5. explains '*अज्ञतस्य मारणं संज्ञपनम्*' (it is killing without wounding or drawing blood). Sat. Br. III. 8. 1. 15 has the words *संज्ञपय ... मञ्जिते*.

ājya in fire (as an expiation). The sacrificer and adhvaryu with vapāśrapaṇis (spits) approach the dead victim with the words 'O slaughterers, may you approach' (Tai. S. III. 1. 4. 3). He then removes the cord (by which the victim was tied) with 'may Aditi remove this cord' (Tai. S. III. 1. 4. 2). He winds round the raśanā (girdle of the victim) into a loop, keeps it on the arteries of the victim leading to the ears, attaches it to a peg and throws it into the cātvala pit (Āp. VII. 17. 4-6). According to Kāt. VI. 5. 26 he throws the tying cord into the *cātvala* by means of the two vapāśrapaṇis. Then the adhvaryu directs the pratiprasthātṛ to lead forward the sacrificer's wife from her seat to the vedi. When leading her who has a jar of water in her hands for washing the feet and other limbs of the paśu, the priest²⁵⁰⁶ makes her recite a verse in honour of the sun 'namas-te ātāna' (Vāj. S. VI. 12, Tai. S. I. 3. 8. 2). Āp. adds that the wife, priests and the sacrificer touch water on the cātvala pit (VII. 18. 4) with a mantra (Tai. S. I. 3. 8. 2 'āpo devit). The wife sitting down near the dead paśu washes with water the several parts of the victim's body viz. its mouth, nose, eyes, navel, penis, anus, feet (all together) with appropriate formulae in each case (viz. 'vācam te śundhāmi' &c. Vāj. S. VI. 14). With the water remaining in the jar the adhvaryu and sacrificer sprinkle the other parts, such as the head, with Vāj. VI. 15 (Tai. S. I. 3. 9. 1). The adhvaryu turns the animal on its back and places on the victim's body a blade of kuśa with its end to the east about four fingers²⁵⁰⁷ below the navel of the animal with 'osadhe trāyasva' (Vāj. S. VI. 15), places the marked edge of the knife on that blade, makes a slit on the kuśa blade and the belly obliquely, takes in his left hand the portion of the blade cut off and anoints the ends of the other portion of the blade with blood (that spurts out from the slit) with 'thou art the portion of evil spirits' (Vāj. VI. 16), touches water and throws that blood-stained blade on the utkara.²⁵⁰⁸ The

2506. Kāt. (VI. 5. 28) says that where an animal is sacrificed in a Soma sacrifice (as the agniṣomiya paśu or savaniya paśu in Agni-ṣṭoma) it is the neṣṭṛ who leads forward the wife. If the sacrificer has several wives they all are led and all repeat the formula (Vāj. VI. 12), but only one carries the water jar.

2507. The vapā (omentum) of the paśu is about four fingers below the navel.

2508. In Kāt. the mantras about paśu-bandha are taken from Vāj. S. VI. 1-22 and they are not mentioned here in many cases.

sacrificer treads²⁵⁰⁹ upon the blood-stained blade with the left foot (and then touches water with his hand). The *adhvaryu* then pulls out from the belly of the victim the omentum, envelopes the two spits²⁵¹⁰ (*vapśrapapī*) with it, pierces the thin end of the *vapā* with one spit, severs it from the belly on all sides and sprinkles it with water holding the spits over the *cātvāla* pit. Then the *pratiprasthātṛ* heats the omentum on the *sāmitra* fire. The *adhvaryu*, *pratiprasthātṛ* and *agnidhra* come from the *cātvāla* to the *āhavanīya*. The *agnidhra* throws the *sāmitra* fire (viz. the firebrand and not the fire produced by attrition) into the *āhavanīya* and the *adhvaryu* also throws into it the portion of the blade held in his left hand (as stated at p. 1123 above). *Āp.* (VII. 19. 3) adds that the *sāmitṛ* holds tightly by the closed fingers of his hands the two portions of the skin of the victim's belly till the omentum is offered into fire. The *pratiprasthātṛ*, standing to the north of the *āhavanīya* fire, heats the omentum on that fire, then carries it by the space between the *yūpa* and *āhavanīya*, goes round to the south side, and roasts the omentum on the *āhavanīya*. The *adhvaryu* takes clarified butter in the *sruva* ladle and pours *ājya* on the omentum that is being held for roasting on the *āhavanīya* by the *pratiprasthātṛ* with a mantra. When drops (*stokas*) of fat begin to drip from the omentum, the *adhvaryu* directs the *maitrāvaruṇa* to recite for the drops. The *maitrāvaruṇa* recites *Rg.* I. 75. 1 and *Rg.* III. 21. 1-5.²⁵¹¹ When the omentum is well roasted, the *pratiprasthātṛ* says to the *adhvaryu* 'it is roasted, proceed.' The omentum is placed on the south corner of the western side (*śronī*) of the *vedi* on a branch of *plakṣa* tree stretched on the *barhis* (*kuśa* grass on the *vedi*). Then the *hotṛ* recites the mantra for *srugādāpāna* (making the *adhvaryu* take up the *juhū* and *upabṛṣṭ* ladles) and the *adhvaryu* issues a direction²⁵¹² to the *maitrāvaruṇa*

2509. *Āp.* VIII. 18. 14 has the characteristic words which the sacrificer utters when treading अघ्नैवसन्ध्वेन यद्वाभिविडसीद्वनई स्तोत्रवाच इद्वनई यज्ञोऽयमं तमो सयानीति ।. This formula occurs in *Vaj. S.* VI. 16.

2510. The *vapśrapapī* are made of sticks of *kāśmārya* wood, one being straight and pointed while the other has two forks at the top.

2511. यपायं अत्यमाणायां तापवशाद्वापाया ये बिन्दवः पतन्ति ते स्तोकाः । *com.* on *Kāt.* VI. 5. 18. In each of the five verses of *Rg.* III. 21 the word 'stoka' occurs. Vide *Ādv.* III. 4. 1 for the verses that are to be repeated.

2512. The *adhvaryu* directs the *maitrāvaruṇa* in the words स्वाहाकु-
लित्यः देव्य and the latter says होता यज्ञद्वारि स्वाहाग्न्यस्य स्वाहा मेदुसः &c. (*Ādv.* III. 4. 3) and the *hotṛ* then repeats the last *Āpṛi* verse (whatever hymn is used) as the *yājyā* for the 11th यपाय.

priest to ask the hotṛ to recite the last Āpī verse as the yājña for the 11th prayāja (which had remained to be recited). Having offered ājya (the 11th prayāja) into fire and having offered the two ājyabhāgas (according to Jai. X. 8. 5 and some others the ājyabhāgas are not offered in independent animal sacrifices nor in the animal sacrifice in soma-yāga, Āp. VII. 20. 8) he puts ājya in the juhū ladle, places a piece of gold thereon, then the whole omentum on that piece (taking it from the spits), places another golden piece on the omentum, on which he pours ājya.²⁵¹² The adhvaryu then offers into the āhavanīya the omentum so treated to Indra and Agni (or Sūrya or Prajāpati as stated above on p. 1117). The anuvākya and yājña of the vapā are respectively Rg. I. 93. 1 and 5. According to Āśv. III. 4. 4. the *pradānas* (*yāgas*) in all paṣu-bandhas are three, viz. vapā, puroḍāśa and havis. After offering vapā, the adhvaryu throws, while standing to the north, into the āhavanīya the vapāśrapaṇī spits, the one with two forks having the forks in the east and the other having its point turned to the west (according to Āp. VII. 21. 3 it is the prati-prasthātṛ who does this). The adhvaryu offers on the spits the *saṁsrāva* (the drippings). Āp. (VII. 21. 5) and some other sūtras prescribe that the fee of one bull and three milch cows or three other cows is given to the priests at this stage. The priests (six), the sacrificer and his wife go out to the cātvāla and there purify themselves by *mārjana* (purifying with drops of water) with 'idamāpaḥ pravahata,'²⁵¹³ Vāj. S. VI. 17 and Rg. X. 9. 8 (while Āp. VII. 21. 6 prescribes five, viz. the three 'āpo hi eṣṭhā' Rg. X. 9. 1-3, 'idamāpaḥ' Rg. I. 23. 22, 'nirmā muñcāmi' Rg. X. 97. 16 = Vāj. S. XII. 90). When doing this the maitrāvaruṇa lays down his staff (Āśv. III. 5. 1).

Now preparations are to be made for the paṣu-puroḍāśa²⁵¹⁴ and the necessary utensils are placed to the east of the āhavanīya (the former āhavanīya i. e. the gārhapatya in this sacrifice) on kuśa grass by the āgnidhra. The devatā of the puroḍāśa is the same as the devatā of the victim i. e. Indra and Agni (vide

2513. In this way the offering (omentum) becomes ūvefold (पञ्चपल) and this is done even for those who ordinarily make an offering caturavatta. Vide Āp. VII. 20. 10-11 and Jai. X. 7. 72-73.

2514. The com. on Kāt. VI. 6. 28 expressly states that the wife also repeats the mantra (Vāj. S. VI. 17). Āśv. III. 5. 2 states that mārjana is performed with Rg. X. 9. 8 and 'sumitriya na śpa' Tai. S. I. 4. 45. 2-3.

2515. पद्वर्चः दुरोवासाः पञ्चदुरोवासाः : com. on Āp. VII. 22. 1.

p. 1117 above). Jai. (XII. 1. 1-6) prescribes that the procedure (viz. prayājas) performed at the time of offering vapā is not to be repeated when the paśupurodāśa is offered. The adhvaryu separates the various organs (such as the heart, the tongue) from the corpse without cutting into parts each organ (according to the com. on Āp. VII. 22. 5 and 7 it is the śamity who cuts up the several limbs). There is some divergence as to the limbs of the victim that are cut off and are used as avadānas and since animal sacrifices became rare or were altogether stopped in medieval times, the commentators do not explain all the words used in the ancient texts in the same way (vide Āp. VII. 22. 6, Kāt. VI. 7. 6-12 and Baud. IV. 8). According to Āp. VII. 22. 6,²⁵¹⁶ the limbs cut off are: the heart, the tongue, chest, the liver, the kidneys (vṛkyau, vṛkkau in Kāt.), left forefoot, the two flanks (pāśve), the right haunch, a third part (i. e. the middle one) of the entrails—these are meant for the devatās and are to be offered with the juhū ladle; the right fore-foot, the left haunch, the thinnest third of the entrails—these are for sviṣṭakṛt; the kloman (the right lung?)²⁵¹⁷, plīhan (the spleen), purīṣat (pericardium?), adhyūdhni (a tubular vessel above the udder), vaniṣṭhu (large entrails?), medas (fat), jāghani²⁵¹⁸ (the tail). Kāt. VI.

2516. According to Kāt. VI. 7. 6 it is the foremost (or upper) joint (pūrvanadaks) of the left forefoot (that is taken) among the first nine. Kāt. VI. 7. 6. describes the first nine as jashavam (to be offered with the juhū) and the next three as connected with upabhart ladle. The three cut into upabhart are called tryaṅga and are meant for Sviṣṭakṛt. Vide Śat. Br. III. 8. 3. 18 (S. B. E. Vol. 26 p. 205). The whole of the entrails are taken off at once and divided only at the time of cutting and putting into the juhū ladle.

2517. According to com. on Kāt. kloman is गलग्निका, while com. on Āp. says it is a fleshy gland called 'tilaka' resembling the liver. Purīṣat is pericardium according to com. on Kāt. and entrails (antra) according to com. on Āp. Medas according to com. on Āp. is the membrane covering the heart and the vṛkya.

2518. Vide Jaimini III. 8. 20-23 about jāghani and patnīśanyāja and com. on Kāt. VI. 7. 10 for the various meanings attributed to jāghani. Jaimini has several sūtras on paśu. In X. 7. 1-2 he establishes that the whole animal is not one offering, but that its several limbs are separate offerings. In X. 7. 3-9 he establishes that only eleven organs (heart &c.) are fit to be offered, that the shoulders, head, anḍka and sakthiṇ are altogether prohibited; in X. 7. 10-11 he declares that the three aṅgas, viz. the front portion of the forefoot, the middle of the entrails, and the dropl are offered to Sviṣṭakṛt; in X. 7. 12-17 he deals with the adhyūdhni given to hotṛ and vaniṣṭhu to āgnīdhra.

7. 11 adds that *kloman* and the next three may be cut off or not. The *medas* (fat on the abdomen) is, according to Kāt., thrown on the *guda* (entrails) if the victim be thin. The tail is to be employed as an offering in the *Paśuśamyāja*, according to Kāt. and the largest part of the intestines (3rd of the whole) was to be employed as offering in *upayaj homa*. The undigested grass (inside the belly of the victim) is put in a pit dug up to the west of the *śamītra* fire and to the north of the *utkarsa* and on it the blood of the victim is poured with the words 'thou art the portion of evil spirits' (Vaj. S. VI. 16). The victim's heart is held pierced on a pike (*śūla*) made of *varapa* wood one *aratni* long and is roasted on the *śamītra* fire and all other parts of the victim except the heart are cooked in an *ukhā* (pot for boiling or cooking). According to com. on Āp. VII. 22. 9 this cooking is done by the *śamītr*. Jai. XII. 1. 12 prescribes that the cooking is done on the *śalāmukhlya* fire and not on *śamītra* fire. The *adhvaryu* performs the operation of sprinkling butter on the *juhū* and *upabhr̥t*, cuts two portions from the middle and front parts of the cooked material into the *juhū*, pours butter over it and offers it into fire for Indra and Agni, then cuts one portion (for *Sviṣṭakṛt*) into the *upabhr̥t*, makes two pourings of butter over it and makes an offering to Agni *Sviṣṭakṛt*.²⁵¹⁹ Jai. (XII. 1. 10-11) concludes that the offering of the *paśupuroḍāśa* is made with the ladles used in *darśapūrṇamāśa* and not with the soma vessels (viz. the cups and *camasas*). Then a portion is cut off out of the remainder of the material from which *puroḍāśa* was offered and placed in a vessel called *prāṣitraharaṇa* (which portion of the sacrificial food is eaten by the *brahmā* priest) and some portion is cut off as the *idā*, which is invoked with mantras and eaten by all the priests. He then thrice asks the *śamītr* whether the *havis* (the heart roasted on a pike) is ready cooked and the latter simply replies 'it is cooked'. Kāt. VI. 8. 1 prescribes that the *śamītr* should in his reply utter only the word 'ṣṛtam' and should not add any word like 'revered sir' (*bhagavaḥ*) or 'hi'. The *śamītr* then

2519. According to Āśv. III. 5. 9 *होत्रा चतुर्दशं पुष्टिमात्रं त्रुणां द्वि-
होत्रं* is the direction of the *maltrāvaruṇa* to the *hotṛ* and Rg. III. 1. 23
and III. 54. 22 are the *puroṇuvākya* and *yajya* of the offering of *puro-
ḍāśa* to Agni *Sviṣṭakṛt* (in all animal sacrifices).

takes off the heart from the pike (śūla) on which it was roasted, and keeps it in a pot (kumbhī) and pours over it *prṣadājya* (clarified butter in which sour milk is mixed) with 'san te' (Vāj. S. VI. 18, Tai. S. I. 3. 10. 1) and *ājya* over the other portions of the paśu. The *śamitṛ* gives the *hṛdaya-śūla* (the pike on which the heart was roasted) to the *adhvaryu* who does not keep it on the bare ground nor throw it in water, nor does he touch with it himself or others (but holds it tied by a cord). He takes these (viz. the roasted heart and the cooked organs) between the *yūpa* and the *āhavanīya* fire and places them on the southern part of the altar (viz. its southern corner of the western side) over which *kūśa* grass is already spread. Then *ājya* is sprinkled over four utensils viz. *juhū*, *upabhr̥t*, *vasā*, *homahavani* (a *śruc* ladle with which the offering of *vasā* i. e. of the gravy is to be made) and the vessel in which *idā* is to be cut. Then a golden piece is placed in the *juhū* and the *upabhr̥t*, which are then kept on twigs of *plakṣa* tree and then in the *juhū* and *upabhr̥t* are cut by the *pratiprasthātṛ* (with the anointed edge of the knife) portions of the heart, then of the tongue and then of the chest (this order is stated in the Tai. S. VI. 3. 10) and then of the other limbs in any order (the whole of the entrails being at this stage cut in three parts). Two portions of the size of the fore-part of the thumb are cut both in the *juhū* (of the *daivata* limbs) and *upabhr̥t* (of the limbs meant for *Sviṣṭakṛt*). While this is being done the *adhvaryu* directs the *maitrāvaruṇa* to repeat texts for the *havis* that is to be offered to *Manotā* and the *maitrāvaruṇa* repeats the whole hymn Rg. VI. 1 (in the first of which only the word *Manotā* occurs as an epithet of *Agni*, probably meaning 'thinker'). He takes the gravy in the *vasāhomahavani*²⁵²⁰ with 'reḍ-asi' (Vāj. S. VI. 18), pours *ājya* over it twice and mixes the two together with the knife. The rest of the *vasā* he pours in the *idāpātra* to which are

2520. Vide Sat. Br. III. 8. 3. 14 (S. B. E. vol. 25 p. 203 where *Manotā* is of the feminine gender) and Ait. Br. VI. 10; the latter refers to Rg. VI. 1. 1-13 and says *Vāk*, *Go* and *Agni* are the three *Manotās*. The hymn also is called *Manotā* (vide Āśv. III. 4. 6 and com.). The *manotā-mantra* is the same, though the animal may be offered in some sacrifices to other deities. Vide Jai. X. 4. 42.

added the chest and other boneless parts.²⁵²¹ When the yājya for Indra-Agni is half repeated, a part of the *vasā* is offered by the pratiprasthātṛ sitting to the north into fire with 'ghṛtam ghṛtapāvānah' (Vaj. S. VI. 19, Tai. S. I. 3. 10. 2) and with the remainder of the *vasā* he makes offerings in each direction with 'dīśah pradiśah' (Vaj. S. VI. 19, Tai. S. I. 3. 10. 2). No *vasā* is kept for being partaken of by the priests (com. on Kāt. VI. 8. 22). Then the *adhvaryu* takes in the *juhū* a part of *prasadājya* (mottled butter) from the pot of *prasadājya* and offers to Vanaspati and after taking the contents of the *upabṛt* into the *juhū* makes the offering to Svīṣṭakṛt (Āp. VII. 25. 14 and Kāt. VI. 8. 18-22 state that the order of these last offerings may be different). Then he touches the remaining organs and limbs of the *paśu* and keeps the *juhū* and *upabṛt* in their places. Then the *idā* (to be eaten by the priests) is brought between the *yūpa* and the *āhavantiya* fire. After the *idā* is invoked the six priests and the sacrificer partake of it, but there are special portions assigned to each viz. the *vanīṣṭhu* is given to the *āgnīdhra*, the *adhyūdhni* to the *hotṛ* and the chest to *brahmā*. Then they all purify themselves by *mārjana*. The *adhvaryu* then directs the *āgnīdhra* 'bring burning coals for *upayaj* offerings', directs the pratiprasthātṛ (called *upayaṣṭṛ*²⁵²² here) to attend to the coals; to the *brahmā*

2521. The whole animal is the sacrificial material (just as rice-grains are the material from which *caru* is prepared for offering) and *havis* is constituted by the heart and other organs of the animal. Vide com. on Kāt. VI. 8. 6 and Jai. X. 7. 1-2. The several organs and parts are taken out of the *ukhā* and spread over a large bamboo vessel (*vanśa-pātrī*), the last part being placed in the north. The *adhvaryu* performs on each of the eleven limbs (called *jaubava*) *prāyadāna* (vivification) while no *prāyadāna* is done for the portions to be offered to Svīṣṭakṛt. According to Āp. VII. 24. 5 only one portion is cut from the limbs meant for Svīṣṭakṛt. Several rules are laid down in Āp. VII. 24. 6-12 about the cutting of some parts. Out of the three parts of the entrails, one of medium thickness is cut in two and placed among the *daivata* portions, the thinnest part being for *svīṣṭakṛt*; the *medas* is cut in three parts, two being put in the two *śruca* and the third in the *idāpātra*. The *medas* is mixed in the broth of the victim's limbs. The *idā* is made from the first six out of the limbs (heart &c.) and the *vanīṣṭhu* is the 7th. The *idā* is increased by the addition of the limbs that have no bones viz. *kloman*, spleen and *pūritat*.

2522. According to com. on Āp. VII. 26. 6 the *hotṛ* is the *upayaṣṭṛ*. According to Jai. XII. 4. 8 this offering of the entrails is a *satishkṛa* (*pratipatīkarma*) and when many victims are sacrificed in one rite, the entrails of all animals are offered as *upayajya* offerings.

priest he says 'shall I start' and also directs the āgnidhra to place a *samidh* on the fire. The āgnidhra brings red-hot coals from the *sāmitra* fire, and puts them down on the northern corner of the west side of the altar after removing the *kuśas* strewn thereon (in soma the coals may be optionally brought from the āgnidhriya fire-place and placed on *hotṛ dhiṣṇya*). The third and thickest part of the entrails (that has been kept aside) is cut obliquely into eleven parts, which are offered into the red-hot coals placed as above by the *pratiprasthātṛ* with his right hand, each with a mantra (for eleven mantras vide *Vaj. S. VI. 21*, *Tai. S. I. 3. 11. 1*), when the cry *vaugāt* is uttered for each of the eleven *anuyājas*²⁵²³ that are offered with *prśadāya* here (*Āp. VII. 26. 12*). These eleven offerings of the entrails are called *upayājas* (additional offerings), vide *Jai. XII. 4. 8*. At the end of the 11th offering, the *pratiprasthātṛ* touches his mouth and the portion sticking to his hand is wiped on the *barhis* with the words '*adbhyastvaugadhibhyaḥ*' (*Tai. S. I. 3. 11*). At the end of the *anuyājas*, the *svaṇ* is placed in the *juhū* ladle and offered into fire with 'may thy smoke reach the sky, may thy flame reach heaven, fill the earth with thy ashes, *svāhā!*' (*Vaj. S. VI. 21*, *Āp. VII. 27. 4*). *Āp. (VII. 27. 6-7)* and others say the direction (praise) for repeating the *sūktavāka* is uttered by the *maitrāvaruṇa*²⁵²⁴ (and not by the *adhvaryu*). The *hotṛ* repeats it and the *maitrāvaruṇa* throws his staff into the *āhavanīya* fire (*Āśv. III. 6. 21*) and *Āp. (VII. 27. 8)* says that the three *paridhis* also are thrown into fire by means of the *aruc* except the *dhruvā*. The *patnīsamīyāja* is performed with the tail of the animal, which is taken to the south of the sacrificial ground. There was a difference of opinion whether portions of the tail were offered to all the four deities of *patnīsamīyāja*²⁵²⁵ or to some only (vide *Kāt. VI. 9. 14-20*). According to *Āp. (VII. 27. 10)* and *Kāt. (VI. 9. 15-19)* only *śjya* offerings are made to *Soma* and *Tvaṣṭṛ*, the inside part of the tail (on which no hair grow) is cut up for the wives of the gods and the hairy part is cut up for *Agni Gṛhapati*. Whether

2523. The first मन्त्र is समुद्धं वच्छ स्वाहा, the remaining ten all have the words वच्छ स्वाहा with ten names of deities in the objective case, viz. अन्तरिक्षं, देव्यं सविताय, मित्रावरुणी, अहोरात्रे, छन्दांसि, वायवायुधिपि, वज्रं, सोमं, दिव्यं ममः, अग्निं नैवानरम्.

2524. The देव of नैवानरम् is 'अग्निमद्य होतारमवृणीतायं यजमानः होतारं नमस्वायाम येनितो मातुषः सुकृताकाय सुक्ता इति.'

2525. For the *patnīsamīyājas*, vide above p. 1076.

the sacrificer is *caturavattin* or *pañcāvattin*, all four or five portions are cut off from the tail and there is no under layer (*upastaraṇa*) and upper layer (*abhighāraṇa*) of *śiṣya* in this case. According to *Kāt.* VI. 9. 20 portions of the tail are offered to all devatās of *patnisamyāja*. Vide *Jai.* XII. 4. 10-16 and *III.* 3. 20-23 on this. *Idā* is cut from the hairless portion of the tail for *hotṛ* and from the hairy portion for the *agnidhra* and the rest of the tail is handed over to the sacrificer's wife who passes it on to the *adhvaryu* or some *brāhmaṇa*. The *śamīṭṛ* had so far partaken of nothing, but he is now given the shoulder of the victim, but if he be not a *brāhmaṇa* he gives it to a *brāhmaṇa*. They offer three *saṁistayajus*,²⁵²⁶ throw the *bahis* into fire, approach a pond (or reservoir of water) taking with them the spit (*śūla*) on which the heart was roasted. *Āp.* VII. 27. 15 says that they carry²⁵²⁷ the *śūla* in such a way as not to touch it. The *adhvaryu* enters in the midst of the water and conceals the spit into the bottom underneath with its tip downwards with the mantra 'thou art sorrow; give him sorrow who hateth us and whom we hate' (*Tai. S.* I. 3. 11. 1-2 and also with *Vāj. S.* VI. 22 according to *Kāt.* VI. 10. 3), at the same time thinking of his enemy (without taking his name). If he does not enter water, then he may pour some water to the east of the *yūpa* and should conceal the spit at the place where the dry space and wet space meet. *Āśv.* (III. 6. 25-26) prescribes that all the priests, the sacrificer and the wife do not touch the *śūla* after it is thrust into the earth, do not look at it, and return, each taking one after another three fuel-sticks with a mantra for each and put them on fire with a mantra for each stick one after another, after doing homage to the *śhavanīya* with *Rg.* I. 23. 23. Then they all perform *mārjana* near the concealed *śūla* or the *cātvāla* with 'sumītriyā na āpa ośadhayaḥ' (*Tai. S.* I. 4. 45. 2) or according to *Kāt.* VI. 10. 5 they touch water with 'dhāmno sumītriyā na āpaḥ' (*Vāj. S.* VI. 22). Then they pray *Varuṇa* to free them from sin in the words 'dhāmno dhāmno rājan' (*Tai. S.* I. 3. 11. 2), and 'ud-uttamam' (*Tai. S.* I. 5. 11. 3). They lay *saṁidhs* on the *śhavanīya* as in *Varuṇapraghāsa*. The animal sacrifice ends with the *saṁsthājapa* as in *darśapūrṇamāsa*.

Kāmyāḥ Paśavaḥ:—Just as several *kāmya* *īṣṭis* were prescribed for securing various desired objects so various animal

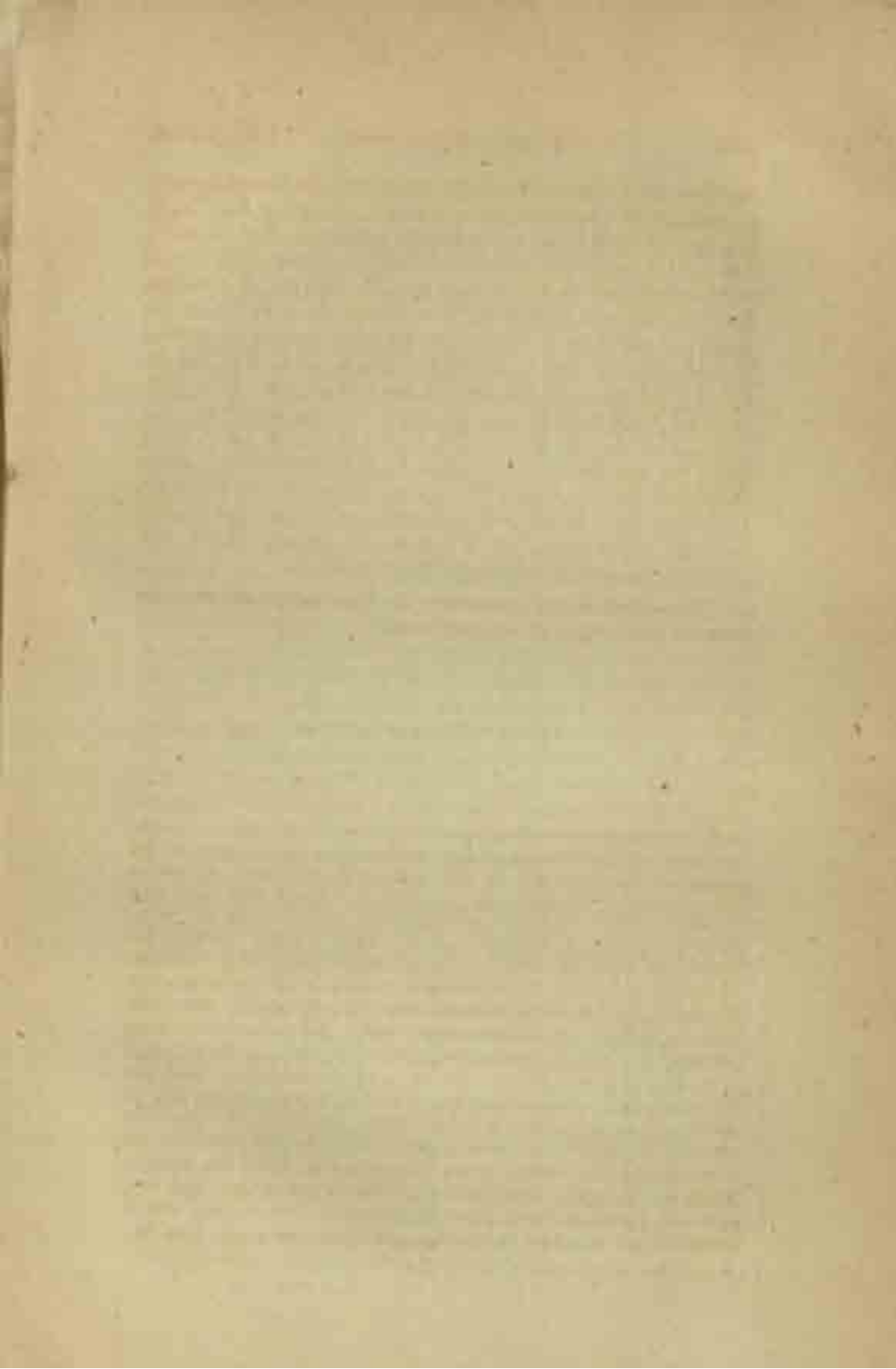
2526. For *saṁistayajus*, vide p. 1062.

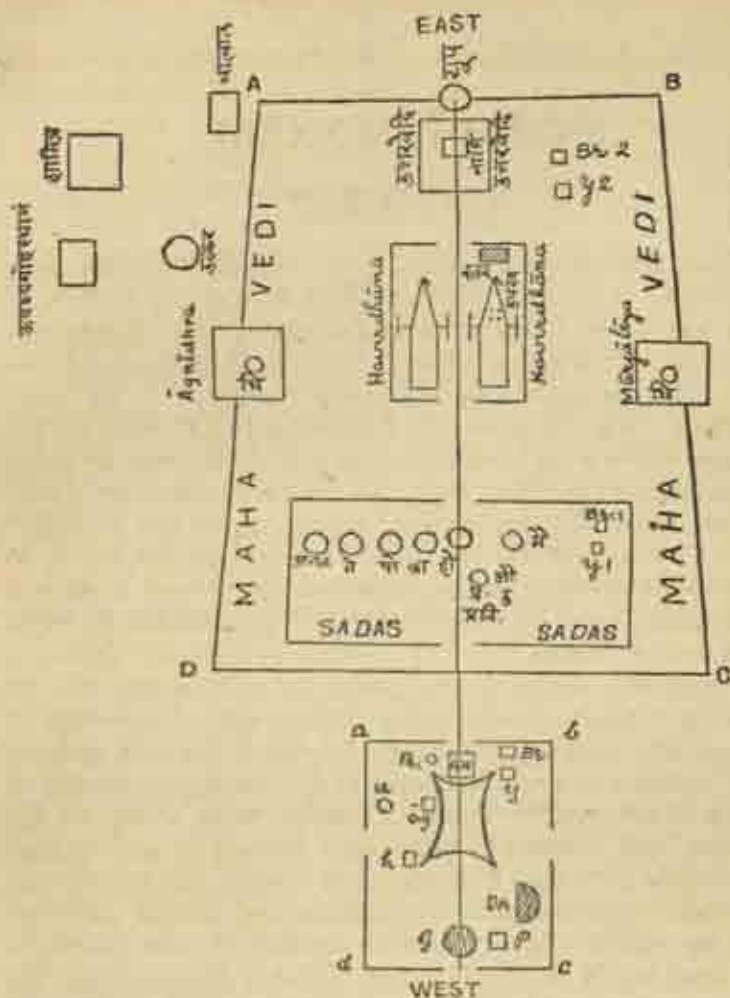
2527. The priests, the sacrificer and his wife go to a pond.

sacrifices are found in the texts prescribed for the attainment of such objects as prosperity, villages, eloquence &c. Tai. S. (II. 1. 1-10) refers to several such sacrifices. For example, Tai. S. II. 1. 1. 1 says 'one who is desirous of prosperity should offer a white paśu to Vāyu; one who is desirous of a village should sacrifice an animal to Vāyu Niyutvat; one who having command over speech or words is not able to speak eloquently should offer an ewe to Sarasvatī' (II. 1. 2. 6). The Tai. Br. (II. 8. 1-9) contains the anuvākyās and yājyās of the vapā, puroḍāśa and havis offerings of many animal sacrifices. Āp. (XIX. 16-17) deals with kāmya animal sacrifices. Āśv. III. 7 gives the anuvākyās and yājyās of a group sacrifice (Aikādaśina) of eleven animals²⁵²⁸ to Agni, Sarasvatī, Soma, Pūṣan, Brhaspati, Viśve Deva, Indra, Maruts, Indra-Agni, Savitṛ, and Varuṇa; while Āśv. III. 8. 1 sets out the anuvākyās and yājyās of eighteen animal sacrifices in addition.

These follow the procedure of the nirūdhapaśubandha sacrifice and are all passed over here.

2528. The Aikādaśina animal sacrifice is a special form of the animal sacrifice, for which Āp. XIV. 5-7 may be consulted. It follows the procedure of savaniya paśu (Jai. VIII. 1. 14). In this there may be thirteen yūpas for eleven paśus or only one yūpa for all paśus. Eleven yūpas are the ordinary ones, the 12th is called upadaya, the whole of which is chiselled, but is not implanted in a pit like the others; it lies near the yūpa to the south; the 13th is called pātnivata and it is not higher than the navel when imbedded in the ground. The yūpas are so arranged as to rise on the south side i. e. the southern-most is the tallest of all. The paśu tied to the pātnivata is meant for Tvāṣṭṛ, but it is let off and śjya is offered. Jai. (II. 3. 19) concludes that when the Vedic text says 'after carrying fire round the pātnivata victim, it is let off', only a special matter is laid down concerning the pātnivata victim. He further says (in IX. 4. 56-60) that the śjya offered is not a substitute for the victim, but is a separate rite in which the deity is the same. Vide Kṛt. VIII. 8. 27 ff. If there be more yūpas than one, then the samakṛtas from aṅjana to parivyāpa (surrounding with a girdle) are all to be done on one, then on another and so on. Vide Jai. V. 2. 7-9.





- A B C D=Mahāvedi in soma-yāga
 a b c d= Ordinary vihāra
 A H= Āhavanīya fire
 D A= Dakṣiṇāgni
 G= Gārhapatya fire
 Br= Brahman priest seat
 Y= Seat of sacrificer
 P= Seat of wife
 ag= āgnihotra's seat
 h= Seat of hotr
 u= Utikara
 Pr= Praṇita water
 Br 1= Seat of Brahman when sto-
 tras are chanted in sadas
 Y 1= Seat of yajamāna when
 stotras are chanted

- Br 2= Seat of brahman at time of
 Paśu offering
 Y 2= Seat of yajamāna at time
 of Paśu offering
 ओ= औदुम्बरी post
 उ= place of उद्गता when chant-
 ing
 व= place of वस्तोता when chant-
 ing
 यति= place of यतिहता when chant-
 ing
 मे= Seat of मैत्रावरुण in सदस
 धि= धिष्ण
 अग्नि= अग्निहोत्र
 हो= होतृधिस्य
 ::= four उपरत holes

CHAPTER XXXIII

AGNIṢṬOMA²⁵²⁹

Sacrifices are often divided for convenience into *iṣṭi*, *paśu* and *soma*. According to Gaut. VIII. 21 and Lāt. Śr. V. 4. 24 there are seven forms of soma sacrifices, viz. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptoryāma. The Agniṣṭoma is the model (*prakṛti*) of all soma sacrifices. The Agniṣṭoma is a one day (*aikāhika* or *ekāha*) sacrifice and it is an integral part of the Jyotiṣṭoma so much so that the two are often identified. Soma sacrifices are classified into those that are finished in one day (and so called *ekāha*), those that are celebrated for more than one day up to twelve (and so called *ahina*), those that extend over more than twelve days (and are called *Sattra*). The *dvādaśāha* is both a *sattra* and an *ahina*.²⁵³⁰ The Jyotiṣṭoma occupies generally five days and the chief rites performed on these days are: (1) choosing of priests, madhuparka, *dikṣapīyestī*, consecration of the sacrificer (*dikṣā*); (2nd day) *Prāyanīyā iṣṭi* (i. e. opening *iṣṭi*), purchase of soma, *ātithyeṣṭi* (*iṣṭi* offering hospitality to soma), *Pravargya*,²⁵³¹ *Upasad* (homage twice a day in the morning and evening); (3rd day) *Pravargya* and *Upasad* twice again; (4th day) *Pravargya* and *Upasad*, *Agniprapayana*, *Agnisomaprapayana*, *havirdhāna-prapayana*, animal sacrifice; (5th day called *sutya* or *savaniya*) pressing of soma, offering it and drinking it in the morning, mid-day and evening, the *udayanīyā* (concluding *iṣṭi*), *avabhṛtha* (final purificatory bath). In the following pages only a skeleton outline of

2529. Vide Tai. S. I. 2-4, III. 1-3, VI. 1-5, VII. 1, Tai. Br. I. 1. 1, I. 4. 1, and 5-5, I. 5. 4, II. 2. 8, Śat. Br. III-IV, Ait. Br. 1-15, Āp. X-XIII and XIV. 8-12, Kat. VII-XI, Baud. VI-X, Āśv. IV-VI, Satyapādha VII-IX, Lāt. 1-11.

2530. Vide Jai. X. 6. 60-61 for *sattra* and *ahina*. 'एकेन द्वादश बोधा-वेकाहस्य । द्वादशिनिरहीनत्वं द्वादशाहस्य । स तु कथमभ्युपगतमा । तद्वधिकमेव चासद्वत्संभारं सप्ततकालयोगनिमित्तं सप्तस्य । इति विशेषबोधादिदृष्ट्यादित्यमिति ।' तन्त्र-वातिक p. 471 on जै. II. 2. 2.

2531. एका वीक्षा सिद्ध उपसद्ः पञ्चमी मयुतः । त्रिषो वा वीक्षास्त्रिष उपसद्ः सप्तमी मयुतः । चतस्रो वा वीक्षास्त्रिष उपसद्विंशती मयुतः । आप. X. 15. 1; also आप. IV. 2. 17 एका त्रिषो वा वीक्षास्त्रिष उपसद्ः सप्तमहर्क्षस्य । Vide Jai. VI. 5. 28-29 where Śabara and Kumārila seem to disagree.

Agniṣṭoma is presented, derived from the principal Śrauta sūtras. Jai. in VI. 2. 31 declares that the performance of Jyotiṣṭoma is obligatory on all members of the three higher varṇas, just as upanayana is, since the word brāhmaṇa in Tai. S. VI. 3. 10. 5 (a brāhmaṇa when born comes charged with three debts) is only illustrative. Agniṣṭoma is so called because in it Agni is praised or because the last chant (stotra) is addressed to Agni.²⁵³² It is to be performed in *vasanta* (spring) every year and on the New Moon or Full Moon day (Āp. X. 2. 2, 5 and 8, Kāt. VII. 1. 4 and Sat. VII. 1 p. 552). The general view expressed in Jai. IV. 3. 37 was that one should perform a soma sacrifice after having performed darśapūrṇamāsa, cāturmāsya and paśu sacrifice, but some held that it could be performed even before darśa-pūrṇamāsa, but after agnyādhāna (Āsv. IV. 1. 1-2 and Sat. VII. 1. p. 556). Jai. (V. 4. 5-9) also states this as the view of soma. Jaimini, however, declares that all modifications of the Agniṣṭoma must be performed after one has begun to perform darśapūrṇamāsa (V. 4. 26). The intending sacrificer sends a person called *somapravāka* (inviter to officiate at a soma sacrifice) to invite brāhmaṇas who are thorough masters of the Veda, neither too young nor too old, with clear and loud voices and not deficient in any limb (Tāndya Br. I. 1. 1, Drāhyāyaṇa Śr. I. 1. 10, Āp. X. 1. 1). He invites the principal four or all the 16 (or 17, including 'sadasya') priests (ṛtvij), who make inquiries whether some other person has refused the office and whether the fee will be excellent. Those portions of the choosing mantras are uttered inaudibly wherein the priests are invoked as if they were divinities and the portion *asau mānuṣaḥ* or *tvam mānuṣaḥ* is uttered loudly.²⁵³³ When the priests come *madhuparka* is offered to them. The sacrificer goes to the king (of the country) to ask for a sacrificial ground (*devayajana*), even if he has one already, with the formula 'god Varuna, give me devayajana'.²⁵³⁴ This is a mere

2532. स वा एषोऽग्निष्टोमस्तं पदस्तुपेक्षन्नाह्वयिस्तोमस्तमग्निष्टोमे सन्तमग्निष्टोम इत्यवच्छते परोक्षमिवा इव हि देवाः । ऐ. ब्रा. 14. 5; अग्निष्टोमः पथमपज्ञाः । आप. X. 2. 3; पज्ञापज्ञिपत्य स्तोत्रे अग्निस्तुत्या परव संस्था सोऽग्निष्टोमः पथममाहर्षयः । com. The Yajñśyañjīya is Rg. IV. 48. 1-2 (पज्ञापज्ञा वो अहवे &c.) = सागपेद् (उत्तराधिक्ये) I. 6. 1-2.

2533. 'अग्निं होतादिषो मेऽध्वर्युध्वन्मना मे ऋद्धा पर्जन्यो म उद्याता... इत्युपांशु देवतादेशनम् । असौ मातुव इत्युच्यते । आप. X. 1. 14; 'अग्निं देवो होता ख मातुवः । &c. ता. श्री. V. 1.

2534. देवा इत्यन्तेऽस्मिन्निति देवयजनं सकलप्रयोगाङ्गभूतो हविर्गदेशः । com. on कात्या. VII. 1. 10.

form, but even the king has to make a similar request (in his case) to the hotṛ and other priests. The requirements of a proper devayajana have already been given above (p. 988n). In the western portion of the devayajana from which all roots are uprooted, a pavilion²⁵³⁵ (*vimāṇa*, a four-cornered mandapa) is erected, the central ridge and the covering bamboos of which run from west to east, which has doors (two cubits wide) in all directions and which slightly inclines towards the east, or a rectangular house (*śālā*) may be built, twenty *aratnis* long and ten *aratnis* wide (Kāt. VII. 1. 19-25, Āp. X. 5. 1-5, Baud. VI. 1). A shed for cooking the *vratā* food is erected to the south of the pavilion and another to the west for the *patni* (wife of the sacrificer). The sacrificer while in his house implants his *gārhapatya* and *āhavanīya* fires on the *arāṇis* with a mantra 'ayam te yonih' (Vaj. S. III. 14., Tai. S. I. 5. 2), comes to the devayajana, enters (along with the priests and his wife) the mandapa by the eastern door with the *arāṇis* in his hand, and touches the central post of the pavilion. The things that are required (*sambhārāḥ*)²⁵³⁶ are also brought to the pavilion. In the pavilion a *vedi* is prepared and fires are established after being produced by attrition. Offerings of *ājya* with the *sambhārayajus* formulas (Tai. Ā. III. 8), with the *sapta-hotṛ* formulas (Tai. Ā. III. 5) are made and also a *yūpāhuti* is offered. Outside the pavilion to its north the sacrificer gets the hair on the head, arm-pits and on the face cut by a barber in a tent covered with mats, pares the nails of his hands first (of the right hand first from the small finger) and then of the feet. Jai. (III. 8. 3-11) establishes that it is the sacrificer (and not the *adhvaryu*) who pares his nails, cuts his hair, brushes his teeth, subsists on milk. Sat. VII. 1. p. 587 states that the nails of the left hand are pared first and then of the right hand. He brushes his teeth with an *udumbara* twig, then he bathes in a reservoir of water or in a *kupḍa* after putting a golden piece in it with mantras, performs *ācamana* and drinks water as a consecration.

2535. The pavilion is called *prāḡvāṇā* or *prācīnavāṇā* and according to some it is 16 *prakramas* long (from west to east) and 12 *prakramas* wide (from south to north). It may have four or five (one in the north-east) doors and apertures in the four quarters. Vide Āp. X. 5. 5.

2536. Baud. VI. 1 enumerates thirteen requisites (*sambhāras*) that the *yajamāna* brings with him and thirteen more which are placed round about the wife.

All these from paring nails (called *apsu-dikṣā*)²⁵³⁷ except the cutting of hair are also undergone by the wife at the instance of the *pratiprasthātṛ* priest (but without mantras). The *adhvaryu* hands over a fine silken fresh garment to the sacrificer which the latter wears. In the afternoon in the *prāgvamśa* he partakes of food (rice)²⁵³⁸ mixed with ghee and sprinkled over with curds and honey or whatever is liked by him. The wife also does the same. He takes up butter (*navanṭa*) with two bunches of *darbha* grass and aneams himself thrice with them beginning from the face. He applies collyrium with a *darbha* blade twice to the right eye and once to the left or thrice to both. The *adhvaryu* performs the purification (*pavana*) of the sacrificer outside the *prāgvamśa* to its north by three bunches of seven *darbhas* each rubbed twice over his body above the navel and once below the navel with mantras and the sacrificer also mutters mantras. The wife also does all this (smearing the body with butter, applying *añjana* and purification) without mantras at the instance of the *pratiprasthātṛ*. The sacrificer enters the pavilion by the eastern door and the wife by the western and occupy their respective seats. Then follows *dikṣantīyā iṣṭi*²⁵³⁹ which is so called because it effects a *samskāra* in the man intending to sacrifice and because after it is performed he is entitled to be called '*dikṣita*'. The conclusion in *Jai. V. 3. 29-31* is that a man becomes a *dikṣita* at the end of the *dikṣantīyā iṣṭi* and has thenceforward to observe the rules laid down for a *dikṣita* and that one does not become a *dikṣita* by being given the staff or the girdle &c. At first six *āhutis* called *dikṣāāhutis* are offered, four with *ājya* taken from the *dhruvā* into the *sruva*, 5th with the *sruv* and the sixth is called *pūrpāhuti* and is offered with *sruv* (in which twelve ladlings with *sruva* have been made). These six *āhutis* are called '*audgrahana*' (*Āp. X. 8. 7* and com. on *Sat. VII. 1. p. 591*) or '*audgrabhāṇa*' (*Kāt. VII. 3. 16*). In the *dikṣantīyā iṣṭi* a cake

2537. For the word '*apsudikṣā*', vide *Kāt. VII. 2. 7*. According to Baud. the hair of the wife also is cut (*VI. 3*). The com. on *Sat. VII. 1. p. 587* makes the interesting remark that according to the *sūtrakāra* the *adhvaryu* himself pares the sacrificer's nails, but that as in his time the priests had no instruction in such matters and as people had come to look with disfavour on such a practice, the barber pares the nails.

2538. According to some the meal takes place before the cutting of hair (vide *Āp. X. 6. 10*).

2539. *दीक्षान्तपोजना इति दीक्षणीया* : com. on *आन्व. IV. 2. 1*; शबर on *Jai. V. 3. 31* says '*दीक्षणीयेति तादृशपरिकरी सनारम्भा भवति*'.

prepared on eleven potsherds is offered to Agni-Visṇu (or boiled rice with clarified butter). Some offered another offering of boiled rice to Aditi. Several matters that occur in the model *istī* (such as observing a *vrata*, the girding up of the wife, cutting off a portion for *yajamāna*, *phalīkaraṇahoma*, cooking *anvāhārya* rice as fee for the priests, *saṁistayajus*) are omitted in this *istī* (Baud. VI. 3 mentions ten matters that are omitted, Āp. X. 4. 12, Sat. VII. 1. p. 575). According to Jai VIII. 1. 3-10 the several actions done in the model *istī* are not to be extended to *somayāga* unless the vedic texts expressly say so, and Jai. X. 1. 4 establishes that there is no *ārambhaniyā istī* in *dikṣaniyā* and other *istīs* of *somayāga*. The *dikṣaniyā* ends with the *patnīsamīpājas* and the eating of the 2nd *idā* (Sat. VII. 1. p. 578). Certain rules are laid down about the pitch of the voice in the several rites. According to Āp. X. 4. 9 everything is said inaudibly till the *agnīṣṭomiya* rite. According to Kāt. (VII. 2. 31-32) the voice reaches the highest pitch in the *dikṣaniyā istī*, the mantras in the *prāyanīyā* and *ātithyā istīs* are in a lower tone than in the *dikṣaniyā* and the *upasad* mantras are repeated inaudibly. The *dikṣā* (consecration) of the sacrificer and his wife proceeds as follows.²⁵⁴⁰ To the south of the *āhavanīya* two black antelope hides (or one if two are not available) with the neck portion to the east are spread on the altar with the hairy part outside. He (the priest) sits to the west of the antelope skin bending his right knee; the sacrificer touches the white and black spots (or the line that joins them, Kāt. VII. 3. 23), then creeps upon the hide with his right knee bent and sits down on the western side of the hide. The sacrificer ties round his waist above the garment worn by him a girdle of three strands made of hemp and *muñja* grass, covers his right shoulder with a fresh garment and folds round his head a piece of cloth, he is given the horn of a black antelope about a span in length with three or five folds (from left to right), which he ties to the hem of his garment (or in the corner of his upper garment). He touches his forehead above the right brow with the horn, draws a line with it from west to east outside the *vedi*, and if he wants at any time to scratch

2540. All these several actions in the *dikṣā* are done to the accompaniment of mantras as in Vāj. IV. 2 ff. and Tai. S., but they are not referred to for reasons of space. Elsewhere also mantras have been often omitted.

his body he does so with that horn. Jai. (XI. 4. 48-49) declares that the mantra is to be repeated only once even if the yajamāna feels the desire to scratch several parts of his body at the same time. The adhvaryu gives a staff of udumbara (or of some other sacrificial tree) which is as high as the sacrificer's mouth (or chin), which he raises up and keeps on his right shoulder. While the adhvaryu is doing these things for the yajamāna, the pratiprasthātṛ does the same things for the wife (without mantras) except that she has the yoktra girt round her upper garment, that her head is covered by a jāla (a net or fillet) of wool and she has a piece of some sacrificial tree one span long for scratching her body. The sacrificer and adhvaryu repeat long passages wherein the word dikṣā occurs frequently (Āp. X. 10. 6 and X. 11. 1), and the adhvaryu makes him repeat the sambhāra-yajus mantras (Tai. Ā. III. 8). The sacrificer then contracts the fingers of both hands one after another with mantras (first the small fingers of both hands, then the ring-fingers of both hands and so on) and ultimately he clinches his fists. He observes silence. Some priest (like the pratiprasthātṛ) other than the adhvaryu inaudibly declares (to the gods) thrice and loudly proclaims to the world thrice 'this brāhmaṇa has undergone the consecration, son of so and so, grandson of so and so, great-grandson of so and so, the son of such and such a woman, grandson of such and such a woman and great-grandson of such and such a woman'. Even when the sacrificer was a ksatriya or vaiśya, the announcement was still to be 'this brāhmaṇa²⁴¹ &c.,' since after dikṣā a person was supposed to be reborn and to be a child of holy prayer and to have become pure enough for receiving spiritual influences. The Śat. Br. III. 3. 3. 12 states 'he who is consecrated becomes an embryo'. Dikṣā takes place in the afternoon (Āp. X. 12. 1) and the sacrificer observes silence till the appearance of stars in the evening. The adhvaryu directs the milking of two cows to supply milk for

241. अपैनं त्रिदशवेदवति त्रिदशवेद्विशिष्टायं ब्राह्मणोऽसाधुष्य पुत्रोऽसुष्य पौत्रोऽसुष्य नततसुष्यः पुत्रोऽसुष्यः पौत्रोऽसुष्यः नतेति । ब्राह्मणो वा एष जायते यो दीयते । तस्माद्वाजन्मवेदयावपि ब्राह्मण इत्यवेदयति । आप. X. 11. 5-6; compare कार्त्त. VII. 4. 11-12, Band. VI. 5, Sat. VII. 1. p. 597. The reference by name will be like the following 'अद्विशिष्टायं ब्राह्मणो गोपीनाचमर्मा वासिष्ठो मनेशमर्मणः पुत्रः केलाचमर्मणः पौत्रः कुण्डमर्मणो नता यमुनादायाः पुत्रो लक्ष्मीदायाः पौत्रो दक्षिण्योदाया नतेति ।' com. on Sat. or one may say 'यमुनादेयाः पुत्रः' &c.

the sacrificer and his wife who are to subsist on the milk of the two cows during the period of the sacrifice. This *vrata* (observance) of subsisting on milk is declared by Jai. (IV. 3. 8-9) to be *kratvartha* (an obligatory rule) and not *purusārtha* (recommendatory). Vide also Jai. VI. 8. 28. Some allowed rice or barley to be cooked in that milk. The two cows were milked in two separate vessels, one of which (meant for the sacrificer) was heated on the *gārhapatya* and the other (for the wife) was heated on the *dakṣiṇa* fire. A *ksatriya* or *vaiśya* sacrificer could take gruel or *āmīkṣā* respectively or all persons could subsist on milk or on rice cooked in milk or on fruits (if enough milk was not available) or if he had a desire for curds, he could use curds or use fried barley grains or he could take ghee. He was to take his food at midday or midnight long after ordinary men have taken their meals and he took his food from a pot which was not earthenware and the wife from a copper pot. Persons who were not *dīkṣitas* were not to see him when taking his milk or other *vrata* diet. The wife was also to take her milk or other diet in her own place. Vide Āp. X. 16 and Kāt. VII. 4. 19-34 for details. The *dīkṣita* and his wife (to some extent) have to observe certain rules (till the final bath) and people also had to observe some rules with reference to him. He has to keep awake on the night of the *dīkṣā* (Jai. XII. 1. 17), on the night when soma is purchased and on the night before the pressing day. He is not²⁵⁴² to speak with women or *śūdras* nor should a *śūdra* follow him. If he is obliged to speak to a *śūdra* he should do so by employing a messenger belonging to the three higher *varṇas*. He may speak to or bless another, but he was not to bow to another, even if the latter was his *ācārya* or father-in-law or a king. No one was to touch him or to address the *dīkṣita* by his name (but use only such terms of address as 'bhoḥ', 'dīkṣita' &c.). The sacrificer was not to keep aside the antelope horn till the fees were distributed. He could laugh covering his face with his hand and should not show his teeth. He was not ordinarily to answer calls of nature by day, but if he has to do so, he must do so in a shaded spot. He has to observe complete celibacy. While he is consecrated for the sacrifice, he does not go out by the

2542. Āp. X. 12-15, Baud. VI. 6 give long lists of the observances for a *dīkṣita* out of which a few are set out above.

western door, nor does he perform the daily agnihotra, nor vaiśvadeva nor offering of bali nor perform the darsapūrnāmāsa īṣṭi (Jai. XII. 1. 19-23), but he may employ another to do all these. He must speak the truth and address people in a pure and conciliatory style adding the word 'canasita' when addressing a brāhmaṇa and the word 'vicakṣana' when addressing a ksatriya or vaiśya (vide Alt. Br. I. 6). He must always be in the pavilion at sunrise and sunset; he sleeps on the ground to the south of the āhavanīya with his head to the east and sleeps on his right side and does not turn his back to the fire. He always sits on antelope hide and never leaves it and his staff (except when answering calls of nature). No one is to eat the food given by a dīkṣita till the agnisomiya victim or its omentum is offered. It is recommended by all the sūtras that dīkṣā (consecration) should not be finished in one day, but it should extend over 12 days or a month or a year or till from being fat he becomes lean (vide Āp. X. 14. 8, X. 15. 4, Āśv. IV. 2. 13-15). Every day (while the dīkṣā lasts) the sacrificer observes silence from the afternoon till the appearance of stars and in the morning from before sunrise till the sun goes up. The dīkṣita is allowed to go himself or to send agents called (sanhāra) ²⁵⁴³ to collect money and materials necessary for the sacrifice. He has to observe many rules on his journey (vide Āp. X. 19. 6-16).

After the day (or days of dīkṣā), the next day the first rite is the prāyanīya ²⁵⁴⁴ (opening) īṣṭi. In this īṣṭi caru (rice) cooked in milk is offered to Aditi (Jai. IX. 4. 32-40) and four offerings of ājya to four more deities viz. Pathyā Svastī, Agni, Soma and Savitr in the four directions (viz. east, south, west and north) respectively. Caru is offered to Aditi in the centre. Agni Sviṣṭakṛt is the sixth deity. According to Āśv. IV. 3. 3 no ājyabhāgas are offered in this īṣṭi, but according to Kāt. VII. 5. 15 they are offered. The priests that officiate in this īṣṭi should as far as possible officiate in the Udayanīyā (concluding) īṣṭi. The rites of this īṣṭi end with the first Samyu, ²⁵⁴⁵ but there is no patni-samyāja and no samistayajus.

2543. तस्मादीति लो द्वादशसहं भुक्तिं वन्दीत । यज्ञमेव तर्ह्यनरक्षीति विज्ञापये । पूषा सम्पदेति समोहारान् संशान्ति । आप. X. 18. 4-5, vide कात्या. VII. 5. 3-4.

2544. प्रतिपद्यन्तेऽनया यज्ञं वीक्षिता इति याजनीया । com. on Āp. X. 21. 1.

2545. Vide Jaimini X. 7. 38-42 for the propositions that the prāyanīyā ends with the first samyu and the Atithyā with the first idā.

The puronuvākya verses in this ṛiti become the yājñya verses in the udayanīyā ṛiti and *vice versa* (vide Āśv. IV. 3. 2 for them). He keeps aside in a well-known place in the *prāgvaṁśa* the cooking pot (from which the leavings of rice sticking to the bottom are not removed according to some), the meṣana and the *barhis* (except the prastara) for use in the udayanīyā. Jai. (XI. 2. 66-68) refers to this use of nīskāsa in the udayanīyā ṛiti.

Then comes the purchase of soma (referred to in the Brāhmaṇas and Sūtras as 'rājan'). Soma is purchased from a brāhmaṇa of the Kutsa gotra or from a śūdra (Āp. X. 20. 12 allows it to be purchased from any brāhmaṇa).²⁵⁴⁴ Jai. III. 7. 31 states that the vendor of soma is someone other than the priests. The seller of soma is asked to free it from the weeds that may be mixed up with it; the adhvaryu turns his back towards soma when this (weeding) is being done and neither the adhvaryu nor his assistants nor the sacrificer nor the latter's sons should do the weeding out nor does anyone of these see it being done (Sat. VII. 1, p. 609). The soma plant is placed on the southern part of the red hide of a bull by the pratiprasthātr spread on the place where uparavas (four sounding holes) will be made later on and the seller of soma sits on the northern part of the hide. A water jar is placed in front of soma. The doors of the sacrificial hall are shut, the adhvaryu pours into the juhū four times ājya from the dhruvā ladle used in the prāyaṇīyā (or five times for those who are *pañcā-vattins*), ties a piece of gold by a blade out of the darbhas spread on the altar, puts down into the juhū the blade with the gold and makes an offering into the āhavanīya of that ājya (this offering is called *hiraṇyavati śhuti*); he takes out the piece of gold, casts the blade (with which it was tied) on the vedi and ties the gold piece with a thread. The doors of the hall are opened and the adhvaryu and yajamāna come out. To the south of the eastern door of the sacrificial hall stands a heifer (called *somakrayanī*), that is one, two or three

2544. राजानं कीरयन्ति । आश्व. IV. 4. 1; कौत्साद्वाजानं कीरीपाद्वन्मसाह्वा वाह्यना-
दित्युक्तत्वादात्तपवाह्यणादिति । आप. X. 20. 12; सोमविक्रयिणं प्रपादयति कौत्सेण शुद्धं वा ।
सत्त्वावाह VII. 1. p. 606, where the com. remarks 'स च वाह्यगः कौत्सः कुत्स-
गोत्रः कुत्सितवर्मा वा । ... शुद्धः सच शुद्धो गोपी नापितो वा । ... शास्त्रान्तरे शमितुलोम-
विक्रयिणी कुलातावित्वाह्यन्तकुलालोपि पश्ये । निपाद्वत्कारवत्पादवृद्धंमध्यपवनेतेषाम् ।
अपं च शुद्धो विमानाये इत्यर्थः ।'

years²⁵⁴⁷ old, is tawny, has yellowish brown eyes or is red (but has no red eyes), has not given birth to a calf, has no deficiency and is not tied (vide Āp. VI. 20. 2-5 and Sat. VII. 2, p. 623 for further details). The cow is not held by her ear or her foot is not tied by a rope (she may be held by the neck, if necessary). She is invoked by the adhvaryu (who is sitting) with a mantra 'cidasi' (Vaj.S. IV. 19, Tai.S. I.3.4.1). The cow is led towards the north, the adhvaryu and yajamāna follow her. After she goes six steps, at her 7th step, the brahmā and yajamāna sit down to the cow's right, behind her sits the adhvaryu and the next priest to her north. They keep the golden piece on the spot where the 7th step is put by her (which is first covered with his folded hands by the adhvaryu) and make an offering of it to Aditi (adityai idam na mama). Taking the sphyra the adhvaryu draws lines round the 7th foot-print (once with a mantra, twice silently) from right to left (Āp. X. 23. 3 adds that lines are drawn also with the antelope horn of the sacrificer); the dust on the lines is gathered with the hand and put into a pot (sthāli) and handed over to the yajamāna who passes it on to his wife who invokes the cow with a mantra. He washes his hand (that has the piece of gold in it) on the 7th foot-print (of the cow), pours some water on the dust collected in a pot, divides the dust into three parts, one of which is placed on the cold ashes of the gārhapatya, the 2nd on the cold ashes of the āhavanīya and the third is given to the wife who places it in the house. The adhvaryu ties the piece of gold to his small finger (on which it must be at the time of āpyāyana and pressing of soma and at the time of taking the aṁsu and adābhya cups). The adhvaryu directs the sacrificer's servant to bring a piece of cloth for tying soma, another for covering it all round and a turban; the first is carried by the adhvaryu or yajamāna and the rest by the pratiprasthātr. They go with their faces to the east towards the soma which is in a four-wheeled cart

2547. अद्वयैकहावण्या विष्ठावया यवा सोमं क्रियाति : quoted by Sabara on Jaimini III. 1. 12, who engages in a lengthy discussion about the purport of this passage. Vide तै. सं. VI 1. 6. 7 'एकहावण्या, क्रियाति : ... अद्वयया विष्ठावया क्रियात्वेवै सोमस्य यवं स्वयैवेन देवतया क्रियाति.' where other requirements are set out. The idea was that the cow (the price of Soma) was to resemble the soma beverage in colour as much as possible. Vide also Jai. IV. 1. 25. The cow was called somakrayaṇī as soma was purchased with it; सोमः क्रियते यया यवा सा सोमक्रयणी says com. on Sat. VII. 2 p. 623.

covered all round and above with mats &c. Detailed rules follow how soma stalks (*aṁśu*) are selected and taken with the hand, tied in the cloth and covered with the turban (Āp. X. 24. 7-14, Kāt. VII. 7. 12-21). The yajamāna pays homage to soma and waits upon Aditi (Āp. X. 25. 1). The adhvaryu hands over the soma (so tied and turbaned) to the vendor of soma²⁵⁴⁸ and there ensues a dialogue (which is a mock drama) between the vendor and the adhvaryu wherein they higggle for the price of the soma (five times, beginning with a *kālā* or $\frac{1}{2}$ th or the thigh of the cow and ending with the whole cow). Gold piece is also offered to the vendor of soma, who says 'soma is sold to you but offer me some other animals' and the adhvaryu replies 'yours are the gold piece, clothes, goats, another cow, a cow and bull and three other cows.' Adhvaryu comes with the soma in his right hand and pushes aside the garment from the sacrificer's right thigh and places the soma tied in a piece of cloth on the thigh of the sacrificer, who mutters the text 'śvāna bhrājāp-ghāre²⁵⁴⁹ &c.' (Vāj. VI. 27, Tait. S. I. 2. 7. 1). Ultimately the gold piece and somakrayaṇī cow are brought back, another is offered in exchange and the former is sent to the cowpen belonging to the sacrificer. Āp. (X. 27. 8) and Sat. (VII. 2. p. 644) say that according to soma the vendor is always struck with sticks and clods of earth (i. e. there is a show of seizing the soma from him and driving him away with sticks, vide Kāt. VII. 8. 27 also). The sacrificer's staff is handed over to the maltrā-varuṇa priest (vide Jai. IV. 2. 16-18) and the sacrificer holds in both his hands the bundle of soma placed on his thigh, gets up, places his hand on his head and thereon the bundle of soma, approaches a cart (*śakaṭa*) kept to the south (of the place

2548. The Śat. Br. III. 3. 3 (S. B. E. vol. 26. pp. 69-70) contains the higgling at length. Vide also Āp. X. 25. 1-16, Kāt. VII. 8. 1-21. Sat. (VII. 2. pp. 636-643) sets out what things are offered in exchange of soma and the dialogue between the adhvaryu and the vendor of soma. There were several options as to the things offered in exchange for soma. They were ten viz. seven cows, a gold piece, clothes, a she-goat; some said they were 13 (ten cows plus the other three) or only four (one cow and the other three).

2549. Svāna, Bhrāja and others are supposed to be Gandharvas, guardians of the cow and other things offered as the price of soma. Vide Śat. Br. III. 3. 3. 11 (S. B. E. vol. 26 p. 72). Jaimini (XII. 4. 5-7) states that ten things are offered as the price of soma and that soma is not purchased by offering these separately, but by offering them in one lot (*samucceṣa*). Baud. VI. 14 enumerates them in one place.

where soma was bought) that is washed, is covered with a mat or the like and has all its parts complete. The adhvaryu spreads on the box of the cart a black antelope-skin with the neck portion to the east and hairy side upwards, places the soma thereon, covers it with another piece of cloth, ties a skin to a staff as a flag. Two oxen are yoked to the cart, the Subrahmanya priest (an assistant to the udgātr) standing on the ground between the two shafts of the cart drives the oxen holding two palāśa branches in his hand (as whips). The adhvaryu touches the cart and directs the hotṛ to repeat a verse for soma that is bought (or being taken round) and directs the subrahmanya priest to pronounce the Subrahmanya invocation. The hotṛ stands three steps behind the cart between the two wheel-tracks, and while keeping his heels firm and unmoved throws up to the south with a verse (tvam vipraḥ, Āśv. IV. 4. 2) clods (or dust) thrice with the forepart of his foot, then utters standing 'him bhūrbhuvah svarom' and a verse 'bhadrād abhi śreyah prehi' (Āśv. IV. 4. 2). While following the moving cart between wheel-tracks he recites Rg. I. 91. 9-11, X. 71. 10, IV. 53. 7 (half) and stops. When the cart stops the hotṛ approaches the soma from the south side of the cart, and stands facing it. He touches the soma or the cloth covering it with two verses (called paridhāniyā viz. Rg. I. 91. 19 and VIII. 42. 3). Then the sacrificer touches the soma and comes to the sacrificial hall (śālā) along with all the priests. The subrahmanya priest recites the famous subrahmanya litaney²⁵⁵⁰ (which is an

2550. The formula is : 'सुब्रह्मण्योऽम् । सुब्रह्मण्योऽम् । सुब्रह्मण्योऽम् । इन्द्रागच्छ हरिश्च आमन्त्र्य मेधातिथेर्महं सुव्यवस्थये मेने गौरावस्कन्दिहहृषाये नार कोशिक ब्राह्मण गोतम-
ब्रह्मण एतावद्वहे सुपां वावद्वहे स्वात् । देवा ब्रह्मण आमन्त्र्यतामन्त्र्यतामन्त्र्यत ।' (Harapadma I. 3. 1 ff. and Bṛahmaṇya I. 3. 3-5. Vide Sat. Br. III. 4. 17-20 for the formula and explanation, Ait. Br. 26. 3 (explains why this nigaḍa is called subrahmanya in the feminine gender), Tai. Br. 1. 12. 3-4. This litany is required on the 2nd and following days of the Agniṣṭoma and almost on all days of other Soma sacrifices. On the 2nd day, after the word गोतमब्रह्मण, the subrahmanya says 'स्वदे सुपायम्', on the 3rd day द्वयदे सुपायम्, on the 4th day त्रयः सुपायम् and on the last day (soma-pressing day) अथ सुपायम्. Vide Jai. XI. 4. 27-29 about the indication of the day of soma in the Subrahmanya in Dṛṣṭasāha. As to the last sentence 'deva brahmaṇa' there were divergent views. Some employed only आमन्त्र्य मयवन्, others employed the word 'आमन्त्र्य' before देवा ब्रह्मण. Śābara on Jaimini XI. 4. 27 shows that he accepted 'सुपायामन्त्र्य मयवन्' as the text of the call. Vide Dṛṣhyāyaṇa I. 3. 10-12 for the views. Pāṇini (I. 2. 37-38)

invitation to Indra). According to Lāt. I. 3. 1 this litany is recited after the performance of *ātithyā* *istī*, but according to Āp. and Kāt. it is recited before *Ātithyā*. At the time of each upasadd the subrahmaṇyā litany is recited (Sat. VII. 4. p. 676). According to Lāt. the subrahmaṇyā stands inside the spot where the altar would be prepared and recites the litany and the yajamāna touches him and the wife touches the yajamāna. The formula is 'O Subrahmaṇyā (Indra who protects excellent prayers), come, O Indra! O Lord of *hari* (bay) steeds! Ram of Medhātithi! Menā (wife or daughter?) of Vṛṣapaśva! Attacking buffalo! Lover of Ahalyā! O Kausika! O brāhmaṇa! Thou who callest thyself Gautama!'. Then he should state 'in so

(Continued from last page)

gives rules about the accents of the Subrahmaṇyā. According to Lāt. and Drāhyāyaṇa I. 3. 17 the subrahmaṇyā litanies after the upasadd are finished are recited near the *utkara* outside the altar. The priest takes breath at each of the first two words (सुब्रह्मण्योऽग्नि), then again after मेने and after वृषपशु. This invocation is repeated thrice (Āp. X. 28. 6, Lāt. I. 3. 10). On the Agniṣṭomiya day (day before pressing) before the reference to *autyā*, the words 'asaṇ yajate' (this, so and so, offers sacrifice) occur and the names (nūkṣatra, gotra and vyāvahārika names) of the sacrificer are mentioned with the names of his ancestors (son of so and so, grandson of so and so, great-grandson of so and so) and then the names of his living descendants according to seniority by birth, both males and females, in the words 'father of such and such a son &c.'. Manu IX. 126 refers to this last. In Rg. I. 51. 1 and I. 52. 1 Indra has the appellation 'meṣa' and there is a legend that Indra became a ram and drank the soma of Medhātithi Kṣava. In Rg. VIII. 2. 40 it is said that Indra in the form of a ram carried off Medhātithi Kṣava. In Rg. I. 51. 13 Indra is spoken of as born of the Menā of Vṛṣapaśva (menābhavo vṛṣapaśvasya) and Śāyana quotes the Tāṇḍya that Menā was the daughter of Vṛṣapaśva. Indra is addressed as Kausika in Rg. I. 10. 11. The legend of Indra's love for Ahalyā, the wife of Gautama, is well-known. Vide Rāmāyaṇa I. 48 and Viṣṇupurāṇa I. 9. 21. Jaimini (in IX. 1. 42-44) states that when the Subrahmaṇyā litany is uttered in Agniṣṭut and other rites and when for Indra the word Agni is substituted, there is no substitution of other adjectives in place of Harivat and others. Śabara, however, notes that yājñikas do substitute other words viz. they say 'अग्नि आगच्छ देवितान् सुब्रह्मण्यो धूमकेतो जातवेदो विश्वरूप इति'. Kumārilabhaṭṭa in his Tantravārtika (p. 208 on Jal. I 3. 7) explains, like a modern comparative mythologist, that Indra in this legend means the Sun and Ahalyā means the night एवं समस्तदेवताः परमेश्वरं निमित्तं देवताद्वयः सचित्तेषां हि शीघ्रमागन्तव्या रात्रेऽह्नयाश्च वाचसायाः क्षयात्मकजलदेहेत्याजिर्वापस्माद्देवेनेवादिनेत्येतिदृश्य एवाहृत्याजार उच्यते. Vide Haug's tr. of Alt. Br. pp. 383-84, S. B. E. vol. 26, p. 81-82.

many days, to the soma feast.' Then he adds 'Ye Gods and brāhmanas! come hither!' While the Subrahmanya is being recited the sacrificer mutters certain prayers (Āp. X. 28. 5). Near the eastern door of the prāgvarṇa the pratiprasthātṛ stands holding by the ear a goat (as a present to king Soma) that has white and dark spots of hair or red and dark ones, that is hornless, fat and bearded. The cart is stopped to the east of the prāgvarṇa with its shafts to the east or north, the yoke-pins are taken out, the oxen are released from the yoke (or only one ox, the northern one, is released). While this is being done preparations are made for ātithyeṣṭi to receive hospitably as a guest king Soma. The adhvaryu and three other priests make ready a stool or couch (āsandi) of udumbara wood, having feet as high as the navel, with a board one *aratni* square plaited with cords of muñja grass, on which a black antelope skin is spread. On this the soma is placed after being taken out of the cart. Soma thus seated on the couch is brought inside the śālā by the eastern door, is taken to the west of the āhavanīya and established to the south of the āhavanīya to the east of the seat of the brahmā priest. Then follows the work of ātithyeṣṭi. The wife quickly takes out the materials for a cake on nine pots/herds for Viṣṇu (who is the principal deity in this iṣṭi). In all iṣṭis (in Agniṣṭoma) after the dikṣapīyā up to udayanīyā (the concluding iṣṭi) there is no agnyanvādhāna, no taking up of vrata, no subsisting on fast food, no gifts and no choosing of brahmā. There are only five prayāja offerings and no anyyājas.²⁵⁵¹ Fire is produced by attrition, and the iṣṭi comes to an end after the first idā. For details see Āp. X. 30 and Kāt. VIII. 1. After the idā is eaten there is tānūnaptra, a solemn covenant made by the sacrificer and the priests pledging themselves in the name of Tanūnapāt (the mighty blowing wind, that is the witness of all living beings) not to injure each other. They make this²⁵⁵² covenant by touching simultaneously clarified butter taken in a vessel of kāmśya or in a camasa from the ājya in the dhruvā ladle used in the ātithyā and placed on the southern hip (south corner of west side) of the altar. That clarified butter used for this covenant is shaken by the adhvaryu and is kept by him in a vessel (which is not earthen-ware) in a well-known spot

2551. Vide Jaimini X. 7. 38-39 and 40 for the proposition that there are no anyyāja offerings in ātithyeṣṭi and that it ends with idā.

2552. अनायुधमसीति यजमानस्तद्व्या कश्चिजस्तादृशं समवयुजति । आप. XI. 1. 2. Vide also Sat. VII. 3. p. 660.

and is given mixed with the fast milk (*vrata-dugdha*) to the sacrificer in the afternoon (for eating). Then follows the *avāntara-dīkṣā* (intermediate consecration) of the sacrificer, in which he offers a fuel-stick in the *śhavanīya* fire (with 'agne *vratapās*' Vāj. S. V. 6), the wife also silently offers a fuel-stick in *gārhapatya*; he touches water heated in a vessel called *madanti*, clenches his fists more closely, tightens his girdle and drinks only hot milk. All priests also touch the *madanti* water and together with the sacrificer strengthen²⁵⁵² the soma stalks with their hands holding golden pieces with the mantra '*amśur-amśu*' (Vāj. S. V. 7, Tai. S. I. 2. 11. 1). Then they place their right hands one after another on the *prastara* which is on the southern end of the *vedi* with the palms turned upwards and cover the palms with their left palms turned downwards (this action being called *nihnava*, according to Āp. XI. 1. 12 and Kāt. VIII. 2. 9). *Nihnava*²⁵⁵³ is a kind of salutation to Heaven and Earth.

Then follows *Pravargya* and after that *Upasad* or the *Upasad* may precede *Pravargya* (Āp. XI. 2. 5, Sat. VII. 4. p. 662). Both are done twice, in the morning and then in the afternoon, for at least three days (2nd, 3rd and 4th) if soma is to be pressed on the 5th, but if soma is to be pressed on the 7th or any later day (from the beginning) then there will be more *Pravargyas* and *Upasads*.²⁵⁵⁴ The same *barhis*, *prastara* and *paridhis* employed in the *śtithyā* are used in the *upasads* and in the rite of *Agniṣomiya paśu*.

Pravargya is separately dealt with in most sūtras, as in Āp. XV. 5-12, Kāt. XXVI, Baud. IX. 6 ff. It was supposed to provide the sacrificer with a new celestial body²⁵⁵⁵. It was an

2553. This is called '*āpyāyana*' (strengthening or increasing), which according to com. on Āp. XI. 1. 11 and Sat. VII. 3. 661 means 'touching with a mantra' or according to others 'sprinkling with water'. Vāj. S. V. 7, and Tai. S. I. 2. 11. 1 read अङ्गुरं युते देव सोनात्पापयानि-न्द्रायै कथनविदे, in which the word '*āpyāyana*' occurs.

2554. निह्नवो नाम नमस्कारः यावात्पविर्निषामेव तन्नमस्तुर्वादिति स्वर्नात् । तेन पाप्मनिषानं नमस्काराकलिरूपेण कर्तव्यम् । com. on आप. XV. 5. 7.

2555. एवं सार्वभौतः यथायथैषमद्रूपां यत्नरति । ऋषयस्तत्वे यद्वह्यः । यदुपसत्त्वे द्वादशकुलः । द्वादशोपसत्त्वे चतुर्विंशतिकुलः । आप. XV. 12. 5.

2556. सोमेर्देवयोन्मा आहुतिर्यः सैमवति कञ्चपो यत्तुर्मयः साममयो वेदुर्मयो मङ्ग-मयोऽसुतमयः संभूय देवता यज्ञकक्षुमा अत्येति.... यथैषं विद्मः पेतैम यजते । ऐ. ब्रा. IV. 5.

independent rite by itself (*apūrva*) and was not the modification of any other rite (vide com. on *Kat.* XXVI. 2. 5). It appears from *Āp.* XIII. 4. 3-5 that the *Pravargya* rite was not necessarily performed in every *Agniṣṭoma*. The *gharma* is styled *Samrāt* in *Vāj.* S. 39. 5, is identified with the sun, is said to be the head of *Yajña* and the hot milk was divine life and light. Vide *Ait. Br.* IV. 1, *Śat. Br.* XIV. 1-4, *Tai. Ār.* IV. 1-42, V. 1-12; and Haug's translation of *Ait. Br.* pp. 41-43 (note), S. B. E. vol. 44, Intro. XLVI—L. An earthenware vessel, one span in height, is made, the middle of which is contracted (like a mortar), which has a rim or belt (*mekhalā*) about three fingers lower down from the top which is a large and deep bowl and has at the end a hole or spout for pouring in liquid. This is called *mahāvira* and it resembles three pots placed on one another. There are two other earthenware vessels (which are called *mahāvira*). There are also two milking bowls (*pinvana*) and two round plates called *rauhina* for baking two cakes. All the three are heated with the fire of horse dung kindled at the *gārhapatya* (or *dakṣiṇa* according to some) fire, baked in a square pit like ordinary pans and then taken out. The two *purodāśas* baked on the round *rauhinas* are offered into fire in the morning and evening to Day and Night respectively. The vessel called *mahāvira* is placed on a raised clay platform and fire is kindled round it, and when it is hot ghee is poured into it. The principal *mahāvira* is the first vessel and the other two are not to have the different processes performed on them (they are *apracarāṇi*, *Āp.* XV. 6. 11). These other two are kept covered with cloth on the big *āsandi* to the north of the stool on which *soma* is placed and to the south of the *āhavanīya* (*Kat.* XXVI. 2. 17). To the boiling ghee in the principal vessel are added the milk of a cow and of a she-goat having a male young one. The hot milk thus mixed and contained in the *mahāvira* is called '*gharma*', of which offerings are made to *Aśvins*, *Vāyu*, *Indra* (with *Vasus* and *Rudras* and *Ādityas*), to *Savitr*, *Brhaspati*, *Yama*. The sacrificer drinks (the priests only smell) the remainder by the *upayamant*. The hotr repeats several mantras at various stages from the time the *mahāvira* is placed on the raised platform up to the time when the hot milk is offered and the priest called *prastotṛ* chants *sāmāna*. The whole of this ceremony is called *Pravargya*. A few interesting matters out of the numerous details of this rite are indicated here. All the doors of the sacrificial hall are screened with cloth, the wife's shed also is so screened and she is to sit in her

sand) are made to the north of the gārhapatya and of the śhavanīya and a third mound (called ucchiṣṭa khara) is made in the north-east of the prāgvamśa, having a channel outside (the śālā) for wiping off the leavings. A silver blade or plate of one hundred *raktikās* (berries for weighing) in weight is inserted in the loose sand of the western mound, sheaths of reed grass kindled at the gārhapatya are thrown on the mound and the mahāvīra vessel is placed thereon. Then pieces of vikāṅkata wood (paridhis) are laid round the Mahāvīra by the adhvaryu and pratiprasthātṛ, in all 13, the last being placed by the adhvaryu. Then a gold bar or plate (representing the Sun) is placed on the Mahāvīra pot. The adhvaryu fans the fire thrice by means of the three fans made of black antelope skin from right to left and then thrice from left to right. When a blaze is produced the gold plate is taken away. According to the Ait. Br. IV. 2 and Āśv. IV. 6. 3 the hotṛ recites several verses (21 in number) when the empty Mahāvīra is being heated (they constitute the *pūreṇa pāṭala*) and several operations such as anointing it are being performed. The Ait. Br. IV. 5 further prescribes 21 verses for recitation by the hotṛ when the cow is being milked (they are called *uttara pāṭala*). Vide Āśv. IV. 7. 4 also.

According to Śat. Br. XIV. 2. 2. 44-46 and Jai. III. 3. 32-33 the Pravargya was not to be performed at a sacrificer's first soma sacrifice and it was not to be performed for anyone and everyone, but only for him who was well-known or was a complete master of the veda. On the day previous to the soma pressing day, the two performances of pravargya and upasad are combined and gone through in the morning and on that day takes place the 'udvāsana' (setting out or orderly discharge) of the pravargya either by laying out the pravargya apparatus in the form of a human body or by throwing them in the midst of water or in a river island &c. They (the priests and yajamāna) set out as a general rule (Āp. XV. 16. 6) all the implements on the uttaravedī, the principal mahāvīra vessel as the head is placed close to the front side of the navel of the uttaravedī, the two other mahāvīras are placed to its east, the bunch of kuśa grass (called veda) is placed on top of the mahāvīra to represent śikhā (top-knot of hair), the two lifting sticks (śaphas) are placed on two sides as arms and so on. Vide Śat. Br. XIV. 3. 1. 16, Āp. XV. 15, Kat. 26.7.14 ff. According to Āp. XV. 11. 10-13 the yajamāna and some of the priests viz. hotṛ, adhvaryu, brahmā, pratiprasthātṛ and āgnīdhra drink the remainder of the milk (gharma) from the upayamaṇi (a large wooden spoon).

When a person performs pravargya he should not for a year partake of meat, should not approach a śūdra woman for sexual intercourse, should not drink water from an earthen pot and should not allow a śūdra to eat the leavings of his food (Āp. XV. 12, 13). According to Śat. Br. XIV. 3. 1. 32 ff the gold plate goes to the brahmā, the gharma to adhvaryu, while according to Āp. XV. 13. 1 the sacrificer gives the gold and silver plates to adhvaryu, the cow to hotr, the she-goat to āgnidhra and a pregnant cow to brahmā.

*Upasad*²⁵⁴¹ is an iṣṭi. The several processes such as agnyan-vādhāna found in the darśa-pūrnamāsa are not performed in this iṣṭi, but a start is made from the carrying forward of the prapitā water. Offerings of clarified butter are made in this iṣṭi to Agni and Soma with the juhū ladle and to Viṣṇu with the juhū after pouring therein the ājya taken in the upabhr̥t ladle; that is, the principal deities are Agni, Soma and Viṣṇu and that besides the āhutis of ājya to these there are the upasad āhutis with the mantra 'yā te' &c. Vide the com. on Kāt. VIII. 2. 35 for all details. All actions done after the ātithyā iṣṭi such as the strengthening of soma, the nihava, the recital of the subrahmanya lītany take place in each upasad (performed in the morning and afternoon for three or more days). There are no ājyabhāgas, no prayājas nor anuyājas and no offering to Agni Sviṣṭakṛt (Āśv. IV. 8. 8.). The three verses, Rg. VII.15.1-3, are repeated thrice each, so as to make nine kindling verses (sāmidhenis) in the morning and Rg. II. 6. 1-3 (repeated thrice) are sāmidhenis in the evening. Upasad offering is made by the sruva ladle with the mantra 'yā te agne nyahāsayā tanūr'²⁵⁴² (Vāj. S. V. 8) on the first day, on the 2nd day with the same verse but reciting 'rajaḥsayā' for 'nyahāsayā' and on the 3rd day with 'harīsayā' for 'nyahāsayā'.

2541. According to the com. on Śat. VII. 4. p. 665 the word is derived from 'sad' (to shatter) with 'upa' and means 'that by which the allied cities became shattered'; 'उप उपगतानि संगतानि एकादृशानि दुराणि विशीर्णानि भवन्ति यथा सोपसत् । उप उपगताः स्वेन सह सङ्गता अपि प्रतुषा विशीर्णा भवन्ति यजमानस्य यथा सा । तेषामहुराणां लिङ्गः दुर आसञ्जितोपसत्सुविषयिष्वा-रुपापिक्ता समिद्धा ।'. Vide Kauṣ. Br. VIII. 8 for the legend.

2542. या ते अग्ने अयःशया तदूर्ध्वपिक्ता गङ्गरेता । उर्ध्वं यचोऽयःशयीत्येवं यचोऽयःशयी-त्स्वाहा । वाज. सं. V. 8. The Tai. S. I. 2. 11. 2 reads 'या ते अग्नेऽयःशया रजाशया हराशया'. Vide Jai. II. 1. 48 for the proposition that the very words तदूर्ध्वपिक्ता &c. are to be connected with the words रजाशया and हराशया (and no other ordinary words are to be coined for completing the sentence). Vide Jai. V. 3. 3 for another detail.

The upasad mantras show that they have reference to the sieges of iron, silver and gold castles. How these mantras came to be inserted here it is difficult to say. Vide Śat. Br. III. 4. 4. 3-4 (for the cities and their siege). Āp. XI. 4. 8 adds that if a hostile king gives battle or attacks the capital of a kṣatriya performing a soma sacrifice, on the first upasad a piece of iron should be placed in the eruva ladle and offered along with the clarified butter, on the 2nd upasad a piece of silver and on the 3rd a piece of gold should be so placed. The yāgyās of the morning upasad become the anuvākyās in the afternoon and *vice versa*. Jaimini (X. 7. 43-46) establishes that Upasads are special iṣṭis (apūrva) and only those parts that are expressly stated in the texts are to be performed in them and not others that occur in the model iṣṭi. The procedure of upasad is like upāmsuyāja (Śat. VII. 4. p. 666).

On the 2nd day of the upasads after the morning pravargya and upasad rites are performed the great vedi for the soma sacrifice is measured and made (Kāt. VIII. 3. 6, Śat. VII. 4. pp. 679-685 and Āp. XI. 4. 11). In front of the śhavanīya to the east a peg (śaṅku) is driven in the ground at a distance of 6 prakramas (Baud. VI. 22) or according to Kāt. VIII. 3. 7 at the distance of 3 prakramas to the east from the eastern post (i. e. the middle of the door) of the ordinary agni-śālā a peg is driven which is called *antahpātīya* (intermediate) or *śālāmukhīya* (according to Baud.); 36 prakramas to the east from this peg another peg is driven, which is called *yūpāvalīya* (i. e. connected with the hole for yūpa). A cord is stretched between these two pegs and is called *prṣṭhyā* (spine). On both the south and north sides of the first peg (i. e. of antahpātīya) pegs are driven at the distance of 15 prakramas and on the south and north sides of the 2nd peg two pegs are driven at a distance of 12 prakramas each. In this way the west side called *śroni* (hips) of the mahāvedi is 30 prakramas²⁵⁶³ and the

2563. For prakrama vide p. 989 n. 2239 above. Instead of prakramas, the measurement may be only with the padas (footsteps of the sacrificer). Vide com. on Āp. XI. 4. 13. According to com. on Kāt. VIII. 3. 14 a pada is equal to two prakramas. Kāt. VIII. 3. 10 optionally allows 15½ prakramas on the north and south of the first peg i. e. the śroni (west side of the mahāvedi) will then be 33 prakramas (instead of 30). Even so early as the Tai. S. these measurements of the mahāvedi are given: 'विस्तृतद्वारे पश्चात्तिरश्ची भवति पश्चिमिस्तद्वारे अतुर्विशतिः पुरस्तात्तिरश्ची' ते. सं. (VI. 2. 4. 5).

east side called *āśva* (shoulders) is 24 prakramas and the length of the mahāvēdi is 36 prakramas. A rope is passed all round the mahāvēdi. Almost all the saṁskāras that are performed for the veda in darsapūrnāmāsa are performed for the great veda in somayāga (Sat. VII. 4. p. 685). An uttaravēdi (a quadrangular platform raised high) is measured on the mahāvēdi in its eastern part. This uttaravēdi is on its west side (*śroni*) ten padas (i. e. five on the south and five on the north of the *prṣṭhyā*) and on its east side (*āśva*) eight padas (some hold that the uttaravēdi is 10 padas on all sides i. e. a perfect square). The *cātvāla* pit (i. e. its southern shoulder or the middle point of the southern side) is $1\frac{1}{2}$ padas (or one prakrama, according to Sat. p. 687) to the north from the northern shoulder of the mahāvēdi towards the west, while the *utkara* near which the *āguldhra* sits is 12 prakramas to the west of the *cātvāla* ²⁵⁶⁴ (i. e. its western side or its middle) and one prakrama to the north of the line of the veda. The *utkara* is about two padas in extent (com. on Sat. VII. 4. p. 687). The way to and from the veda is between the *utkara* and the *cātvāla* pit. The veda is prepared (i. e. its earth is loosened, clods are broken, roots taken out) with the *sphya*, a rib (of some holy animal) or an axe. For the *nābhi* vide at p. 1113 above. That day the veda remains covered with the branches of *udumbara* or *plakṣa* tree.

On the next day both the pravargyas and upasads of the morning and afternoon are gone through in the morning. After the *udvāsana* of the pravargya, the bringing forward of the fire (*agnipranayana*) from the *āhavanīya* to the uttaravēdi takes place. The fire placed on the *nābhi* becomes the *āhavanīya* for all actions in the soma sacrifice and the original *āhavanīya* becomes the *gārhapatya* (Āp. XI. 5. 9-10). Kuśa grass, the fuel and veda are thrice sprinkled with water and the veda is covered with that grass with the points of the blades to the east. Two carts, washed with water, with their yokes tightly bound but with no yoke-pins, are brought round from the *agnīśāla* and placed in the mahāvēdi, one about one cubit (*aratni*) to the south of the *prṣṭhyā* line and the other to the north about one cubit. The cart to the south (called *dakṣiṇa-havīrdhāna*) is larger than the one to the north and the shafts of both are towards the east. These carts are called *havīrdhāna* because

2564. For the *cātvāla* vide p. 984 above.

the soma plant (which is the *havis* in *somayāga*) is to be placed thereon.²⁵⁶⁵ The south and north carts are respectively in charge of the *adhvaryu* and *pratiprasthātṛ*. They are then covered with grass mats or thatch made of split bamboos. A *mandapa* (called *havirdhāna-mandapa*) is erected by having six posts in front of the two carts and six behind them and having two bamboos on the posts from south to north. He suspends from the front part of the *mandapa* a garland-like sheaf of twisted grass (*rarāṭī*). Various *sanskāras* are performed on the axles of the carts by the wife and *pratiprasthātṛ* respectively. Detailed rules about covering the carts and similar matters are passed over (*Āp.* XI. 7-8, *Kāt.* VIII. 4). The *havirdhāna mandapa* is higher in the east than in the west and has two doors one to the east and the other to the west (*Sat.* VII. 4. p. 701). No one is to take his meals or even to eat *idā* inside the *havirdhāna mandapa*. The *adhvaryu* digs four round holes (in two rows, two in each row) below the fore part of the shafts of the southern cart (but not far from the axle), each hole being about one span in diameter, being at a distance of one span from each and all being connected by cross-way subterranean passages. They are one arm deep. They are dug in such an order that the hole to the north-east is the last (i.e. first south-east one is dug, then north-west one is dug, then south-west and then north-east or first north-west one, then south-east, then south-west and lastly north-east). On these holes are spread *kūśa* blades over which two wooden boards (*adhiśavana-phalaka*) are placed over which is spread the red skin of a bull (*adhiśavaparcama*), on which soma juice is extracted by means of four stones. These holes add to the noise of the stones by the sound reverberating through them and they are therefore called *uparava*.²⁵⁶⁶ *Jai.* (XI. 4. 52-53) states that the mantra '*rakṣo-hano*' is to be repeated at each time when a hole is dug and not only once for all holes. The *adhvaryu* and the sacrificer

2565. इति सोमो घातयेत्तपोरिति इविर्पनि अन्सी । *com.* on *कारवा.* VIII.3.21.

2566. उपरवा नाम कूपकाः । तेषां चोपवाधिषवणफलके निधीयेते तपोरपर्यधिषवणधर्मं तत्र सोमोभिपूयते । तस्मिन्वावभिर्हन्वमाने वादित्रोद्वरत्तुविरास्ते कूपा गम्भीरमुपदधन्तीति उपरवा इत्यभिधीयन्ते । *com.* on *Kāt.* VIII. 4. 28 ; उप उपरिधात् घ्राण्यो रवः ह्रस्वो वेधु ते । *com.* on *Sat.* VII. 6 p. 703. Vide *Kāt.* VIII. 4. 28-VIII. 5. 24 and *Āp.* XI. 11. 1-XI. 12. 6 for detailed rules about the sounding holes (*uparava*).

insert their right hands in the holes (the adhvaryu inserting his hand in the south-east hole and the sacrificer in the north-west and then a second time the adhvaryu inserts his hand in the south-west hole and the sacrificer in the north-east) and touch each other's hands and adhvaryu asks 'sacrificer! what is there?'; the sacrificer replies 'welfare (or happiness)' and the adhvaryu in a low voice says 'may that belong to us both.' This is done twice (Kāt. VIII. 5. 14-21). At the second time the yaṁāna asks 'adhvaryu! what is there?', the adhvaryu replies 'welfare' and the yaṁāna says 'let it be mine.' The uparavas are sprinkled with water beginning from the south-east one and ending with the north-east one with a mantra ('rakṣoḥaṇo &c.' Vāj. S. V. 25, Tai. S. I. 3. 2). Then the rest of the prokṣant water is poured into them, kuśas are spread over their bottoms as in the hole of the yūpa (described above), a golden piece is placed thereon and offering of ājya is made. To the east of the uparavas or of the adhiṣavāṇa-carma or of the upastambhana²⁵⁶⁷ a four-cornered mound (khara) is made for keeping the soma vessels on with the earth (dug up from the uparavas) that is sprinkled with water and mixed with sand. In front of this mound sufficient space is left to move about in the havirdhāna maṇḍapa. To the west of the utkara at a distance of six prakramas (which comes to about the middle of the north side of the great altar) is prepared the shed for āgnidhra, which is half inside and half outside the great vedi, which has four posts and the beams of which run from west to east, which has a door to the south and is covered on all sides with mats. This shed is so made that its west side would be a continuation of the end of the western side of the havirdhāna maṇḍapa and this shed is a square having sides of five aratnis each (com. on Kāt. VIII. 6. 13). The sadas is measured at a distance of three prakramas from the western side of the great vedi to its east and has its length from south to north. The width of the sadas is nine aratnis (or half of its length) and its length (from south to north) 27 aratnis or as much as would be necessary for allowing room to all the priests, their dhispyas (seats) and the prasarpakas (assistants and spectators). In the midst of the sadas a post of udumbara is fixed which is of the height of the sacrificer above its pit and which is placed at a distance of one prakrama to the south of the prsthyā. All samskāras that

2567. Upastambhana is a prop made of two upright staffs held together by a rope on which the front portion of a cart might rest.

are made on the yūpa and its pit are made in the case of this post except those referring to *śakala* (vide p. 1115 above). The udumbara post has an ear-like protuberance towards the east when it is fixed in the pit. On that protuberance a gold piece is offered with the juhū and ājya is poured on in such a way that some of it will trickle to the ground. This audumbari is thicker than any post of the sadas. The posts on the borders of the sadas are as high as the navel of the yajamāna towards its sides, but in the middle they are as high as the audumbari post. On the posts of the sadas beams are placed running from south to north and west to east. The middle of one third of this is covered with three mats that have their ends to the north, and then to the south and north of the middle portion three mats (on each side) are placed in such a way that their ends are turned towards the audumbari post. The sadas is covered with nine mats in all that are well sewn together. The sadas is surrounded by screens and it has two doors to the east and west (just as the havirdhāna pavilion has). Some prepare the sadas first and then the uparavas or *vice versa* (Āp. XI. 10. 19). The doors of the prāgvānāśa, the sadas and havirdhāna are so arranged (opposite each other) that a person sitting in one of these can see into all. Then eight dhispyas (seats) are to be prepared. The first is made in the āgnidhra shed in its middle in such a manner that between it and the north side of the great vedi some space will be left for moving about. Six more dhispyas are to be made in the sadas. The earth for all these dhispyas is taken from the cātvala pit. The six seats are made in the eastern portion of the sadas leaving between them and the eastern side of the sadas sufficient space to move about. The earth is spread on the seats by the adhvaryu who faces the north when preparing all the seats (except two) and who is touched by the sacrificer with the sphya. Over the earth sand or gravel is spread on all the seats. Out of the six seats the adhvaryu facing the west makes the seat for the hotṛ to the north of the prṣṭhyā line but touching it about one prakrama from the eastern door of the sadas (or on the prṣṭhyā line itself, according to Āp. XI. 14. 4). Then four more seats are made to the north of the seat of the hotṛ in order for brāhmaṇācchamsin, potṛ, neṣṭṛ and acchāvāka respectively, each of which is at the same distance from the next and the seat of the acchāvāka is (four āṅgulas) larger than those of the rest. The seats are either square or round (according to Sat VII. 7. p. 723) and of 18 āṅgulas in diameter

or on each side, and at the distance of one cubit or 18 angulas from each other (com. on Kāt. VIII. 6. 22). To the south of the hotr's dhishnya, the adhvaryu with his face to the north prepares at a distance of $4\frac{1}{2}$ aratnis from the hotr's seat the seat for maitrāvaruṇa (or praśāstr), which seat is also to the south-east of the audumbari post. The seat of maitrāvaruṇa is prepared immediately after hotr's seat. These seven priests viz. āgnīdhra to maitrāvaruṇa are called the 'seven hotrs' in soma-yāga according to Tai. Br. II. 3. 6 and Sāyana thereon, but Āśv. I. 2. 26 seems to be opposed to this. Outside the andas just opposite the āgnīdhra shed to the south is prepared the mārjāliya²⁵⁶⁸ shed which is half inside the great vedi and half outside to the south and in the midst there is the mārjāliya seat made by the adhvaryu facing the south. The mārjāliya shed has a door facing the north. When all these several sheds and seats are got ready the adhvaryu and spectators have to enter and leave the great vedi by a route between the cāt-vāla pit and the utkara or between the cāt-vāla and the āgnīdhra shed and according to some on the day on which soma is pressed spectators may move about anywhere (Āp. XI. 13. 10-11).

On the uparavas slender kuśas with tips to the east or north are spread and over them are kept two boards (of udumbara or palāśa or kārśmarya wood) called adhisavana-phalaka²⁵⁶⁹ between which there is a space of two angulas (towards the west) which are one aratni long, are washed with water, their

2568. The mārjāliya is so called because the sacrificial vessels are cleansed there. मृग्यन्ते क्षुद्रानि क्रियन्ते पात्राणि यत्र तन्मार्जालीयम् । com. on सप्तम. VII. 7. p. 726 ; क्षुब्धरसीति मार्जालीयं वहिःसदृशं दक्षिणार्धे वेदेः समग्राग्नीध्रियेन यथा दक्षिणेमान्तर्वेदि संचरते भवति ।

2568a. According to com. on Kāt. VIII. 5. 25 the boards are of Varaha wood. They are so called because 'अधि उपरि अभिवृणते सोमो यपोले अभिवृणकले' com. on Kāt. VIII. 5. 25. The hide according to com. on Kāt. VIII. 5. 25 is of a bull and it relies on Rg. X. 94. 9 'अंशुः दुहन्तो अर्यामते गवि' for support. According to Āp. XII. 2. 14 the stones are four, according to Kāt. VIII. 5. 28 they are five. The fifth stone, according to Āp. XII. 2. 15, is called upara, it is very broad and on it soma stalks are to be crushed and round it the four stones (called grāvan) are placed, the grāvan being one span long and big and so tapering as to allow easy beating of soma stalks.

eastern face being curved like the board of a wheel and the western face being straight. In modern practice the boards are not curved on the east, but are straight. The wood is dry and well planed. In sacrifices in which soma is pressed on more days than one the boards are grooved and made to fit in each other and pierced with a nail. The boards are made firm by driving two pegs through them in front, two behind and one each to the north and south (so that they will not recede). Vide Baud. VI. 28. The space of two fingers between the two is filled with the dust dug out from the uparavas. One board is placed on the two southern uparavas and the other on the two northern ones. On the two boards is placed a hide (called *adhisavana-carma*), which is red and cut up all round to fit in with the boards, with the neck portion to the east and the hairy portion up. On the hide are placed four stones (*grāvan*) for pressing soma juice. The *adhvaryu* then issues directions to spread *barhis* over the great *vedi* (except the *uttaravedi*, the *khara*, *uparavas* and *dhiṣṇyas*, Sat. VII. 7, p. 727) and for making the sacrificer take only one-fourth of the fast milk on which he is to subsist (according to Kāt. VIII. 6, 30, half of the milk). Then begins the procedure of the sacrifice of an animal to Agni and Soma (jointly). This is on the same lines as the *nirūdha-pasubandha* which has already been described. The various actions such as *paristarāṇa*, placing the sacrificial *pātras*, *prokṣaṇa* are gone through. One more ladle called *pracaraṇi* made of *vikantaka* wood and resembling a *juhū* is used in addition (Āp. XI. 16. 6). The *pratiprasthātr* (or next according to Sat. VII. 8, p. 736) brings the wife from her usual place (the *patnīśāla*). The sacrificer's near relatives who always share the same roof are called. The *yajamāna* touches the *adhvaryu*, the wife touches the sacrificer, the sons and brothers of the sacrificer touch the wife. They are all covered with a fresh piece of cloth and the *adhvaryu* offers with the *pracaraṇi* offerings of *ājya* called *Vaisarjina*²⁵⁶⁹ to Soma (Kāt. VIII. 7. 1, Āp. XI. 16. 15). Then comes the carrying forward (*pranayana*) of Agni and Soma. Fire is kindled on the *āhavanīya* and is carried to the *uttaravedi*. Numerous utensils and vessels are taken to the great *vedi* beyond the *sadas* for use in the animal sacrifice and in the pressing of soma next

2569. According to the Sat. Br. III. 6. 3. 2 the *Vaisarjina* offerings are so called because by them he sets free all (from the root 'srj' with 'vi').

day and kept in proper places.²⁵⁷⁰ Fire is established in the *agnidhra dhiṣṭya*. The soma stalks are taken to the *havirdhāna* mandapa and placed in the southern cart (*havirdhāna*) on a black antelope skin. The sacrificer consigns the soma to the care of gods with a mantra 'God Savitr! here is thy soma' (Vāj. S. V. 39, Tai. S. I. 3, 4, 2). Then the *yajamāna* gives up the intermediate *dikṣā* after offering into the *śhavanīya* a *śamidh* with the mantra 'Agne vratapate' (Tai. S. I. 2, 11, 1, Vāj. S. V. 40) i. e. he loosens his girdle and his fists (that so far had been clenched), gives up the vow of silence (to be observed at both *sandhyās*) and his fast food and he hands over his staff to *maitrāvaruṇa* (Āp. XI. 18, 6). He may on the next day (soma pressing day) partake of soma and the leavings of sacrificial food. Hereafter he may be addressed by name and food prepared in his house may be taken by others (Kāt. VIII. 7, 22). Then the sacrifice of the animal to Agni and Soma takes place (of the omentum, the *paśupuroḍāśa* and *havis*). Jai. after a lengthy discussion (VI. 8.30-43) holds that this *paśu* must be a *chāga* (a goat). Jai. (VIII. 1, 12) states that the procedure of *darśa-pūrṇamāsa* is followed in this animal sacrifice and not of soma sacrifice. Vide also Jai. VIII. 2, 10-14. Animal sacrifice has already been described above (pp. 1109-1131); but there are a few points of difference between the *nirūḍha-paśubandha* and the *agniṣomiya paśu* offered the day previous to the soma pressing day; viz. the *śvaru* is not offered into fire in the latter nor is the heart-spit discharged. According to Jai. III. 7, 43-45 the *maitrāvaruṇa* is the priest where *praiśa* and *anuvākyā* are to be uttered (ordinarily the *praiśa* is given by *adhvaryu* and the *anuvākyā* is uttered by *hotṛ*). When the omentum is offered a direction is issued to the *subrahmanyā* priest to chant the *subrahmanyā*²⁵⁷¹ litany for inviting Indra in which the sacrificer is described as the son, grandson and great-grandson of so and so and as the father and grandfather of so and so

2570. Vide Kāt. VIII. 7, 5-8 and com. thereon and Āp. XI. 17, 1-5 for the utensils and vessels.

2571. हुतायां वषायां मार्जयित्वा सुवह्मण्य पितादुवीयां सुवह्मण्यामाहवेति संमेषति पितादुवीयैवात ऊर्ध्वं सुवह्मण्या भवति । आप. XI. 20, 3-4; vide also Kāt. VIII. 9, 12. The com. on Āp. says 'पितरश्च हुताश्च वषायां कीर्यन्ते सा पितादुवीया.' Lā. I. 3, 18-19 states 'मातरस्तुवाकोपक्रमवेलायामसौ वज्रत इति पत्येकं दुह्रीयाद्यजमाननामपेवाण्यमुष्य पुनः दीवो नतेति दुर्वेषाम् । अथाचरेयां यथाजवेष्टं स्त्रीपुंसौ ये जीवेयुः ।'

(vide note 2550 above). Hereafter wherever the subrahmanya is to be recited it is in this form. The agniṣomiya rite ends with the Patnīsamhāja (Sat. VII. 8. p. 757). When the subrahmanya call has been made, standing with his face to the west he brings in a jar the water from a flowing river that starts from a mountain,²⁵⁷² but he should not pass over a river that is near his place, even if it does not start from a mountain. He takes this water before the sun sets and from a spot in the river where the shadow of a cloud and sunshine meet or (if that is not possible) in the shadow of one's own body or of a tree or of the river bank. He should fill the jar with water against the stream with 'haviṣmatir' (Vaj. S. VI. 23, Tai. S. I. 3. 12. 1). Śat. Br. III. 9. 2. 8-9, Kāt. VIII. 9. 8-10 and Āp. XI. 20. 10-12 suggest other alternative sources for the water. He enters with the jar of vasatīvari water²⁵⁷³ by the path between the utkara and cātvala, takes it by the north of the āgnidhra shed, enters the śālā by the eastern door and places the jar to the west of the śālāmukhiya²⁵⁷⁴ fire. In the second watch of the night the adhvaryu carries the jar of vasatīvari waters on his shoulder and takes it round the altar and fires in several ways (minutely described in Āp. XI. 21. 3-5, Sat. VII. 8. p. 759 and Kāt. VIII. 9. 18-23). At that time only the sacrificer and his wife are allowed to stay inside and all others have to go out. Ultimately the vasatīvari jar is placed in the āgnidhra shed (Āp. XI. 21. 5, Kāt. VIII. 9. 23) and the soma plant also is placed in the same but but on the āsandī (a large stool or couch). The sacrificer²⁵⁷⁵ keeps awake or is kept awake that night in the āgnidhra shed or in the havirdhāna shed and guards the soma stalks, while the wife keeps awake in the prāgvamśa (the

2572. There was a difference of opinion as to whether the Vasatīvari waters were brought before or after the subrahmanya call. Vide *com.* on Kāt. VIII. 9. 12.

2573. Water which was to be employed next day in extracting soma juice is called वसतीवरी. The word probably means 'desirable for abode or dwellers' (as the Sat. Br. III. 9. 2. 16 seems to suggest). These waters are carried round for protection and for repelling evil spirits.

2574. The शालामुखीय is the ordinary आहवनीय according to Sat. VII. 8. p. 736.

2575. आग्निं हविषानि वा यजमानं जामदग्निः । यामदो यस्मिन् । आप. XI. 21. 12.

usual sacrificial hall). All the priests stay that night in the āgnīdhra shed and no one is to stay in the sadas. That night the pratiprasthātṛ draws milk in the evening for the payasyā (āmikṣā) to be offered to Mitra and Varuna the next day and the adhvaryu issues orders to milk the cows that yielded the fast milk for the sacrificer and his wife for making respectively from their milk āśir (i. e. soma mixed with milk) and for the graha (cup) of curds (dadhi) and to milk the cow that yielded the milk in the pravargya rite for dadhigharma²⁵⁷⁵ (a warm beverage made with inspissated milk) and for the milk that will be heated but not mixed with butter milk (to be offered) to Mitra and Varuna and boiled milk mixed with butter milk and brought to the state of curds for the Āditya graha (cup). The priests deck themselves with ornaments and fine clothes and stay for the night in the āgnīdhra shed.

The last day (generally the 5th day) is called 'sutyā' (on which soma is pressed). The priests are awakened sometime after midnight long before dawn in order to be able to finish all actions up to upāṁśu (i. e. the extracting of Soma with upāṁśu stone before sunrise, com. on Āp. XII. 1. 1). Then the adhvaryu sips water and invokes the āgnīdhra shed, the havīrdhāna shed, the sadas shed, the sruc ladles and vessels called vāyavya (that are contracted in the middle like a mortar, are one span in length and have a bowl on the upper part, Āp. XII. 1. 4). The adhvaryu makes 33 offerings of ājya called yajñatanū in the āgnīdhriya fire with mantras (from Tai. S. IV. 4. 9. 1). The various²⁵⁷⁶ pātras are placed on the khara (mound), the upāṁ-

2575. दध्ना साधपो यमो यमनामककर्मविज्ञो दधिपर्मसद्वर्ध्द : com. on Sat. VII. 8. p. 760.

2576. Among the several pātras the following deserve notice: द्रोणकलश (a vessel like a dropa or trough in shape) with the दशपवित्र, kept below the southern havīrdhāna cart to the west of the axle, the kṛhavanīya trough (for cleansing soma) of clay placed on the box of the northern havīrdhāna cart, the pūtabhṛī (that has a wide mouth) trough of clay at the mouth of the yoke of the same cart, three (or more) ekadhāna jars (that hold water to be poured over soma in extracting the juice). The dropakalāśa is square or round and the other two are earthen and like kumbhas. The daśapavitra is a strainer made of the wool of a living ram, which wool must be white. It is to be about an aratni in length (vide com. on Kāt. IX. 2. 16). Vide Haug's tr. of Ait. Br. note on pp. 488-490 for the vessels and the method of extracting soma juice.

śupātra on the south corner of the eastern side of the great vedi and the antaryāmapātra on the north corner and between the two the grāvan (stone) called upāmsusavana (employed in extracting soma). Āp. (XII. 1. 6–XII. 2. 13), Śat. (VIII. 1, pp. 770–777), and Kāt. IX. 2 describe at great length how and where the numerous pātras required on this day are placed. According to Kāt. IX. 2. 1 the unnetṛ priest arranges the pātras. Then preparations are made for the savanīya paśu (the animal to be killed and offered on the day of the pressing of soma) on the lines of the agniṣomīya paśu offered the previous day. Then so early before dawn that birds have not begun to chirp or men to speak the adhvaryu issues directions, to the hotṛ to recite the prātaranuvāka (morning prayer) in honour of the gods that come early in the morning (viz. Agni, Uṣas and the Aśvins), to the brahmā priest to observe silence, to the pratiprasthātṛ to take out the materials (nirvāpa) for the savanīya cake and to the subrahmanya to recite the subrahmanya litany (he will use the words 'adya sutyām' in the formula) and promises the hotṛ that he (the adhvaryu) will follow the hotṛ mentally in the latter's recitation. The hotṛ sits down between the yokes of the two havirdhāna carts and recites the prātaranuvāka in three parts (called *kratu*), the first for Agni, the second for Uṣas, and the third for the Aśvins.²⁵⁷⁷ In each part he has to repeat at least one hymn in each of the seven metres viz. Gāyatrī, Anuṣṭubh, Triṣṭubh, Bṛhatti, Uṣṇih, Jagatī and Pañkti. Āśv. (IV. 13. 6–IV. 15. 3) states the hymns to be recited, the minimum being at least one hundred ṛks. If all the hymns and verses specified by Āśv. are recited the total of the Āgneya section will be over 1324 (out of which verses in Gāyatrī are 320, in Triṣṭubh 591 and only one hymn, Rg. V. 6 of 10 verses, is in Pañkti metre).

2577. In Rg. V. 77. 1 the Aśvins are called 'prātara-yāvāṇā' (early coming). Vide Ait. Br. VII. 5 'एते वाच देवाः प्रतर्वावाणो यदग्निवरा अग्निनी न एते सवर्णिः सवर्णिश्चन्द्रो विराजन्ति'. Certain verses are omitted from the hymns because they are addressed to some other deity or because they are in another metre than the one required. For example, in Rg. VIII. 11 the last verse is in Triṣṭubh and so it is omitted in the Gāyatrī group; similarly in Rg. X. 8 the last three Triṣṭubh verses are omitted as they are addressed to Indra.

About 250 verses²⁵⁷² are set out by Āśv. for being recited in the Uṣas kratu and about 407 in the Āsvina kratu of the prātaranuvāka (in all about 2000 verses i. e. nearly one-fifth of the whole of the R̥gveda). The prātaranuvāka is to be recited in the low or base (mandra) scale (Āśv. IV. 13. 6). Āśv. further directs that even when the minimum of 100 verses or any number short of the one prescribed by him are recited, the order of the hymns set out by him is to be followed and that the three hymns R̥g. VII. 12 (to Agni in Trīṣṭubh), VII. 73 (to Āsvins in Trīṣṭubh) and I. 112 (to Āsvins in Jagati) are called maṅgala (auspicious) and that if the darkness of night is still there when he is about to finish the prātaranuvāka he should go on repeating R̥g. I. 112 till sunlight appears (Āśv. IV. 15. 7 and 9).

While the Prātaranuvāka is being recited by the hotṛ, the āgnīdhra (according to Kāt. IX. 1. 15, the pratiprasthātr according to Āp. XII. 4. 4) priest takes out materials (nirvāpa) for five offerings which are a cake on eleven potsherds for Indra, dhānā (fried barley) for two Havis (bay horses of Indra), Karambha (barley flour with curds) for Pūṣan, curds for Sarasvatī, payasyā for Mitra and Varuṇa. There is an option that all five are meant for Indra, but the last four are in that case to Indra associated with the other deities in order as shown below.²⁵⁷³ The adhvaryu asks the hotṛ to think of water and issues directions to the attendant of maltrāvaruṇa holding a maltrāvaruṇa camasa (a flat wooden dish or cup with a handle) that he should come with the adhvaryu, to the neṣṭṛ to fetch the wife or wives of the sacrificer, asks the other ṛtviks to hold the ekadhana pitchers and the āgnīdhra to wait near the cātvalā pit with vasatīvarī waters. The adhvaryu goes to a pond or

2572. Vide Prof. Eggeling's note in S. B. E. vol. 26 p. 230 for the variation in tone when repeating the hymns and detached verses. The word kratu occurs in the Ait. Br. VII. 8 'तद्गृह्येति कर्तुमन्वाहायेपुनरप्यनाश्रितम्'.

2573. Payasyā is the same as Śmīkṣā. Vide com. on Āp. XII. 4. 11 and above n. 2448. इन्द्राय हरिवले चामाः, इन्द्राय पुष्यवले करम्भाः, इन्द्राय सरस्वतिवले दधि, इन्द्राय मित्रावरुणवले पयसा । com. on Kāt. IX. 1. 20. आय. differs in some details. He says that karambha is mantha (parched barley meal) mixed with water or s̥jya (com. on Āp. XII. 4. 13) and parivāpa (ls̥ja of rice) are offered to Sarasvatī (Āp. XII. 4. 6 and 13). Vide Sat. VIII. 1. p. 769 which is 'इन्द्राय हरिवले करम्भं सरस्वत्यै भारत्यै परिवापलावाभिन्द्राय पुरोडाशानवाकपातम्'.

lake, makes offerings of ājya with the camasa of maitrāvaruṇa, fills it with water, the ekadhana pitchers also are filled and the wife fills a vessel called pannejana or pānnejana²⁵⁸⁰ (a small vessel with water for washing the feet or thighs). While the ekadhana pitchers are being filled the hotṛ recites Rg. X. 30. 1-9 and 11 which are called 'aponapṛīyā verses' as the deity of those verses is 'apāmnapāt' (vide Ait. Br. VIII. 2, Aśv. V. 1. 8 and S. B. E. vol. 26. p. 232 n. 2).²⁵⁸¹ Then the water in the maitrāvaruṇa camasa and the vasatīvarī waters are mixed up together. And placing the vasatīvarī water in the hotṛcamasa the adhvaryu hands the camasa to the sacrificer, which water is thenceforward called nigrābhya (Āp. XII. 9. 1). Then the adhvaryu makes an offering of curds from a cup (called dadhi-graha, Āp. XII. 7. 5-7). He also takes a few soma stalks from the heap of soma, places them on the upara (vide note 2582) and pours some vasatīvarī water over them, beats the stalks with the stone, extracts soma juice, fills a cup with it and offers it (this is called somagraha, Āp. XII. 7. 10-12). Āp. XII. 9 and Kāt. IX. 4 describe how soma is extracted to fill the Upāṁśugraha by using the Nigrābhya water, a portion of it is offered in the southern part of fire (the tyāga is 'idam sūryāya') and a portion is kept in the Āgrayanasthāli and a large coil of soma stalks is placed in the Upāṁśugraha for use in the evening pressing. Vide Haug's tr. of Ait. Br. p. 489 and S. B. E. vol. 26 pp. 244-245 n. 2 for the method of the pressing of soma for upāṁśu-graha (they slightly differ). Then comes the mahābhiṣava (the great or principal pressing of soma). The adhvaryu goes near the ādhavanīya trough and pours into it all the water that is in the maitrāvaruṇa camasa and a third part of the vasatīvarī water also is poured in that trough and also of the ekadhanā water. The rest of both kinds of waters is kept in the place of the ekadhanā water (viz. to the west of the axle of the northern havirdhāna and below it). The adhvaryu sits to the north of the adhiṣavana-carma towards the east and behind him sits the sacrificer, to the south of the adhiṣavana-carma sits the pratiprasthātṛ, to the west neṣṭṛ and to the north the unneṣṭṛ (Āp. XII. 12. 2

2580. पल्लवा इहमशालनाम्नां आपः पाशेजन्मः वासामाहृतानाम् एषाटी पाशेजनी पाशेजम् च पल्लोसंस्कारः । cum. on आप. XII. 5. 3.

2581. There are two kinds of waters used in extracting soma, viz. वसतीवरी that are brought the preceding night and ekadhanā brought that very day (cum. on Aśv. V. 1. 2.)

and Sat. VIII. 3. p. 825). A very large portion of the soma stalks is to be taken for the morning pressing and a small one for the midday one (Āp. XII. 9. 7). The adhvaryu takes hold of the stone called *upara*,²⁵⁸² places it on the adhiṣavapa hide, brings soma stalks thereon, nigrābhya water is poured on them, the stalks are beaten by the priests with the other stones held in their right hands, which have a golden ring or the like. This is called the first turn or round (*parjāga*). Then there is a second turn, when the stalks of soma scattered about in the first beating are collected and are again pounded. Then there is a third turn. The texts even prescribe how many times the stalks are to be beaten in each turn (vide Āp. XII. 10. 4-8, 9 and XII. 12. 8-9). The wet and pounded stalks are collected by the adhvaryu into a vessel called *sambharani*,²⁵⁸³ are put in the *ādHAVANIYA* trough which already contains water, the *ādHAVANIYA* contents are thoroughly stirred, the stalks are washed, pressed, then taken out and placed on the *adhiṣavapa-carma*. The four stones are again placed facing the *upara* (the central big stone), the sediment or drags (*ṛjṣa*)²⁵⁸⁴ of the soma stalks are put over the face of the stones. The *dronakalāṣa* (a big trough) is carried from its place and kept over all the stones by the *udgātṛ* priests, who spread over it a woollen strainer or sieve held on a wooden frame or stool with its hem to the north and its centre (*nābhi*) made of the bunch of wool that was handed over to the sacrificer when soma was purchased (Āp. X. 26. 11 and XII. 13. 1). The *unnetr* priest takes in a vessel (*camasa*) the soma liquid from the *ādHAVANIYA* trough, pours it into the *hotṛcamasa* containing nigrābhya water held by the sacrificer, who pours a continuous stream on to the woollen strainer (from the *hotṛcamasa*). From the stream of soma juice flowing down from the strainer all cups (that are wooden) up to the *dhruva* cup are filled, the first being the cup called *antaryāma*. The soma that falls in the *dronakalāṣa* is called *śukra* (*Kāt. IX. 5. 15*). The *Upāṃśu* cup is offered before sunrise, while the adhvaryu offers the *antaryāma* cup when the sun rises (Āp. XII. 13. 12). The cups filled

2582. The stone (*upara* or *adri*) is called *upāṃśusavana* (*Kāt. IX. 4. 6*). Com. ' उपोऽङ्गुलवर्धं सोमः क्षुपते येन स उपोऽङ्गुलवन् इति पौमिकी संज्ञा '.

2583. संक्षिपतेऽग्निवृत्तः सरसः सोमोऽस्त्वामिति संभरणी वारणं महत्पूर्वपात्रमिति ।
com. on *कार्त्तव. IX. 5. 6*.

2584. क्षजीपी सोमः । यामोमस्य द्रुवमानसपातिरिष्यते तद्रुजीषम् । अपाजितं भवति ।
तेन क्षजीपी सोमः । निषक्त V. 12.

are Aindra-vāyava, Maitrāvaruṇa, Śukra, Manthīn, Āgrayana, Ukthya, Dhruva and they are placed on various spots of the mound (khara) described at p. 1155 above. As the cups are filled from the stream (dhārā) they are called *dhārāgrahas* (com. on Kāt. IX. 6. 26). The cups are wiped with the hems of the strainer or another strainer is employed for the purpose (Āp. XII. 14. 10-11). In the case of the maitrāvaruṇa cup the contents are mixed with boiled but cooled milk, those of the manthīn with barley flour. The three grahas viz. Āgrayana, Ukthya and Dhruva are filled to the brim. He then fills three cups called *atigrāhyas* for Agni, Indra and Sūrya (Āp. XII. 15. 9, only in Agnistoma and not in other soma sacrifices). After the cups are filled, the dropakalāśa trough is half filled with soma juice, then the stream of soma stops (Āp. XII. 16. 9, Kāt. IX. 6. 26), all fluid from the woollen strainer is wrung out into the dropakalāśa and the strainer is kept aside. Then he pours from the maitrāvaruṇa camasa which is filled with ekadhānā waters into the ādhavanīya trough as much as would be necessary (for filling all soma vessels in the morning pressing); he spreads the strainer with its hem to the north on the mouth of the pūtabhrt trough, pours thereon a portion of the soma juice that is in the ādhavanīya trough and then touches all the three troughs with distinct mantras (Āp. XII. 16. 11). Then the adhvaryu, prastotr, pratihartṛ, udgātṛ, the brahmā (being the last) come out of the havirdhāna shed touching each other with the right hand in the order stated (Tāndya Br. VI. 7. 12, Āp. XII. 17. 1), adhvaryu being the first (some give a slightly different order). They perform (or according to Kāt. the adhvaryu alone performs) what are called 'viprud-dhomas'.²⁵⁸⁵ When the soma is being pressed drops of it are scattered about. In order to make these drops go to the gods and also as a sort of expiation this offering of ājya is made to Soma (in all the three savanas). Then the five priests touching each other (adhvaryu being the leader, brahmā being the last and the sacrificer touching him) creep with heads bent in a stealthy manner (like hunters pursuing a deer, according to Āp. XII. 17. 3-4) towards the north for the purpose of the Bahispavamāna

2585. विप्रुध् (f) means 'a drop or spray'. एकज्ञानो विप्रुध् देवघात-
पार्थो वैपुधा नामैते चत्वारो होमाः। com. on Āp. XII. 16. 15; अभिषेककाले घृष्टकाले
च एकज्ञानो सोमविप्रुध्ना स्कन्दनप्रपञ्चपरिहारार्थं विप्रुधानर्थं तत्र स्कन्दनमापचितस्वेन
होमं कुर्यादित्यर्थ इति माण्डूक्यार्थः। विप्रुद्धोम इतीयमस्मादुक्तेः संज्ञा। com. on Kāt.
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chant that is to be sung.²⁵⁸⁶ The *adhvaryu* takes two blades from the grass strewn on the altar, throws one in the *cātvāla* pit and the other in front of the *udgātṛ* priests or gives a handful of *kuśa* grass to the *prastotṛ* with 'Vāyu makes the him sound' (Tai. S. III. 3. 2. 1). The *udgātṛ* priests ask the permission of the *brahmā* priest 'shall we chant' (and also of *Maitrāvaruṇa*, according to *Āśv.* V. 2. 11) and he replies 'yes, do chant' (after repeating in the morning pressing 'bhūr-indravantaḥ', but with 'bhuvah' and 'svah' in the other pressings). Vide *Āśv.* V. 2. 12-13. According to *Āp.* XIV. 9. 7, X. 10. 1 the *brahmā* repeats the text 'deva savitar &c.' and then one of the texts called *stomabhāgas* (in *Tāndya* I. 9-10), the one employed here being the first viz. 'rasmirasi' (thou art a ray, to thee for residence, give impulse to residence) and then gives permission. All *pavamāna* chants are introduced in this manner (i.e. by giving a handful of *kuśa* to the *prastotṛ* &c.). In the case of *stotras* other than *pavamāna*, the *adhvaryu* makes the chanters start after giving them two *kuśa* blades with 'asarji upāvartadhvam'. At the time of chanting the *bahispavamāna*²⁵⁸⁷ *stotra*, the priests and sacrificer sit inside the *vedi* not far from the *cātvāla* pit in a certain order and look at the *cātvāla* or they sit round the northern shoulder of the *vedi*. The *udgātṛ* sits facing the north, the *prastotṛ* sits facing the west and the *pratīhartṛ* faces the south-east; in front of them with faces to the west sit *adhvaryu* and the *pratīprasthātṛ* and the sacrificer sits to the south of these.^{2587a} They sit placing their right foot on the left thigh, look at the horizon and hold their mouths straight (neither hanging down nor up-lifted). This is the position of the chanters in all *stotras* (*Lāt.* I. 11. 18-23). Then the *prastotṛ*, *udgātṛ* and *pratīhartṛ* chant the *bahispavamāna* chant. The place where this chant takes place is called 'āstāva' (com. on *Āśv.* V. 3. 16).

2586. The purpose of this creeping is that the sacrifice is like a deer 'यजु इव हि यज्ञः' *Āp.* XII. 17. 4. Vide *Sat. Br.* I. 1. 4. 2 referred to in note 2308 above for the story of *yajū*s having assumed the form of a black antelope.

2587. बहिः स्तुवमानं चल्पमानं तद् बहिष्यवमानं बहिर्बहिर्भावं गतानपि हुनन्तीति बहिष्यवमानमिति वा. com. on *Sat.* VIII. 4. p. 847.

2587a. Vide *Baud.* VII. 7, com. on *Sat.* VIII. 4 p. 848, in each of which the order is different. *Āśv.* V. 3. 4 says that while creeping out for a *pavamāna*, the *maitrāvaruṇa* and *brahmā* are always behind the *sman* priests.

The Bahispavamāna of sacrifices lasting for more than one day is chanted in the *sadas* except on the first day (vide Drāhyāyana Śr. IV. 1. 13). The sacrificer and at least four of the other priests (but not *adhvaryu*) act as choristers (*upagātṛ*, Āp. XII. 17. 11-12). According to Lāt. I. 11. 26 and Drāhyāyana III. 4. 6 the priests sing the chorus 'ho' and the sacrificer says 'om' continuously in the *mandra* (low) tone in the intervals between the *prastāva* and the other elements of the chant and also during the chanting of these elements except the *nīdhana*, according to com. on Drāhyāyana III. 4. 6 and stop from doing so at the finale (*nīdhana*) which is to be sung by the three *sāma* priests together. Jai. (III. 7. 30) states that the choristers are some of the priests (*ṛtviks*) themselves (except *adhvaryu*) and not others. At the time of the first *prastāva* of the bahispavamāna chant, the ²⁵⁸⁸ sacrificer mutters the famous prayer (set out on p. 5 above) 'asato mā sad gamaya māṁṛtam gamaya' (Br. Up. I. 3. 28 and com. on Kāt. IX. 7. 4), while according to Āp. XII. 17. 14 the sacrificer mutters the *daśahotr* texts (vide p. 993 above for them). The first stotra at each pressing is called Pavamāna (Āp. XII. 17. 8-9), that at the morning savana being called Bahispavamāna, those at the 2nd and 3rd pressings being respectively called Mādhyandina pavamāna and Ārbhava or Tṛtiya Pavamāna. The other stotras are called Dhurya (com. on Kāt. IX. 14. 5).

According to Lāt. I. 12. 1 and Drāhyāyana Śr. III. 4. 16-17 the *prastotr* takes the *prastara* bunch from the *adhvaryu*, asks the permission of the *brahmā* and the *prāśāstr* and then hands over the *prastara* to the *udgātṛ* who touches his thigh with it, and keeps it down with a *yajus* mantra.

2588. अथातः पवमानानामेवाभ्यारोहः स वै कर्तुं यस्तोता साम प्रसीति स पच यस्तु पातयेद्वेति अभिदसतो मा सहुमय तमसो मा उपेतिसमय सुयोमोसुतं यमपेति । Br. Up. I. 3. 28. These three Yajus sentences are called *abhyāroha* and are to be recited only once with the accent that they have in the Śat. Br. According to Āp. XII. 17. 15-16 the sacrificer mutters at the beginning of the Bahispavamāna stotra also 'īyenosi' and at the beginning of the first pavamāna of the other two pressings the following two mantras respectively. The Tai. S. III. 2. 1. 1 has the mantras 'यो वै पवमानानामन्वारोहान्विहान् यजतेऽनु पवमानानारोहान् न पवमानेभ्योऽपचिद्यते इवेनोसि वायव्य-पचन्दा अह्न त्वारभे स्वस्ति मा सं पारय, सुपन्नोति विहुपुच्छा पारय, सधामि जगती-पचन्दा पारय'. Vide Tāṇḍya Br. I. 3. 8 and Drāhyāyana III. 4. 27 for these mantras.

The three sāman priests then commence the chanting of the Bahispavamāna stotra, while looking at the cātvalā (Tandya VI. 7. 24). The verses in this stotra are nine, viz. Rg. IX. 11. 1-3, IX. 64. 28-30 and Rg. IX. 66. 10-12; they correspond to Sāmaveda II. 1. 1. 1-3 (Benfey) and S. V. vol. III pp. 4-5, 7-8, 10-11. According to the com. on Lāṭ. VI. 10. 1 each sāman in a stotra has five parts called prastāva (preceded by 'hum' uttered by the sāman priests together), udgītha, pratihāra, upadrava and nidhāna (*finale*), which are respectively chanted by the prastotr, udgātr, pratiharitṛ, udgātr, all the three together.²⁵⁸⁹ According to Lāṭ. I. 12. 7 the Bahispavamāna is begun to be chanted after once uttering the syllable 'hum', while the udgītha in all cases begins with 'om' (Lāṭ. VI. 10. 13)²⁵⁹⁰. In other stotras the himkāra is made more

2589. स्तोत्रगतस्य साम्नः प्रस्ताचोद्वीथमतिद्वारोपद्रवमिधनानि मक्षपस्तत्प्राञ्चविध-
मित्युक्तं तत्र यथमा मक्तिः यस्तावः । com. on लःख्यापनञ्जी VI. 10. 1: प्रस्ताचोद्वीथ-
मतिद्वारोपद्रवमिधनानि मक्षपस्तत्प्राञ्चविधं स्तुतं व्याख्यानपात्र ओकारविष्णुताम्प्रां सात-
विधम्: प्राञ्चविधम् I. 1 (ed. by Dr. Simon). The Tandya Br. IV. 9. 9
mentions these elements except upadrava and so does Chān. Up.
II. 2. 1 where विष्णु is said to be one of the five elements of a sāman,
while in छान्दोग्य II. 10. 3 उपद्रव also is mentioned.

2590. The first verse of the Bahispavamāna is उपरस्मै यावत् नरः
पवमानायैवम् । अग्नि देवा इव हते ॥ This will be chanted as follows:
हुँ । उँपाँस्मै' गायतां नरोम् । उँ पाँ र वाँ र मौनोदेन्द्रावाँ र इ । अँमि' देवाँ र द्यौं
१ २ १ २ । अँतो । साँ उँ रँ पँ त् ॥ Here उपरस्मै ... नरोम् is the यस्ताव, उँ ...
वाँ र इ is the उद्वीथ and so on. The other verses of the Bahispavamāna
are set out below. लःख्यापनञ्जी. (VII. 10. 18-VII. 11. 14) illustrates how
this verse is to be chanted. Vide Haug's tr. of Alt. Br. p. 120 for a note
on this. In many rites the nidhāna was not fixed but could be varied
according to the desire of the yajamāna. Vide लःख्यापनञ्जी. VII. 1. 11 'इवां
पञ्चकामाय निधनं कुर्वत्स्वः स्वर्गकामाय यज्ञो ब्रह्मवर्चसकामाय आपुराणयविने हंसित्य-
मिचले' and लःख्यापन VII. 11. 15, जै. II. 2. 28-29.

अँमि ते' मयुनां पयोम् । उँ मौधर्वाणि' अशिषा दे र युँ' देवाँ यदौ १ २ १ २ ।
हुँ' आ र । चौयो । साँ उँ रँ पँ त् ॥

सै नः पवस्व वाँ गवोम् । उँ वाँ र जाँ र नाँ र यँ स्रमवौ तो इ स्र रौजाँ १ नो र
यो वाँ १ २ १ २ । हुँ' आ र । मौयो । सुँवा उँ रँ पँ त् ॥

(द्वितीयस्तुचः) देविद्युततियो हवोम् । उँ पाँ रि थो' भाँ र तौवाँ रुपाँ र 'सौमाः
शुक्राँ र गोवौ १ २ १ २ । हुँ' आ र । शौदरो । देवा उँ रँ पँ त् ॥

'द्विन्वो' हेतृभिर्हितोम् । उँमा वाँजं वाँज्यकमौ' १ २ १ २ त् सौ' दंतौ
कौ १ २ १ २ नुँवाँ १ २ १ २ । हुँ' आ र । यौयो । वाँ उँ रँ पँ त् ॥

(Continued on next page)

than once (vide com. on *Drāhyāyana Śr.* III. 4. 22). The *Lāṭ. Śr.* itself illustrates (in VII. 10. 18-21) how the first verse is chanted. The *nidhanas* for the nine verses are (*Lāṭ.* VII. 13. 7) *sāt, sām, suvaḥ, idā, vāk, ā* (for the last four verses). The note below will, it is hoped, convey some idea (however vague) of the manner in which the *sāman* verses are manipulated for the purpose of chanting. It is very difficult (nay, almost impossible) to convey in print how the *sāmans* are sung. The difficulty is aggravated by the fact that the notations adopted in the mss. and the editions are different and hardly any two MSS. agree in all respects. Besides the present writer does not profess to have studied the intricacies of ancient Indian or modern European music and is not in a position to write a dissertation on this topic. He has, however, given below and elsewhere such general and useful hints as could be gathered from Sanskrit works. Those who are desirous of making a

(Continued from last page)

श्वक् सोम सुवस्तवोम् । ॐ संजोमो नो दौयिवो कावामि पर्वस्व संरियो
१ २ १ २ | हुं आ २ | द्यौ | ओ ३ २ ५ ॥

(तृतीयस्तुचः) पवमानस्य ते कवोम् । ॐ वागिन्सर्गो असृक्षाता २ अर्कन्तो न
अर्वा १ २ १ २ | हुं आ २ | स्यौवो । वा ३ २ ५ ॥

अच्छो कोशं मधुधुतोम् । ॐ मासृधं वीरे अग्न्याया २ इ अवीकशंत धो
१ २ १ २ | हुं आ २ | तौयो । ओ ३ २ ५ ॥

अच्छो समुदमिन्दवोम् । ॐ मास्तं गावो न धेनावा २ ओर्मोन्तस्य यो
१ २ १ २ | हुं आ २ | नौयिमो । ओ ३ २ ५ ॥

This is taken from a Ms. in the possession of Svāmī Kevalānanda of Wai, Dist. Satara. The figures over the letters are shown in red ink in the Ms., the figures that come after the letters in the same line are shown in dark ink. In D.C. Ms. No 334 of 1883-84 which is on *Agniṣṭoma* and *gātrā* all the *nidhanas* of the *Bahisparvanāna* have at the end the same figures, viz. ३ ३ ३ and there are in it also a few more variations from the text printed above from the Wai Ms. A third Ms. (copied in 1765 A. D.) in the Bhanu Daji collection at the Bombay Asiatic Society's Library has also been very useful in setting out the *sāmans*. In the *Devatā-dhyāya Brāhmaṇa* of the *Sāmaveda* (ed. by Burnell) it is stated that the *devatās* of the *sāmans* are determined by the *nidhana*. In all *sāmans* having a *nidhana* the deity is Indra except where special rules indicate other deities. 'अग्निं वज्राः प्रजापतिः सोमो वदणस्त्वष्टाक्षितः पूषा सरस्वतीन्द्राग्नी । इन्द्रानिधनानि यद्वनिधनानि हुंकारनिधनानीत्याग्नेयानि । सर्वाणि निधन-वग्न्येन्द्राग्न्याप्याप्याविष्टेभ्यः । सर्वाणि स्वराणि माजापराणि यथा धामदेवम् । वाक्निधनानि वाक्पानि यथा वज्रापज्जिपम् ।' *वेदताडपाय I.*

close study of the *sāmans* may read the following: The *Pañcavidha-sūtra*, edited by Dr. Richard Simon (Breaslau, 1913); Śaṅkara's introduction to his commentary on the *Sāmaveda* in vol. I. of the B. I. edition; *Nāradya-sikṣā* published in the Benares Sanskrit series; Satyavrata Sāmaśrami's learned notes in his edition of the *Sāmaveda* in five volumes (in B. I. Series); Burnell's *Introduction to Sāmavidhāna Brāhmaṇa* (1873), *Introduction to the Jaiminiya text of the Ārśeya Brāhmaṇa* (1878, where on p. XV he gives diagrams of the hand and fingers employed in indicating the chanting of the *sāmans*), *Introduction to Rktaṇtra-vyākaraṇa*, particularly p. XXXVIII (1879); 'the Vedic chant studied in its textual and melodic form' by J. M. Van der Hoogt (Wageningen, Holland, 1929) which presents a special study of *stobhas*; translation (with notes and Introduction) of the *Pañcaviṃśa Brāhmaṇa* by Dr. Caland (in the B. I. series, 1931); the Introduction to the recent edition of the *Sāmaveda* brought out by Pandit Sātavaṣṭkar at Anand (1939); 'the Music of Hindostan' by A. H. Fox Strangways (Oxford, 1914), particularly pp. 249-279; a booklet 'the Ancient Mode of singing *sāmagāna*' by Mr. Lakṣmaṇa Śaṅkarabhaṭṭa Drāviḍa of Poona. It may, however, be stated here that even on reading these books no thorough knowledge of *sāmagānas* can be acquired. Thorough investigation and research have yet to be made in these *gānas* and the first endeavour must be to collect gramophone records of the methods of chanting adopted throughout India and then compare them. A generation or two hence, it is feared, hardly any learned *sāma* singers will be left.

Most of the *sāman* chants are taken from the *Rgveda*. In reciting a verse from the *Rgveda* attention has to be paid to the accents called *udātta*, *anudātta* and *svarita*. When the same verse is chanted as a *sāman*, one has to attend besides to the notes of the melody to which the verse is being sung. The way of marking the accents of the *Rgveda* verse is not followed when it is taken in the *Sāmaveda*. The *svarita* of the *Rgveda* is represented in the *Sāmaveda* MSS. in several ways, but generally by the figure 2 written above the letter and *anudātta* preceding an *udātta* is represented in the *Sāmaveda saṁhitā* by the figure 3 and *udātta* following an *anudātta* has the figure one placed on the letter. There are further detailed rules about these accents and also other marks which are not set out here. Only one further remark is made. The letter 'ra'

preceded by 2 is placed over a svarita coming after the udātta which follows another udātta. Modern sāma singers have generally no knowledge of these ancient rules and signs but only chant as they learned from their teachers, nor do their chants always agree with the notations in the several MSS. Further there is a certain monotony and sameness in their melodies. If one hears a modern singer sing songs in several rāgas like the *Jogī* or *Jhinjogī* or *Khamūch* a person totally ignorant of the rāgas can feel, however vaguely, the difference between the two. But this is not so when a Rathanāra melody or a Brhat melody is sung. According to the *Sāmavidhāna-brāhmaṇa* (I. 1. 8 and 14) these notes (also called *svaras*) are seven, viz. *krusta*, *prathama* (1st), *dvitīya* (2nd), *trītiya*, *caturtha*, *pañcama* (or *mandra*) and *antya* (last) or *atisvārya*.²⁵⁹¹ Sāyana explains that the seven *svaras* named above are arranged in a descending scale, though from the words first, second and so on one is apt to suppose that they are in an ascending scale. Sāyana further states that these seven *svaras* are also called *yamas*.²⁵⁹² In the *Nāradya-śikṣā* (Benares Sanskrit series) the seven *svaras* are stated to be *prathama*, *dvitīya*, *trītiya*, *caturtha*, *mandra*, *krusta* and *atisvāra* (I. 12). The *krusta* is the highest note and comes before *prathama* in many texts. The same work (III. 5) mentions the seven classical notes, *śadja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niṣāda* (which are indicated in modern India as *sa ri* or *re ga ma pa dha ni*). The *Nāradya-śikṣā* then (V. 1-2) tries to establish a correspondence between the seven ancient names of the notes of sāma chanters and the seven notes of classical times by stating that the seven sāman notes mentioned (from *prathama* onwards) are respectively the same as the notes produced on the Indian *vīṇā* (lute) called *madhyama*, *gāndhāra*, *ṛṣabha*, *śadja*, *dhaivata*, *niṣāda* and *pañcama*. Pandit Sātavalekar (Introduction to the edition of the *Sāmaveda* p. 2) holds that the printed *Nāradya-śikṣā* has

2591. तमोऽस्मी कुलतम इव सामनाः स्वरस्तं देवा उपजीवन्ति योऽवरोषो वधमस्तं मनुष्या जीवन्ति यो द्वितीयस्तं गन्धर्वाप्तिरसो यस्तृतीयस्तं पशवो यच्चतुर्थस्तं पितरो ये चाप्येव शस्ते यः पञ्चमस्तमनुवर्त्तन्ति योऽन्यस्तमोऽवधयो वनस्पतयो यजाम्यज्यमत्तमादाहुः सन्निपाकमिति साम येषामुपजीवने प्राप्यन्तु । सामविधानब्राह्मण 1. 1. 8.

2592. त्रीणि मण्ड्रे मध्यममुत्तमं च स्थानान्पाहुः सप्त यमनि वाचाः । अनन्तराद्याः यमोऽपिशेषः सप्त स्वर ये यमस्ते वृधन्वा ॥ ऋकूपतिशाख्य XIII. 17 (published by Sanskrit Sāhitya Parīṣad, Calcutta). The com. says ये सप्त स्वरः षड्जसप्तम-माध्यारादयो साम्यवदेव सप्तमात्मना ये वा कुड् वधम-द्वितीय-तृतीय-चतुर्थ-गन्धातिस्वार्वाः सामसु विनिविदास्ते यमा वेदितव्याः ।

wrongly transposed the places of *niṣāda* and *dhaivata*.²⁵⁹³ The notations employed in the North Indian and South Indian MSS. of the Sāmaveda vary considerably and the confusion is made worse by the fact that the several śākhās (such as the Kauthumas, the Rāpāyanyas and Jaiminiyas) have various readings and varying notations of their own. The Nāradya-śikṣā further points out (VL 2-6) that the sāmāns can be sung to the notes of the ordinary vīṇā and also to the accompaniment of the movements of the thumb and fingers of the hand (and so it calls the latter *gātravīṇā*, 'body-lute'). The reciter sitting cross-legged is to place his hands on the two knees, to touch by the tip of the thumb the middle parva (joint) of the fingers for indicating the several notes of the song (and not the root of the fingers) and to hold the hand in front of his nose like a cow's ear. The seven svaras are indicated as follows:²⁵⁹⁴ the *krusta* is on the head (top) of the thumb, the *prathama* (i. e. *madhyama* of classical notes) is on the central part of the thumb; *gāndhāra*, *ṛsabha*, *sādja* and *dhaivata* (i. e. 2nd, 3rd, 4th and *mandra*) are respectively indicated by (touching with the tip of the thumb the central joints of) the fore-finger, the middle finger, the ring finger and the small finger; and *niṣāda* is indicated at that part of the palm below the small finger which resembles a channel when the fingers are closed in a fist.

While the *Bahispavamāna* is being chanted the inner priest pours the soma juice contained in the *ādhavantiya* vessel on to the *pūtabhṛt* trough over which the woollen strainer is stretched with its hem to the north. When the chant is finished the *adhvaryu* issues directions (*praiśa*) to the *agnidhra* priest to kindle fires (on the *dhiṣṇyas*), to strew *kuśa* grass (on the *vedi*) and to deck the *puroḥśāsas* and to the *pratiprasthātṛ* to come with the *savaniya* (to be sacrificed on the pressing day) *paśu* (animal). The *agnidhra* brings burning coals from the *agnidhriya* fire and kindles fires on the dust (or sand) of the several *dhiṣṇyas* beginning with that of the *hotṛ* (in the order in which the seats were arranged and with the same mantras). The

2593. यः सामगानां यथमः स वेणीमरुथमः स्वरः । यो द्वितीयः स गान्धारस्तुतीच-
स्तुथमः स्तुतः ॥ चतुर्थः षड्म द्वयथातुः पञ्चमो वेजतो भवेत् । षडो निषादो विज्ञेयः सप्तमः
पञ्चमः स्तुतः ॥ नारदीयशिक्षा V. 1-2.

2594. अङ्गुष्ठरपीक्षमे कुडो ब्रह्मणे यथमः स्वरः । यदेक्षिण्यां तु गान्धार कथमस्तद्वन
स्वरः ॥ अनामिकायां षड्मस्तु कनिष्ठिकायां च वेजतः । तस्याधस्ताच्च योग्यास्तु निषादो तच्च
विषयमेतत् ॥ नारदीयशिक्षा VII. 3-4.

āgnidhra spreads kuśas beginning from the gārhapatya up to the āhavanīya, along the prsthyā line and decks the puroḍāśa. He offers soma into the āhavanīya, āgnidhriya and mārjāliya fires and ājya in others. The adhvaryu, whom the sacrificer touches, fills the Āsvina cup (*graha*) from the dronakalaśa with the pariṣṭavā (a small spoon resembling a sruc without its rod, Āp. XII. 2. 7) and the other cups that are not dhārāgrahas are also filled in the same way.

Then begin the rites for the offering of the savanīya paśu, commencing from the tying of a triple girdle round the post (*yūpa*). According to Kāt. IX. 8. 1 the girdle (*raśanā*) that was used the previous day at the time of sacrificing the Agni-ṣomiya animal is again used for the savanīya paśu, while according to Āp. XII. 18. 12 a new girdle is used. In the Agniṣṭoma the animal sacrificed on soma-pressing day is a goat for Agni. In the Ukthya sacrifice another goat (in addition) is sacrificed for Indra and Agni, in the Somaśin sacrifice a third paśu (a ram according to Kāt. IX. 8. 4, a goat according to Āp. XII. 18. 13) is offered in addition and in the Atirātra a fourth one (a goat) to Sarasvatī in addition. Kāt. (IX. 8. 5-6) allows optionally a ewe. These four animals that are offered are called *stomāyana* (Kāt. IX. 8. 7) and *kratupaśus* (Āśv. V. 3. 4). Then the procedure of Nirūdhapaśubandha described above is followed up to the offering of the vapā (omentum) and subsequent mārjana (purification with water). Then all the priests and the sacrificer enter the *sadas* and occupy places to the east of the audumbarī post and to the west of their several seats (*dhīṣṇyās*)²⁵⁹⁵ and other places after looking (with mantras for each) at the several cups, the three troughs (*āhavanīya*, *pūtabhrt* and *drona-kalaśa*), the clarified butter and vessels and the sacrificer pays homage to all these (with mantras set out in Āp. XII. 19. 5 ff).

At this stage the pratiprasthātṛ brings the five savanīya offerings (vide p. 1163 above). The adhvaryu places them on the vedi, cuts off portions of the offerings, arranges them in one large vessel (or the juhū) in such a way that the cake for Indra is placed in the middle, the dhānā is to the east of it, karambha to the south, parivāpa to the west and āmiksā to the

²⁵⁹⁵ This coming back to the dhīṣṇyās is called *sarpapa*. Vide Kāt. IX. 8. 25. Āśv. V. 3. 24 says 'दृष्ट्वैतदुपस्थितपदेन विष्णुं वायुं यजामासन्-पश्चिमदिशि'.

north. The portions meant for *svistakṛt* are placed in the *Upabhr̥t*. The *adhvaryu* issues his direction to the *maitrāvaruṇa* to recite the *anuvākyā* for the *puroḍāśa* and other offerings to *Indra* in the morning pressing and to ask the *hotṛ* to repeat the *yājyā* for the same. The *anuvākyās* for the *puroḍāśa* and other offerings in the three *savanas* are respectively Rg. III. 52. 1, 5 and 6 and the *anuvākyās* in the three *savanas* for the *svistakṛt* offering are Rg. III. 28. 1, 4 and 5 respectively. The *maitrāvaruṇa*'s *praiṣa* to the *hotṛ* and the latter's formula before the offering is made are given in the note below.²⁵⁹⁶ The *adhvaryu* makes the principal offering into fire and then the *svistakṛt*. Portions of the remainder are cut off for the *Brahmā* priest, *idū* is cut off and placed on the seat of the *hotṛ* and the rest is kept securely for the sacrificer.

Then offerings of soma from the cups are made to the joint deities (*dividevatya grahas*) viz. for *Indra* and *Vāyu*, *Mitra* and *Varuṇa*, and the two *Aśvins*. After this comes *camasonnayana*. The *unnetṛ* fills to the west of the *uttaravedi* nine *camasas* for the priests called *camasādhvaryus*, by first pouring in each some soma from the *dropakalāśa* (this is *upastarāṇa*), then soma from the *pūtabhr̥t* trough and then again from the *dropakalāśa* (this is *abhigrahāṇa*). The order in which the nine are filled is: first that of *hotṛ*, then for *brahmā*, *udgātṛ*, sacrificer, *maitrāvaruṇa*, *brāhmaṇacchamsin*, *potṛ*, *neṣṭṛ*, *āgnidhra* (there is none for *unnetṛ* and *acchāvāka* here). The *maitrāvaruṇa* repeats Rg. I. 16, VII. 21 and IV. 35 in the three *savanas* respectively when the *camasas* are being filled (*Āśv.* V. 5. 14). Then follows *śukrāmanthi-pracūra*. The *adhvaryu* takes the soma cup called *Sukra*, the *pratiprasthātṛ* the *Manthin* cup and the *camasādhvaryus* the *camasas* that are placed on the *uttaravedi*. The *camasādhvaryus* are not *ṛtviks* chosen by the *yajamāna* but they are assistants chosen by the priests (the *ṛtviks* themselves). Vide *Jai.* III. 7. 27. *Jai.* (III. 7. 26-27) further says

2596. 'मातः मातःसावस्येन्द्राय दुरोवासागममुञ्जं' is the direction to the *मेजावदन* in *मातःसवन*, *माधपन्दिनसवन* *सवनस्येन्द्राय* &c. in *माधपन्दिनसवन* and *तृतीयसवन* *सवनस्येन्द्राय* &c. in *तृतीयसवन*. Vide *आप.* XII. 20. 15, *Kat.* IX. 2. 6 and 8, *Sat.* VIII. 6. p. 863. The *मेज* is होता पशुदिन्द्रं हरिर्वा इन्द्रो धामा अमुं पृथग्वान् करन् सरस्वतीपान् माध्वीपान् परिवाप इन्द्रस्वाधूयः । मित्रावदनयोः पयस्या मातःसावस्य दुरोवासागमिन्द्रः पश्विनाम् जुषानो वेतुं होतापजं । Vide *आन्व.* V. 4. 3. The होता says 'वेतुजामहे हरिर्वा इन्द्रो ... जुषानो वेतुं होतापजं' (the words *हरिर्वा ... वेतुं* are repeated from the above वेद of *मेजावदन*). Vide *दे. ब्रा.* 8. 6 for *हरिर्वा इन्द्रो ... इन्द्रस्वाधूयः* as the words of the *वाजपा*.

that they are generally ten. They (adhvaryu and pratiprasthātṛ) cover the cups with two pieces of wood (chiselled off when the yūpa was made) that are sprinkled with holy water, wipe the cups from their mouths downwards with two pieces (of the yūpa, but not sprinkled) saying 'wiped off is Śaṇḍa' (adhvaryu says) and 'wiped off is Marka' (says pratiprasthātṛ). They place the cups on the south and north corners of the western side of the uttaravedī, go to the south and north of the yūpa, throw away the unsprinkled chips (referring to the repulse of Śaṇḍa and Marka)²⁵⁹⁷ outside the vedī and the sprinkled ones are placed into the āhavanīya and standing on both sides of the yūpa they two offer the cups with their faces to the west and the camasādhvaryus (who are nine here and ten in other cases, vide com. on Kāt. IX. 11. 2) do the same with faces to the east and silently. All these offerings are made to Indra (com. on Kāt. IX. 11. 2). The pratiprasthātṛ pours what remains in the manthin cup into the śukra cup and the adhvaryu pours the mixture of the soma juice remnants of the two cups into the hotṛ-camasa. The adhvaryu directs attendants to refill the cups of the maitrāvaruṇa, brāhmaṇāc-chamsin, potṛ, neṣṭṛ and āgnidhra with soma from the dropakalāśa and the contents are offered into fire respectively for Mitra and Varuṇa, Indra, Maruts, Tvastṛ, Agni. Then the hotṛ, adhvaryu and pratiprasthātṛ partake of the remnants of the contents of the cups offered to the double deities (Indra and Vāyu, Mitra and Varuṇa, the two Aśvins). Vide Āp. XII. 25. 13. A keen controversy is carried on in the sūtras whether the adhvaryu or hotṛ drinks first. Vide Āp. XII. 24. 6, Kāt. IX. 11. 12-17. The contents of the cup for Indra-vāyu are drunk twice and of the rest once. The mantra in all cases of the drinking of soma by the priests is 'vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā' (Vāj. S. VIII. 37, Āp. XII. 24. 11. 12, Kāt. IX. 11. 19, Āśv. V. 6. 22). The remnants in the cups are poured into hotṛ-camasa. Then a very small part of the puroḍāśa is thrown

2597. It is rather strange that Prof. A. B. Keith says (in 'Religion and Philosophy of the Veda' part 2 p. 329) 'then are filled the goblets of the priests and offerings of the śukra and manthin cups made for the strange figures of Śaṇḍa and Marka'. As shown above the offerings of śukra and manthin were made to Indra. Baud. VII. 14 says *सपद्वहते सवामो जुहुतः । स प्रथमः संकृतिर्विश्वकर्मा ... तस्मा इन्द्राय सुतमा जुहोमि स्वाहेति ।* Āp. XII. 23. 8 has the same verse. Śaṇḍa and Marka (or Amarka) are here offered only chips of wood; they are said to have been the purohitas of asuras. Vide Tai. S. VI. 4. 10, Tai. Br. I. 1. 1, Vāj. S. VII. 12-13.

into the aindra-vāyava cup by the *adhvaryu*, a portion of the *payasyā* in the *maitrāvaruṇa* cup and the *dhānā* in the *āsvina* cup. Vide *Jai.* III. 8. 33 (where it is said that this effects a *samākāra* of the *puroḍāśa* &c.). The *pratiprasthātṛ* then keeps these cups on the northern wheel-track of the southern *havirdhāna* cart. The *adhvaryu* and other priests make an offering of *Vājina* (*Kāt.* IX. 12. 1). The several priests drink soma from their *camasas* (in a rather complicated manner, for which vide *com.* on *Kāt.* IX. 12. 3 and *Āp.* XII. 25. 16-23). The *hotṛ* drinks once from all *camasas* and twice from his own *camasa*, the *maitrāvaruṇa* and other priests drink from their own *camasas* twice (*Āp.* XII. 25. 19-21).²⁵⁹⁸ On drinking soma the priests touch their mouth and heart with *Rg.* VIII. 48. 3-4 'we drank soma and have become immortal &c.' Vide *Āsv.* V. 8. 26. All the *camasas* are then strengthened or replenished (*āpyāyana*) by the priests by repeating two mantras '*āpyāyasva*' &c. (*Rg.* I. 91. 16 and 18 = *Vāj.* S. XII. 112-113, *Tai.* S. III. 2. 5. 3) and by filling them with soma from the *pūtabhṛt* trough and then they are placed under the southern *havirdhāna* cart to the west of the axle and are thence-forward called *Nārāsaṃsa* till the taking up of the *Vaiśvadeva* cup (*Āp.* XII. 25. 24-27, *Kāt.* IX. 15. 5-8). The *adhvaryu* takes a small portion of the *puroḍāśa* and while giving it to the *acchāvāka* priest who sits outside the *sadaś* in front of the seat (*dhiṣṇya*) prepared for him says 'O *acchāvāka*, say whatever you have to say.' The *acchāvāka* holding the portion on a level with his mouth recites the three verses, *Rg.* V. 25. 1-3 (*acchāvō agnimavase* &c.). He combines the 'om' uttered at the end of the third verse with a long prose formula²⁵⁹⁹ (*nigada*) which ends with 'O *brāhmaṇa*! call us who are *brāhmaṇas*'. The *adhvaryu* on hearing this requests the *hotṛ* to summon the *acchāvāka* (to the soma drink). When the *hotṛ* calls him, the *acchāvāka*

2598. The *com.* on *Kāt.* IX. 11. 23 states that the contents of the *विद्विषयग्रह* are not actually drunk, but only smelt or only brought in contact with the lips. When vessels are filled with the sacred soma no question arises as to *acchiṣṭa* 'न सोमो नोच्छिष्टा भवन्तीति स्मरणात्तेनैव चमसेन सर्वेपि भक्षयन्ति' *com.* on *Kāt.* IX. 12. 3. Vide *आश्व.* V. 6. 3 न सोमो नोच्छिष्टा भवन्तीत्युदाहरति.

2599. The *nigada* is given by *Āsv.* V. 7. 3 'अन्तेन यजमेनोयस्मनुषाह्वयमान इतिरध्वर्यो इन्द्राग्निर्वा सोमं वोचवीरो अस्मान् ब्राह्मणान् ब्राह्मणाह्वययमिति'. The *acchāvāka* probably came to be so called from the first word '*acchā*' of *Rg.* V. 25. 1 which he recites.

recites Rg. VI. 42 and a camasa is filled for him first with soma from the dropakalāśa, then from the pūtabhṛt trough and again from the dropakalāśa. After the acchāvāka recites Rg. VIII. 38.7 (as the yājñā) the adhvaryu makes an offering of soma from his camasa in the āhavanīya, the acchāvāka lays down the piece of puroḍāśa and sitting on his own seat drinks the remainder of soma himself from his camasa and also eats the portion of puroḍāśa given to him (Āśv. V. 7. 7 and 9). His camasa is then placed among the other camasas.

After the acchāvāka sits down, the brahmā, hotṛ, adhvaryu, maitrāvaruṇa and āgnīdhra partake of the idā of the *savaniya* cake and the other four offerings in the āgnīdhra shed (Āp. XII. 25. 8-15, Āśv. V. 7. 10, Kāt. IX. 11. 29 and IX. 12. 16). The sacrificer also partakes of it and the wife partakes of light food (rice &c.) in her shed (Kāt. IX. 12. 16-17, com. on Āp. XII. 25. 12). Āp. (XII. 25. 13) states that at this time take place several of the acts that are done in the darśapūrnamāsa such as throwing the śākhā on fire, the offering of vajīna, the two homas of piṣṭalepa and phalīkaraṇa &c.

Then comes the offering of *ṛtugrahas*. These cups are filled from the dropakalāśa and are offered by the adhvaryu and the pratiprasthātr to the twelve months (Madhu, Mādhava, and so on, from Tai. S. I. 4. 14 or Vāj. S. VII. 30) or 13 months (when there is an intercalary month called Samisarpa in Tai. S. I. 4. 14. 1 and Amhasaspati in Vāj. S. VII. 30) or 14 (vide Āp. XII. 27. 1). There are 6 pairs of months, for the first of which the offering is made by the adhvaryu and for the 2nd by the pratiprasthātr with the mantra (Vāj. S. VII. 30) 'upayāmagṛhṭosi madhave tvā' (and so on). Baud. VII. 16 gives at length all the mantras for the twelve months. The praiśas are uttered by the maitrāvaruṇa and when the adhvaryu enters the havir-dhāna pavilion to make the offering the pratiprasthātr leaves it and *vice versa*. The vasaṭkāra for the first six is uttered respectively by hotṛ, potṛ, neṣṭṛ, āgnīdhra, brāhmaṇacchaṁsin and maitrāvaruṇa and the adhvaryu or pratiprasthātr (as the case may be) eats of the remains in the cup with that priest who utters the vasaṭkāra. In the next four the vasaṭkāra is uttered by hotṛ, potṛ, neṣṭṛ and acchāvāka and for the last two by hotṛ. After this a cup is filled from the dropakalāśa or pūtabhṛt for Indra and Agni (Āp. XII. 27. 8, Kāt. IX. 13. 20). All the soma pātras from which soma was drunk by the priests are washed on the mārjāliya place (Āp. VII. 27. 10).

It would not be out of place to remark here that according to the Ait. Br. 35. 2-4 (referred to on p. 140 above) a ksatriya sacrificer was not to drink soma, but if he desired he might drink the liquid obtained by pounding the young sprouts of the banyan tree and the fruits of that tree and of the udumbara and of other holy trees mixing them with curds.²⁶⁰⁰ It is however to be noted that in classical Sanskrit literature sometimes kings are described as 'somapāh'. The sūtras (e. g. Sat. VIII. 7. p. 882, Āp. XII. 24. 5) say the same. Jai. (III. 5. 47-51) refers to this practice and says that the liquid so prepared and poured into a cup is called *phala-camasa* and is really an offering made on a coal taken from the āhavanīya to its north, and not a mere substitute for some eatable. Vide also Jai. III. 6. 36.

The adhvaryu with the ṛtu cup in his hand sits down near the door of the *sadas* in front of the hotṛ with his face to the east, mutters the words 'Idā, the summoner of gods' (Tai. S. III. 3. 2. 1). Then the hotṛ performs japa of a long passage²⁶⁰¹ (found in Āśv. V. 9. 1), he issues without uttering hīnkāra a call (āhāva) to the adhvaryu loudly viz. 'Soma3sāvo3m' (let us both praise)²⁶⁰² and recites inaudibly the prayer called

2600. स यदि राजस्यै वैश्ये वा पात्रयेत्त यदि सोमं विमज्जापिषेद् न्यघोषस्तिभी-
राहृत्य वाः संविष्य दधन्मुन्मुज्य तमस्मै भक्तं ययच्छेत्त सोमम्. quoted by Sabara on
Jai. III. 5. 47 and III. 6. 36. Vide Ait. Br. 35. 4 for the ingredients
'अथार्षेय स्तो भक्तो न्यघोषस्त्वारोषाथ कलानि चौदुम्बराण्यवाभानि द्वाक्षाण्यभियुष्य-
चानि भक्षयेत्'. Vide note 51 above.

2601. सुमलद्वन्द्वे पिता मातरिन्वाच्छिद्रा पद्वा धावच्छिद्रोक्त्या कवयाः संसन्.
क इदं संसिन्वति स इदं संसिन्वति. Āśv. V. 9. 1. This is the japa. The Ait.
Br. X. 6 has the whole of it except the first five mystic letters, but
it appears to explain those five and also the rest of the passage. Vide
Haug's note on p. 151 of tr. of Ait. Br. for the whole formula.

2602. This summons is called 'āhāva' (from the root 'āve' to call) and this is the āhāva in all śāstras in the morning pressing (Āśv. V. 9. 2). The most common pratigara uttered by the adhvaryu is ओषामो देव (pronounced as द्वेषा) while at the first āhāva it is the one given above in the text. Vide Āśv. V. 9. 4-10, Āp. XII. 27. 11-17, Sat. VIII. 8. pp. 896-898 for various modes of the pratigara. The Tai. S. III. 2. 9. 5 puts the pratigara as 'śoṣāṣmo daiveti pratyāhvayate'. प्रतिगर is explained as प्रतिगीर्णते प्रत्युच्चार्यते इति (com. on Āśv. V. 9. 4 and Sat. VIII. 8. p. 897). In the mid-day pressing the āhāva is अथर्वो सो-
मोवो3म् (Āśv. V. 14. 3) at the beginning of all śāstras and in the evening pressing it is अथर्वो ओषो3मोवो3म् (Āśv.

(Continued on next page)

'tūṣṭīśāmsa.' The *adhvaryu* stands up or bends his body with his face to the west at the door of the *sadas* and makes the response (*pratigara*) with 'śomsāmo daiva' (Āśv. V. 9. 5). There are several *śhāvas* and several *pratigaras* in the course of reciting all the texts connected with a *śastra*. The *tūṣṭīśāmsa* is of three clauses or six clauses (vide below).²⁶⁰³ Then he loudly repeats twelve clauses called *nivid*, pausing at the end of each clause 'fire kindled by the gods, kindled by Manu..... the hotṛ chosen by the gods..... May the god bring the gods hither, may the god worship the gods, may he, *Jātavedas*, perform the rites' (Ait. Br. X. 2, Āśv. V. 9. 12).²⁶⁰⁴ The Ait. Br. explains these clauses, says that they are to be loudly recited and calls them a *puroruc* for *Jātavedas* (Ait. Br. X. 7). This *nivid* is not to be combined with the *Tūṣṭīśāmsa*, but the last word of the former is to be combined with the first verse of the *ājya śastra*, which is the name of the hymn Rg. III. 13 (verses 1-7). The first verse of this hymn is recited

(Continued from last page)

V. 18. 4). The *śhāva* is required at the beginning of all *śastras* whether recited by the hotṛ, the *maitrāvaruṇa*, *brāhmaṇāśchathin* or *acchāvāka*. Vide Āśv. V. 10. 10-12; about the *śastras* these priests recite and how each of the *śastras* they recite in the morning and evening pressings contains four *śhāvas* and how the *śastras* in the mid-day pressing have five *śhāvas*. Āśv. (V. 10. 13-17) specifies the places where *śhāva* is to be uttered. Various explanations are given of the *pratigara* e.g. *Sāyaṇa* on Ait. Br. XII. 1 explains 'शंसामो देवोद्' as 'दे होतस्व शंस तव आनोदेव इषं सुवासनाकमनोऽनुज्ञा दत्ता' :'. It appears that the *śhāva* and *pratigara* came to have a mystic significance and so several permutations and combinations of them arose. Vide Ap. XIII. 13. 8-10, Sat. IX. 3. p. 925 where three different forms of *pratigara* in the *Vaiśvadeva śastra* of the evening pressing are given. Vide *Hang's* tr. of Ait. Br. pp. 141-142 n. on *अह्वाव* and *प्रतिगर*.

2603. सुरगिर्ज्योतिर्ज्योतिर्योऽग्निः । इन्द्रो ज्योतिर्मुषो ज्योतिरिन्द्रोऽग्निः । सूर्यो ज्योतिर्ज्योतिः सः सूर्योऽग्निमिति त्रिपदस्तृण्यभिस्तः । यद्यु देवद्वयः । पूर्वज्योतिःशब्देनोत्तरयेत् । Āśv. V. 9. 11. When six clauses are required the three clauses are each divided into two parts, the first ending with the first word 'jyotir' in each clause. The Ait. Br. IX. 7 says that the first clause in the above is the *tūṣṭīśāmsa* in *Ājyadastra* and *Praughasastra* of the *prātahavana*, the 2nd of the *Niṣkevalya* and *Marutvatilya śastras* of the mid-day pressing and the third of the *Vaiśvadeva* and *Āgnimāruta śastras* of the third pressing.

2604. अग्निर्देवेन्द्रा, अग्निर्मन्त्रिन्द्रा, अग्निः सुवमित्, होता देववृत्तः, होता मनुवृत्तः, पूर्णवज्रानाम्, रथारश्चरानाम्, अतुर्लो होता, तुर्मिहोश्चवाद्, आ देवो देवान्वसत, पदवृष्टिर्देवी देवान्, सो अध्वरा करति जातवेदाः । ये. ब्रा. X. 2.

thrice, each half of that verse being kept separate from the next half (Āśv. V. 9. 15, 20-21) and 'om' being added to the end of the verse. At the end of the sixth verse the hotṛ repeats the āhava (śo3mśāvo3m) and the adhvaryu responds with the pratigara 'śo3mśāmo daiva.' And then the hotṛ recites the 7th verse of Rg. III. 13 (which being the last verse of the śāstra is called paridhāniyā, Āśv. V. 9. 23). At the end of the śāstra, the adhvaryu responds with the word 'om' (Āśv. V. 9. 10). After the recitation of the śāstra the hotṛ mutters 'the recitation is concerned in speech; to thee for glory' (Tai. S. III. 2. 9. 1). The adhvaryu then takes the Aindrāgna cup of Soma and the camasādhvaryus take the camasas and after āśravapa and pratyāśruta the adhvaryu issues a direction to hotṛ 'O reciter of an *uktha* (i. e. śāstra), repeat a yājñā verse for Soma.' Then the hotṛ recites Rg. III. 25. 4 as the yājñā (Āśv. V. 9. 26) and when he utters 'vau3sat' the adhvaryu offers the soma from his cup into the āhavanīya fire and after a second vou3sat is uttered (with the words 'somasyaagne vīhi3 vau3sat') the camasādhvaryus only shake the Nārāśansa cups. The adhvaryu first partakes of the remnant from the soma cup and then the other priests who have camasas eat the contents of the camasas (Āp. XII. 28. 1-3).

It will have been noticed from the preceding description that there are six or seven elements connected with the recitation of the śāstras: (1) the inaudible *japa*, (2) āhava and pratigara, (3) tūṣṭimśansa, (4) the *nivid* or *puroruk*, (5) sūkta, (6) *japa* of words 'uktham vāci' (Āśv. V. 10. 22-24) with certain words added that differ at different times (this is called *ukthavīrya*), to which the adhvaryu responds with 'ukthasāh' &c., (7) the yājñā (Āśv. V. 10. 21).²⁶⁰⁵ Only the Tūṣṭimśansa does not occur in the other śāstras.

In the Agniṣṭoma there are twelve *stotras* and twelve *śāstras*. The words śāstra and stotra in their etymological sense mean 'praise or laud,' but a stotra is a laud that is sung to a melody and a śāstra is a laud that is only recited (vide Śabara on Jai. VII. 2. 17). A śāstra always belongs to and follows a stotra. In the prātahsavana the hotṛ begins his āhava after the

2605. Vide Haug's note 3 on pp. 177-178 to his tr. of Ait. Br. about the several ways in which the words 'uktham vāci' occur in the several śāstras. The Ait. Br. speaks of these elements and in X. 1 expressly says 'अग्निं वा आहवतः शब्दे निविष्टं विष्टं दूकम्'.

udgātṛ makes *hīmkāra* in the stotra he chants and in the other two savanas the hotṛ does so after the *pratihāra* element of the stotra (Āśv. V. 10. 1-3) when the prastotṛ draws his attention by uttering the word 'eśā' (this) at the time of the *prastāva* of the last verse in the stotra.²⁶⁰⁵ The Ājyaśāstra is the first śāstra in the Agniṣṭoma and the āgnimāruta is the last. Jai. (II. 1. 13-29) establishes that when the vedic text says 'he recites the prauga śāstra' or 'he chants the ājya stotra,' what is meant is not that these stotras and śāstras are merely some subordinate matters in connection with the devatā of the rite, but they are really principal matters. In X. 4. 49 Jai. states that in the Agniṣṭut sacrifices there is no ūha of the stotras and śāstras of the Agniṣṭoma, but they are sung and recited as in Agniṣṭoma. In the morning savana (pressing of soma), five stotras are chanted viz. Bahispavamāna and four Ājyastotras; in the mid-day pressing five more viz. the mādhyandina pavamāna and four Prsthastotras (vide Haug's tr. of Ait. Br. p. 193 n. 29) and in the evening pressing two stotras viz. the Ārbhava pavamāna and the Agniṣṭoma-sāman (viz. yajñā-yajñā vo &c.). The corresponding twelve śāstras are: in the morning the Ājyaśāstra (by hotṛ), Praugaśāstra (by hotṛ) and three ājyaśāstras (by maitrāvaruṇa, brāhmaṇacchamsin and acchāvāka, these three priests being called hotṛakas); in the mid-day pressing the marutvatīya śāstra (by hotṛ), niṣkevalya śāstra (by hotṛ) and three more by the three assistants of the hotṛ; in the evening pressing the two śāstras are vaiśvadevaśāstra and āgnimārutaśāstra (both by the hotṛ). The Bahispavamāna is chanted in the Trivṛtstoma, the four ājyastotras and the mādhyandinapavamāna in the Pañcadaśastoma, the four Prsthastotras and the Ārbhavapavamāna in the Saptadaśastoma and the yajñāyajñīya in the Ekavimśastoma (vide Tāndya Br. XX. 1. 1). *Stoma* means a group of verses and pañcadaśastoma and similar words mean that the verses (usually three) are increased to 15, 17, 21 &c. by repetition in various patterns (which are called *viṣṭuti*). There are three viṣṭutis of the pañcadaśastoma. These patterns differ in the order and number of repetitions. The prastotṛ marks the several turns, the number of verses and the order by means of small sticks a span long (called *kusās*) cut from the udumbara tree and placed on a piece of cloth spread in the

2605. स्तोत्रमये सञ्ज्ञात् । एवेति शेष उद्गातृविष्णवे मातःसवन आहवरीत्य । प्रतिहार उत्तरयोः सवनयोः । आश्व. V. 10. 1-3; उत्तमां वस्तुष्वेति प्रतिज्ञापयति । लाट्यापन II. 6. 11.

midst of the singers. Vide Lāṭ. II. 6. 1-4. For example, the first ājyastotra (Rg. VI. 16. 10-12 = S. V. II. 1. 1. 4, ed. by Benfey) is raised to fifteen verses in three *paryāyas* (turns) of five verses each. If the three verses are denoted by a, b, c then the 15 verses will be a a a b c (first *paryāya*), a b b b c (2nd *paryāya*) and a b c c c (third *paryāya*). Vide Tāndya Br. II. 4. The 2nd *viṣṭuti* of the pāñcadaśastoma is represented by a a a b c, a b c, a b b b c c c and the third *viṣṭuti* by a b c, a b b b c and a a a b c c c (vide Tāndya Br. II. 5-6). The word *stoma* is to be distinguished from *stotra*. The latter is a chant of a certain number of verses set to a certain melody out of those mentioned in the gānas of the Sāmaveda. Stobhas are musical interjections and flourishes introduced in the sāman chants such as 'hāu', 'hāi', 'i', 'ā', 'hum' (vide Chān. Up. I. 13). Hāu and hāi are stobhas employed in the Rathantara and Vāmadevyā sāmans respectively. Jai. IX. 2. 39 defines stobha as that which is in addition to the letters of the ṛk (that is being chanted) and has other varṇas than those of the ṛk (adhikam ca vivarṇam ca Jaiminiḥ stobha-śabdātvaṭ). The word *sāman* means, no doubt, a chant (gīti), but since stobhas are necessary to bring out the melody and help in musical appreciation they are included in the connotation of the word *sāman*²⁶⁰⁷ (Jai. II. 1. 36, IX. 2. 34-38). Śabara states that there are a thousand (numberless) means of adding to the charm of the melody (gīti), which only conveys certain notes produced by internal effort and which is denoted by the word *sāman*. The chant has a fixed extent and is sung on a ṛk verse. In order to effectuate that chant resort is made to change of letter (as in 'agnāyi' for 'agna' in 'agna āyāhi vitaye), to stobha and the other devices stated below²⁶⁰⁸. Since the ṛk verses are

2607. शबर on IX. 2. 35 says 'सकृ-स्तोमस्वर-कालान्वासविशिष्टाया भक्तिः सामशब्दो वाचकः'. The दुर् दीका demurs to this and remarks 'यद्यपि स्तोमं न सामशब्दवाच्यास्त्वधाप्यतिदिश्यते । कथम् । सामोपकारकमुपशरण्याम् । तत्परोपकुर्वतो ह्येव साधारणं कुर्वन्तः स्तोमा उपकुर्वन्ति ।'. In another place शबर says 'सस्तोम-स्वरकालान्वासविकारायां विकारमन्यस्ताचोद्गीधयतिहारोपद्वयनिबन्धनवाप्युचि सामशब्दो-भिपुल्लैरुपचर्यते ।' on जै. VII. 2. 1.

2608. सामवेदे सहस्रं मीत्युपायाः । आह । क इमे मीत्युपाया नाम । उपपत्ते मीतिर्नाम क्रिया । सा आभ्यन्तरमपरन्त-जनितस्वरविज्ञेयानामभिप्रायिका । सा सामशब्दाभिलषा । सा नियतपरिमाणा जाचि च मीयते । तत्संपादनायां सगहरविकारो विश्लेषो विकर्षणमप्यासो विरामः स्तोम इत्येवमाहुः सर्वे समधिगताः समान्नापन्ते । शबर on जै. IX. 2. 29. Vide footnote of सप्तम्यत on p. 12 of the Introduction to सामवेद vol. I (B. I. series) for explanation of these words.

sung to a certain melody the *ṛks* are the skeleton, the notes of the melody are the flesh that clothes the bare bones, they are super-imposed over the *ṛk*, and the *stobhas* are embellishments or flourishes like the hair on one's body. This very apt and happy figure is employed by the *Sāmavidhāna Brāhmaṇa* to illustrate the relationship of the *ṛks*, the notes and the *stobhas*.²⁶⁰⁹ Each *sāman* chant is primarily connected with certain verses, e. g. when we speak of *Rathanantara* without more the verses meant are *Rg. VII. 32. 22-23 abhi tvā sūra &c.* = *S. V. II. 1. 1. 11* (Benfey) and *S. V. vol. III. pp. 83-84* (B. I. series); and when one refers to the *Vāmadevyā sāman* without further qualification the verses intended are *Rg. IV. 31. 1-3* (*kayā nācitra abhuvat*) = *S. V. II. 1. 1. 12* (Benfey) and *S. V. vol. III. pp. 87-89* (B. I.). These are called the own (*svakiya*) verses of the respective *sāmans* (vide com. on *Drāhyāyapa II. 1. 1*) and that one verse occurring in the *pūrvāroka* part of the *Sāmaveda*, which is the first in the *sāman* as set out in the *Uttarāroka* portion, is called the *yoni* of the *sāman* (*Jai. VII. 2. 17* and *Śabara* thereon). But the verses that are the own verses of a *sāman* can be sung to another melody. *Tāndya XV. 10. 1* says 'the *kavati* verses' are the verses '*kayā nācitra &c.*' which are the *svakiya* verses of the *Vāmadevyā*. When some texts say 'he chants the *Rathanantara* on the *Kavati* verses' what is meant is that, not minding the *Vāmadevyā* melody to which the verses '*kayā nācitra &c.*' primarily attach themselves, they are to be sung to the *Rathanantara* melody in that particular rite. So the word *sāman* as applied to *Rathanantara*, *Brhat*, *Raivata* and others means simply a melody and not one or more *ṛk* verses that are sung²⁶¹⁰ (vide *Jai. IX. 2. 1-2*).

Jaṁini deals in about 60 *adhikaraṇas* with matters arising out of the relation of the *Sāmaveda* to sacrifices in *V. 3, IX. 1, IX. 2, X. 5-6* and elsewhere. Some of the conclusions are very interesting and may be briefly indicated; viz. the *ūha-grantha* is of human authorship (*IX. 2. 1-2*), the *ṛk* is principal and the melody is an attribute of it (*IX. 2. 3-13*), the whole

2609. तस्य ह वा पुनस्य साम्नः अग्नेवायमीनि स्वरो मोक्षानि लोभा लोमानि । साम-
विधानब्राह्मण I. 1. 10. The Calcutta edition of the *Sāmaveda* (vol. II
pp. 519-542) contains a *pariśiṣṭa* on *stobhas*. Similarly the *छान्दोग्य* I. 6. 1
says हवमेवर्षिः सामं तदेतदेवस्यामुच्यध्वं सामं तस्माद्वच्यध्वं सामं वीषते ।

2610. स्वरादिविशेषाद्युपवीक्षात्स्वराद्युपधारण्यतिरिक्तं यद् सामं तदेव रूपम्-
अन्वयः । साम्नः Introduction to *सामवेद* vol. I. p. 10 (B. I. series).

melody is to be sung on each ṛk of the sāman (IX. 2. 14-20), the verses of a sāman should as far as possible be in the same metre (IX. 2. 21-22), the ṛk verses set out in the Uttarārcika are to be taken for singing the melody on (IX. 2. 33-24), that two verses have to be arranged as three by repetition of the 4th or last pāda in certain melodies (IX. 2. 25-27), that in the Yajñāyājñīya sāman for the words 'girā girā' in the original 'irā irā' has to be substituted in the melody (IX. 1. 50-51).

After the recitation of the śastra and the partaking of remnants of soma the adhvaryu takes the Vaiśvadeva cup, fills it from the dropakalāṣa, touches it with two kuśa blades, hands over the blades to the prastotr priest and urges the sāman priests to chant a stotra. This is the mode in all cases of dhurya stotras. Stotras other than the Bahispavamāna are chanted near the Audumbari post in the *sadas*; the prastotr sits facing the west behind the adhvaryu, the udgātr sits to his west facing the west behind the adhvaryu, the udgātr sits to his west facing the north, and the pratihartṛ sits facing udgātr, but looking towards the south-east (Tāndya VI. 4. 14, Drāhyāyana III. 3. 28). The stotra chanted after the Vaiśvadeva cup is taken and the three following ones are called ājyastotras²⁶¹¹ (com. on Āp. XII. 28. 6). The 2nd śastra is called *prauga* (Āśv. V. 10. 6) which is recited after the taking up of the Vaiśvadeva cup and is supposed according to the Ait. Br. XI. 2 to confer food. This śastra is made up of Rg. I. 2 and 3 (in all 21 verses), which are divided into seven triplets addressed to seven deities in order viz. Vāyu, Indra-vāyu, Mitra and Varuṇa, Āśvins, Indra, Viśve Devas, Sarasvatī. Each of the seven triplets is preceded by a verse called *puroruk*. The first *puroruk* is preceded by 'hīm' and 'bhūr-bhuvah svarō 3m'.²⁶¹² The 2nd verse of Rg. I. 2 is repeated thrice (and not the first as is usual, com. on Āśv. V. 10. 6). At the end of the recitation the priest mutters

2611. The first ājyastotra is Rg. VI. 15. 10-12, S. V. II. 1. 1. 4 (Benfey), S. V. vol. III. pp. 14-15; the 2nd is Rg. III. 62. 15-18, S. V. II. 1. 1. 5 (Benfey) and S. V. vol. III. pp. 15-17 (B. I. series), the third is Rg. VIII. 17. 1-3, S. V. II. 1. 1. 6 (Benfey), S. V. vol. III. pp. 18-19 (B. I. series), and the 4th is Rg. III. 12. 1-3, S. V. II. 1. 1. 7 (Benfey), S. V. vol. III. pp. 19-21 (B. I. series).

2612. The first triplet with introductory words and *puroruk* will be विं धूर्ध्वः स्वरोऽम् । इति सावर्णिं वायुरवेणा यज्ञयोः साके वृत्तवसा यज्ञम् । शिवो विपुलिः शिवामो वायवावाहि &c. Vide Haug's tr. of Ait. Br. pp. 158-159 for the seven *puroruk* verses and how they are to be recited. Eight *puroruk* verses are set out at the end of the Nirayasaṅgāra ed. of the Rgveda in *pothi* form. The *puroruk* वायुरवेणा &c. is in Tai. Br. II. 4. 7 and Vāj. S. 27. 21.

'uktham vāci ślokāya tvā' (instead of 'ghoṣāya tvā'), and Rg. I. 14. 10 is the yāgyā of the Prauga-śāstra. This cup is offered and the remnants of it and of the camases are drunk by the priests. Then from the Ukthyaśthali containing soma a third is taken for filling three cups to Mītra and Varuṇa, Indra, and Indra-Agni. Stotras and śāstras follow at each of these three cups, the śāstras being repeated respectively by the maitravaruṇa, brāhmaṇacchamsin and acchāvaka. For want of space all these three śāstras cannot be set out at length here. Āśv. V. 10. 26 very succinctly indicates them. Each of these śāstras has four parts, (1) a triplet called *stotriya* (because those very verses have been chanted in the corresponding stotra); (2) then another triplet called *anurūpa* which should agree in metre, deity and even the sage (according to some) with the stotriya triplet (Āśv. V. 10. 26-27); (3) the core or principal part of the śāstra, hence called *uktha-mukha* (vide Śān. VII. 11. 3); (4) a yāgyā verse. For example, in the maitravaruṇa śāstra, Rg. III. 62. 16-18 constitute the stotriya triplet (those three verses are chanted as the 2nd śyastotra), Rg. V. 71. 1-3 form the anurūpa triplet, Rg. V. 68. 1-5 and Rg. VII. 66. 1-9 are the uktha-mukha and Rg. VII. 66. 19 is the yāgyā of the śāstra. This brings the prātassavana to an end, and the adhvaryu makes an offering at the end with the words 'May Agni protect us in the morning savana'. At the bidding of the adhvaryu the maitravaruṇa asks all the priests to come out of the śadaś and they come out by the way they went in.

Then before the mādhyandina savana begins the priests again enter the śadaś, and the yajamāna enters by the eastern door. The procedure of the mid-day pressing is in main outlines the same as that of the morning one (Āp. XIII. 1. 2). There is no hurry in the first two pressings, but the third pressing is got through with speed (Āp. XII. 29. 12). There are a few points of difference. In the mid-day pressing there are no cups for the joint deities (dividevatya grahaś), no cups for the seasons (Āp. XIII. 1. 4). The great pressing is done as in the morning pressing, but in a loud voice (Āp. XIII. 1. 8). In this pressing the vasantivarī waters are taken in the hotcamasa, are handed over to the yajamāna and become the nigrābhya for pressing soma. The cloth in which soma stalks are tied is loosened and given for wearing as a turban to the priest called grāvastut and it is taken back from him after he recites the praise of the crushing stone (Āp. XIII. 1. 5 and com.). The cups taken are five, viz. sukra and manihin, Agrāyana, two marutvatīya and ukthya

(also taken either before both marutvatīya cups or between the two). The grāvastut (praiser of the stones used in crushing soma stalks) enters the havirdhāna pavilion by the eastern door, throws away a blade of kuśa on a spot which is to the north-east of the northern point of the axle of the southern havirdhāna cart and stands opposite the soma stalks with face to the south-east. He takes the cloth in his joined hands, folds it round his head and face from left to right thrice (so as to make it look like a turban). When the stalks of soma are placed for being crushed he should recite certain verses by the middle tone (Āśv. V. 12. 7-8), which is the tone for all vedic texts in the mid-day pressing. The texts repeated by the grāvastut are (Āśv. V. 12. 9-11): Rg. I. 24. 3, V. 81. 1, VIII. 81. 1, VIII. 1. 1, X. 94 (this hymn is called Arbuda), Rg. X. 76 and 175. Before the last verse of Rg. X. 94, the two hymns Rg. X. 76 and X. 175 are recited. Either between the latter two hymns or after them or before them he recites as many pavamāna verses as are required up till the taking up of the cups, finishes the last verse of Rg. X. 94 and hands back the turban to the sacrificer. Āśv. further directs that from the hymn Rg. X. 94 which has 14 verses the 4th is taken out and the last is the paridhāniya (the finishing verse) and the rest (12 verses) are divided into four triplets and each of the triplets is either preceded or followed by a triplet out of the following viz. Rg. I. 91. 16-18, IX. 8. 4, IX. 15. 8, IX. 107. 21, VIII. 72. 8, VIII. 72. 16, IX. 17. 4, IX. 67. 14-15 (which together come to twelve verses). The four triplets are respectively recited by the grāvastut at the time of sprinkling water on the soma stalks, pounding with the hands, extracting juice, and collecting the soma juice in the ādhavaniya trough (Āśv. V. 12. 15-19). In the mid-day pressing the place of the Bahispavamāna is taken by the Mādhyandina-pavamāna stotra (Āp. XIII. 3. 7). This stotra consists of Rg. IX. 61. 10-12, X. 107. 4-5, X. 87. 1-3, that is Sāmaveda II. 1. 1. 8-10 (Benfey) and S. V. vol. III. pp. 22-23, 41-42, 78-80. The yajamāna mutters several texts before the mādhyandina pavamāna is chanted and during its chanting (Āp. XIII. 3. 1).

After the chanting of the Mādhyandina-pavamāna comes the rite called Dadhigharṇa, if the sacrificer has performed the Pravargya rite (Āśv. V. 13. 1). The pratiprasthātṛ brings curds in the ladle (śruc) made of udumbara; the curds are heated on the āgnidhṛīya fire. The hotṛ when asked 'is the

havis heated repeats Rg. X. 179. 2 as the *anuvākya* and X. 179. 3 is the *yājya* and after he says '*vauṣaṭ*' the curds are offered in the *āhavanīya*, and when he repeats '*agne vihi*' and also a second *vauṣaṭ* another offering of the heated curds is made and the remnants of curds are eaten by those who partake of the remnants in the *Pravargya* rite. Then the *paśupurodāsa* (of the animal killed in the morning) and the other offerings (such as *purodāsa* on eleven potsherds) are made and the remnants eaten. Then ten *camasas* are filled (including that of *acchāvāka*). Then offerings of soma from the *śukra* and *manthin* cups are made respectively by the *adhvaryu* and *pratiprathātr* and the *camasādhvaryus* offer the soma taken in their *camasas* and the remnants are partaken by the priests. After this come the offerings of *ājya* called *dakṣiṇāhuti* or *dakṣiṇa homa* (Kāt. X. 1. 4., Śat. IX. 2. p. 910). The procedure here resembles the *Vaisarjina homa* described above (p. 1158). Gold is tied by the hem of the garment that covers the *yajamāna* and his family, it is placed in the *ājya* contained in the *juhū*, and two *āhutis* are offered with '*udu tyam*' (Rg. I. 50. 1) and '*citrām*' (Rg. I. 115. 1) in the *gārhapatya* fire, the piece of gold is taken out and the *yajamāna* holding that gold piece and *ājya* in his hand approaches the *dakṣiṇās* (the various articles that constitute the fee) placed to the south of the *mahāvedi*. Vide Śat. Br. IV. 3. 4 about *dakṣiṇā* (derived from '*dakṣay*' to invigorate) where it is stated that no priest should officiate at a soma sacrifice for a fee less than one hundred cows. Āp. (XIII. 5. 1—XIII. 7. 15) gives numerous rules about the *dakṣiṇā* to be distributed among the sixteen priests. The *dakṣiṇā* may consist of 7, 21, 60, 100, 112, or 1000 cattle or an unlimited number or a man may give all his wealth except the share of the eldest son²⁶¹⁵ and when he gives a thousand cattle or all his wealth he has to give one mule in addition (Āp. XIII. 5. 1-3). He may also give goats, sheep, horses, slaves, an elephant, clothes, chariots, corn of various kinds, asses. A man may give his own daughter in marriage (in the *daiva* form) as fee (Āśv. V. 13. 7). With regard to the cows meant as fee Āp. states that the *yajamāna* drives them with the black antelope skin so as to form them into four groups. One group (i. e. $\frac{1}{4}$ of the whole number) is given to the *adhvaryu* and his assistants

2615. Prof. Keith in 'Religion and Philosophy of the Veda' part 2 p. 330 says 'after which the fees should be given consisting of 7, 21, ..., cattle or all the sacrificer's goods save his eldest son'. He obviously means 'save his eldest son's share'.

in such a way that the pratiprasthātṛ, neṣṭṛ and unneṣṭṛ receive respectively half, one-third and one-fourth of what the adhvaryu gets; that is, as stated by Kāt. X. 2. 25 and the com. on Āp. XIII. 2. 12, twelve cows are given to each of the four principal priests, 6, 4 and 3 respectively to each of their assistants in the order stated above in note 2228 (supposing one hundred cows are to be distributed). Jai. (as indicated below) and Manu VIII. 210 refer to this rule of distribution. The āgnīdhra is the first recipient of gifts, receiving a piece of gold, pūrṇapātra and a pillow woven with threads of all colours. The pratihartṛ is the last recipient (Āp. XIII. 6. 2, Kāt. X. 2. 39). Gifts are made to the priests while they sit inside the *sadas* and to the adhvaryu and his assistants in the *havīrdhāna* pavilion. To a brāhmaṇa of the Atri gotra (who is not a ṛtvik) a gold piece is given before everybody else or after the āgnīdhra (Āp. XIII. 6. 12, Kāt. X. 2. 21). After the āgnīdhra come brahmā, udgātṛ and hotṛ (Kāt. X. 2. 26). Apart from the gifts meant for the ṛtviks something is given according to ability and inclination to the *camasādhvaryus*, the *sadaśya* and to sight-seers in the *sadas* (they are called *prasarpakas*), except to those who belong to the Kapva or Kaśyapa gotra or those who ask for a gift (Āp. XIII. 7. 1-5, Kāt. X. 2. 35). Āp. (XIII. 7. 6-7) says that generally no gift is to be given to one who is not a brāhmaṇa, but a gift may be given to a non-brāhmaṇa who knows the Vedic lore, while no gift is to be made to a brāhmaṇa who is not learned. Kāt. X. 2. 38 states that the wife also joins in making gifts. After the *anuvākya* is repeated by the *maitrāvaruṇa* for the *marutvallya* cup to be described below no gifts are made (Āp. XIII. 7. 14, Kāt. X. 3. 2). On making the gifts the sacrificer does obeisance (*namaskāra*) to the priests and utters an invocation as to animals donated in the words 'who gave to whom?'²⁵¹⁴ *Drāhyāyana* (V. 3. 14-19) states that before accepting a gift every priest murmurs the famous mantra 'I take thee at the impulse of god Savitṛ.... &c.' (*Tāndya* I. 8. 1) and after receiving the gift each donee murmurs 'who gave to whom' (*Tāndya* I. 8. 17). The gifts are taken away by the path between the āgnīdhriya shed and the *sadas* and then by the *tirtha* (*Drāhyāyana* V. 3. 13). Jai. (X. 2. 22-23) declares that the making of gifts to the priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give

2514. क इदं कस्मा... कस्मैभ्ये । इदिरसि सोस्तथा ददातु इतिषीं प्रतिवृद्धात्तिरस्यी-
वासवसुमन्त्रपते । *Āśv.* V. 13. 15. For क इदं &c. vide note 2391.

their services in return for the gifts. In Jai. X. 3. 39-49 it is concluded that in the words 'the dakṣiṇā is 112' the vedic text refers only to cows and not to the various kinds of corns, in X. 3. 50-52 that the division of the gifts is to be made by the sacrificer and not left to be done by the priests and that all the priests do not share equally, but according to the Vedic texts some get half (they are ardhinah), others one-third (they are called tṛtiyah) and still others one-fourth (X. 3. 53-55). Jai. XII. 1. 32 states that as valuable gifts are given in Somayāga, there is no rice cooked (called anvāhārya) for the priests in the īṣṭis of Somayāga as there is in darśapūrṇamāsa (note 2390).

When the gifts are taken away by the priests the sacrificer casts away the antelope horn in the cāvāla pit with two mantras (Āp. XIII. 7. 16). Jai. (IV. 2. 16-19) says that this casting away is the final disposal of the horn (it is a pratipattikarma) and (in XI. 3. 13-14) that this casting takes place on the last day in sacrifices like the Dvādaśāha. The adhvaryu offers five offerings of ājya called Vaiśvakarmanā (i. e. for Viśvakarman) in the āgnidhra fire with five mantras from Tai. S. III. 2. 8. 1-3 (Āp. XIII. 7. 17 and Sat. IX. 2. p. 911). The adhvaryu and the pratiprasthātṛ take two cups for (Indra) Marutvat and offer them. The remnants of the cup in pratiprasthātṛ's hand are poured in the adhvaryu's cup; from this mixture a portion is poured in the cup of the pratiprasthātṛ. The priests partake of the remnants. Then a third Marutvatīya cup is taken to the accompaniment of the śāstra called marutvatīya²⁵¹⁵.

2515. The parts of the मरुत्वतीयशस्त्र may be briefly indicated here from Āśv. V. 14. 38. हि बृहदं स्वरोऽयं । अथर्वो शोऽसामोऽयं (अथावः) । शोऽसामो द्वयोऽयं (अथिवः) according to Alt. Br. or शोऽसामो द्वय according to Tai. S. (vide note 2602 above). Then Rg. VIII. 68. 1-3 (triplet called pratipad), Rg. VIII. 2. 1-3 (a triplet called anucara), Rg. VIII. 53. 5-6 (called Indranīhnaṣa pragaṭha); Rg. I. 40. 5-6 (called Brāhmaṇaspatya pragaṭha); Rg. III. 30. 4, I. 91. 2, I. 64. 6 (three verses called Dhārya); VIII. 89. 3-4 (Marutvatīya pragaṭha), Rg. X. 73. 1-6; a nivid 'Indro Marutvān' (Āśv. V. 14. 20, Śaṅ. VIII. 16. 1 gives the whole in 20 short clauses); Rg. X. 73. 7-11; jāpa in the words 'uktham vacindrāya dīpate tvā' (Āśv. V. 14. 26); and lastly Rg. III. 47. 4 as the yājya. This śāstra follows after and is connected with the Mādhyandina pavamāna stotra (com. on Kāt. X. 3. 7). According to Kāt. X. 3. 8 the pratigra of adhvaryu here is 'modāmo daiva.' According to Āśv. V. 14. 7-8 pratipad and anucara consist of three verses and pragaṭhas consist of two or three verses. A pragaṭha is called Bārhaṭa when the two verses are in Brihat and Satobhṛatī metres and it is called Kākubha when there is a combination of verses in the Kākubh and Satobhṛatī metres.

recited by the hotṛ (Āp. XIII. 8. 2) and at the end of the recitation of that śastra it is offered. Then a cup for Mahendra is taken. The stotra for Mahendra is called Prāṭha,²⁶¹⁶ and is chanted at this time, being sung in Rathanantara melody (Lāṭ. II. 9. 7, Āśv. V. 15. 2-3). Then follows the Niṣkavalya śastra by the hotṛ. After the Mahendra cup is offered, the pratiprasthātr, neṣṭr and unneṣṭr take up three grahas (cups) called Atigrāhya respectively for Agni, Indra and Sūrya (Āp. XIII. 8. 7-9). Then three Ukthya cups are offered as in the morning pressing. Then three Prāṭhastotras²⁶¹⁷ are chanted,

2616. The Rg. verses of the Rathanantara sāman are (VII. 32.22-23):
 अग्निं त्वां दूरं नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वर्दुग्धमीशानमिन्द्र तुसुषुषः ॥
 न त्वावीं अन्यो दिव्यो न पथिवी न जातो न जनिष्यते । अपामन्तो मघवन्दिन्द्र वाजिनो
 मघ्वन्तस्त्वा इवामहे ॥ These two are respectively in the Bṛhatti and Paṅkti metres and together constitute a Bārhata Pragāṭha. Vide Jai. IX. 2. 25-28 and Sabara thereon. In chanting these to the Rathanantara melody they are to be made into three, by repeating the 4th pāda of the first with the first half of the 2nd verse and the last of this with the latter half of Rg. VII. 32. 23. The Wai Ms. writes it as follows:
 हुम् । ओमित्वा दूरं नोनुमो वा । ॐ मादुग्धो इव धेनव ईशानमस्य जगतः सुषा २ ३
 ईशाम् । ओ ईशानमो २ ३ इन्द्रो ३ । सुसु २ ३ ४ पा ओवो ६ होउवा ॥ अंस ॥
 ईशोवा । ओ नामिन्द्रमुसुषुषो न त्वावीं अन्यो दिव्यो न पथिवी न जातो न जनिष्यते । नै
 जातो नो २ ३ जो ३ । नो यिष्या २ ३ ४ लाउवो ६ हाउवा । अंस ॥ नै जोवा ।
 ॐ तो न जनिष्यते अपामन्तो मघवन्दिन्द्र वा २ ३ जिनो । मघ्वन्तस्त्वा २ ३ हा ३ ।
 वामा २ ३ ४ हो ओ वा ६ हो उवा । अंस ॥ The Wai Ms inserts after जगतः,
 विषिषाः, मघवन्ति certain स्तोत्रा in which the letter म occurs several times e.g.
 ओ वामामु भौमि भमे भमभी भौ भमभमभमभः । (after जगतः). This is probably
 in accordance with लाव्यापनभौत VII. 11. 6-8. ताण्ड्य VII. 6. 11 says that
 अद्भु is the निधन of रघन्तर ; vide ताण्ड्य VII. 7. 1 and 3 for प्रस्ताव and प्रति-
 स्तार of रघन्तर. The Ms. in the Bombay Asiatic Society's Library places
 the letter 'ra' wherever in the other two there is a vertical stroke and
 it has no figure over 'him' and 'om.' There are a few other differences
 also (not noted here). In the B. I. edition (vol. III. p. 85) the scheme
 is a good deal different as the following (only the first verse is taken)
 will show: अग्निं त्वां दूरं नोनुमाः । अदुग्धा आयि । वा ३ धोयिनो ३ वाः ईशान-
 मस्य जगतः सुषुषु । वा २ ३ ४ मै ही । ईशाना २ ३ ४ मो । इन्द्र ३ ओउवा २ ३ ।
 ऐ ३ । सुषुषो ॥

2617. The 2nd पृष्ठस्तोत्र is वामदेव, Rg. IV. 31. 1-3, Sāmaveda II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87-89; the 3rd is मोषस, Rg. VIII. 88. 1-2, Sāmaveda II. 1. 1. 13 and S. V. vol. III. pp. 91-92; the 4th is काळेय, Rg. VIII. 66. 1-2, Sāmaveda II. 1. 1. 14 (Benfey) and S. V. vol. III. pp. 101-102.

each followed respectively by the śāstras recited by the *maitrā-varuṇa*, *brāhmaṇaccharṇin* and *acchāvāka*. This closes the mid-day pressing of soma.

The evening pressing commences with the taking of the *Āditya* cup (a cup the deity of which is *Aditi*). In the third pressing the Vedic texts are to be uttered in the highest tone (*Āśv. V. 17. 1*). The procedure in this pressing resembles that of the mid-day pressing (*Sat. V. 3. p. 915*). The *adhvaryu*, the sacrificer, the *pratiprasthātr*, *agnidhra* and *unnetr* enter the *havirdhāna* shed by the eastern door and the wife enters by the western door (*Kāt. X. 3. 2-3*). The doors of the *havirdhāna* shed are shut when there are many persons sitting inside the *vedi* (*Āp. XIII. 9. 2, Sat. IX. 3. p. 915*). The *adhvaryu* takes into the *Āditya* cup a part of the remnants of the soma from the cups for the joint deities. In the middle or western part of the *āditya* cup he adds curds and then again takes the whole of the remnants of the soma from the cups for the joint deities (that has been poured in the *ādityasthālī*). He stirs the contents of the cup with the *upāṁśusavana* stone used in crushing the soma stalks and mixes them well together. He then takes out the stone and places it among the stones used for crushing soma stalks. The *āditya* cup is not placed down, but is covered with *darbhas* or with the right hand of the *adhvaryu*, who comes out after the doors of the *havirdhāna* are opened, takes it to the *uttaravedī*, stirs the contents with *darbhas* in such a way that a few drops fall down out of the cup. After the usual *grāṣa* and the other procedure the *adhvaryu* throws the *darbhas* on the *āhavanīya* and offers the contents of the *āditya* cup into fire. At the time of offering the contents and also immediately after doing so he does not look at the offering but looks elsewhere (*Āśv. V. 17. 3*). He does not partake of the remnants of soma in the *āditya* cup but keeps it with the remnants of soma therein among the several vessels. He puts on the *ṛjṣa* (the dregs of soma stalks) that is left after the two pressings the stalks (*amśu*) that are in the *adābhya* vessel and the *upāṁsupātra* and silently extracts soma juice therefrom. In the *agnidhra* shed the sacrificer's wife prepares by churning '*āsir*' (milk mixed with soma) and enters the *havirdhāna* shed by the western door. The *yajamāna* enters by the eastern door, spreads on the mouth of the *pātābhṛt* trough the strainer and pours thereon along with his wife the *āsir* with four mantras (*Tat. S. III. 2. 8. 4-5*). He

fills the āgrayana cup from four streams (the fourth being from the remnants of soma in the ādityapātra), while in the mid-day pressing there are only three streams (Sat. IX. 3. p. 918, Āp. XIII. 10. 11). In this pressing no turban is given to the grāvastut priest. Then the Viprud-ḍhoma is performed. The Ārbhava²⁶¹⁸ pavamāna is then chanted on the lines of the Mādhyandina pavamāna.

The *havis* prepared from the various limbs of the (savaniya) paśu sacrificed in the morning is then offered (Āp. XIII. 11. 3, Āsv. V. 17. 4). After the *idā* is partaken of by the hotṛ, the puroḍāśa (cake baked on 12 potsherds, Sat. IX. 3. p. 920) is offered to Indra and the rest of the procedure up to the laying down of the Nārāsaṁsa cups is followed. Then soma of the third pressing is offered by the adhvaryu from the hotṛcamasa and by the camasādhvaryus from their camasas and as elsewhere the priests and camasādhvaryus partake of the remnants. After the Nārāsaṁsa cups are laid down each of the priests who drink soma from camasas takes from the softest part of the puroḍāśa three small balls (or pills), places them on the ground to the south of his own camasa and they then offer them to their own father, grand-father and great-grand-father with the appropriate mantras²⁶¹⁹ (Āp. XIII. 12. 9, Āsv. V. 17. 5). They mutter the namaskāra mantras (vide note 2438 above) and the sacrificer utters the Śaḍ-dhotṛ mantras (Āp. XIII. 12.

2618. The third pressing is connected with the Rbhus as the priṣṭha of the adhvaryu shows: कृतीवर्य सवनर्यर्तुमनो विभुमनः यमुनी वाजवतः सविदु-
पतो ब्रह्मसविपतो विश्वदेव्यावतस्तीर्मा आशीर्वज इन्द्राय सोमाग्निरिधताग्नेय (Sat. IX. 3. p. 921, Āp. XIII. 12. 2). The Rbhus are three viz. Rbhu, Vibhva and Vāja (Rg. I. 161. 6 and IV. 33. 3, IV. 34. 1) and their exploits are narrated in Rg. I. 20, I. 110 and 111, I. 161, Rg. IV. 33-37 &c. The Ait. Br. (28. 4) narrates the myth that the Rbhus were mortals but were made immortal by Prajāpati and were given a share in the third pressing. It is therefore that the first stotra in the third pressing is called Ārbhava-pavamāna. This स्तोत्र is constituted by Rg. IX. 1. 1-3, IX. 108. 1-2, IX. 106. 1-3, IX. 101. 1-3, IX. 75. 1-3—Sāmaveda II. I. 1. 15-19 (Benfey) or S. V. vol. III pp. 105-107, 115-116, 121-123, 131-133, 165-169.

2619. Vide note 2435 for the mantras. Āsv. and Lṣṭ. II. 10. 4 say the mantra is 'अत्र पितरो मातृपश्वं ययामानमावृषापचमिति'. Kat. X. 5. 11 notes that the procedure of Piṇḍapitṛyajña from piṇḍadāna to smelling the piṇḍas is observed but without water and (in X. 5. 12) gives it as his opinion that it is really the yajamāna's ancestors that are offered pieces of the puroḍāśa and not those of the camasādhvaryus.

10-11) which are in Tai. Ār. III. 4. Then the Sāvitra cup is offered (Āp. XIII. 13. 1, Āśv. V. 18. 1). The Vaiśvadeva cup is thereafter filled from the Pūtabhṛt trough, but there is no stotra chanted for this cup; the vaiśvadeva śāstra however is recited by the hotṛ (Āśv. V. 18. 5-13). Then rice (caru) is boiled for being offered to god Soma. The adhvaryu wears the sacred thread in the prācināvita form, cuts off to the south of the āhavanīya one oblation from the boiled rice with his right hand and another with the mekṣapa, crosses to the north of the āhavanīya, and with his face to the south offers in the southern part of the āhavanīya fire the oblations of rice, the yājya being 'tvam soma pitrbhiḥ samvidānaḥ' (Rg. VIII. 48. 13). Ājya is poured on the remnants of the caru in the pot, the adhvaryu sees his face in the clarified butter (Āśv. V. 19. 4), anoints his eyes with the ājya by means of his thumb and ring-finger and then hands over the pot of rice (with ājya therein) to the three udgātṛ priests, who see their reflections in the ājya and if they cannot see their reflection (which is an evil omen) then more ājya is poured and two mantras are repeated (Āśv. V. 19. 5, one being 'bhadram karṇebhiḥ' Rg. I. 89. 8) and then again they look for their reflection in the ājya. The āgnidhra carries lighted roots of darbhas to the several dhiṣṇyas and establishes them thereon as fires and the adhvaryu pours ājya taken afresh in a pot over them while the darbhas are glowing (Āp. XIII. 14. 5-6, Sat. IX. 4 p. 929). He keeps some ājya in the pot, takes the cup called Pātnivata,²⁶²⁰ fills it from the soma in the Āgrayanasthāli, mixes in it the ājya that remains after pouring over on the dhiṣṇya fire-brands and offers it into the northern part of the fire. Jai. (in III. 2. 33-37) lays down several propositions about this cup viz. that it is offered only to Agni Pātnivat and not also to Indra-Vāyu and other joint deities (though the soma in the āgrayanasthāli had in it the remnants of the contents of the grahas for joint deities), that, though the mantra in offering it contains the word Tvaṣṭṛ (' O ! Agni Pātnivat ! drink soma joined with god Tvaṣṭṛ ') that cup of soma is offered only to Agni Pātnivat and not to Tvaṣṭṛ also and

2620. The Pātnivata cup is offered to Agni Pātnivat. The yājya verse repeated in a low voice by the āgnidhra (according to Āśv. V. 19. 7) for it is Rg. III. 6. 9 देभिरो सरवं वाद्यर्वाङ्ग नानारवं वा दिभरो वाचान । पत्नीवत्सिद्धातं र्वीध देवानमुच्यमाना वह माद्वयस्य ॥). According to Āp. XIII. 14. 8, Sat. IX. 4. p. 930, the text uttered with avāhā is : अग्राग्निं पत्नीवत्सिद्धातं स्वप्ना सोमं पिब स्वाहा । (वाच. सं. VIII. 10, तै. सं. I. 4. 27. 1).

that, though Rg. III. 6. 9 (the yājñā verse) contains a prayer about the thirty-three gods, the Pātnīvata is not to be supposed to be offered to them also. The adhvaryu then issues various directions to the several priests (Āp. XIII. 14. 11, Sat. IX. 4. p. 930). The āgnīdhra sits on the lap²⁶²¹ of the neṣṭṛ and partakes of the remnants of the Pātnīvata cup (Āsv. V. 19. 8, Kāt. X. 6. 24), while so sitting. He washes that cup on the mārjāliya and keeps it on the khara. The camasas of the hotṛ and others are filled by the unneṣṭṛ in such a way that no soma is left, the two jars of soma are wiped with the *daśās* and they are all kept with mouths turned downwards. The adhvaryu starts the udgātṛ priests on their chant of Yajñāyajñīya stotra (Āp. XIII. 15. 3), which is the principal stotra of the Agniṣṭoma (Sat. IX. 4. p. 931 calls it 'Agniṣṭoma Sāman'). All those priests who are to chant the stotra and the choristers cover their heads together with the ears.²⁶²² Those who come as sight-seers into the *sadas* should join in the chant as choristers (Āp. XIII. 15. 6). When the udgātṛ makes the hinkāra of the yajñāyajñīya stotra he looks at the sacrificer's wife who is brought by the neṣṭṛ near the udgātṛ. When the nidhana (*finale*) of the first verse is being sung the wife removes the garment from her right thigh and with her face to the north pours the *pāṇnejani* water on her thigh up till the *prastāva* of the third stotriya of the first *parvāya*²⁶²³ (so as to leave no water in the jar). The wife retires to her shed when the udgātṛ asks her to go or when he has looked at her thrice and she has poured water thrice (Kāt. X. 7. 5-6). While the chant proceeds the sacrificer repeats the *saptahotṛ* mantras (note 2393 above). The Yajñāyajñīya sāman is Rg. VI. 48. 1-2 = Sāmaveda

2621. Āp. XIII. 15. 1 and Sat. IX. 4. p. 931 do not apparently like this sitting on the lap of the neṣṭṛ and so give an option 'नोपस्य आसीत् पशुपस्य आसीत् क्लीबः स्यात् ।' सत्याबाद.

2622. According to Āp. XIII. 15. 5 it is optional to cover the ears. According to Sat. IX. 4. p. 931, all persons whether priests or sightseers that are in the *sadas* cover their heads and ears and the *yajamāna* may do so or not.

2623. पञ्चापक्षीपरस्य हिङ्गुसं प्रति परनीमुवृत्तेऽनेन । निधनं प्रति परनी दक्षिणमुख-
मभिषिञ्चेत् । तुलीयायां स्तोत्रीयायां यस्तुतायां सर्वे तदुवर्कं निनयेत् । तादृशपन्नभीत
II. 10. 15-17 and ब्राह्मण VI. 2. 15-17; उपरि दूरमुद्वेदावक्षणा नामाविष्कर्ता ।
अङ्गीतमुखपरस्य जायत इति पिशाचने । अश्व. XIII. 15. 11. Vide also ताण्ड्यना.
III. 7. 8-14 for this.

II. 1. 1. 20 (Benfey) and S. V. vol. III. p. 175-177.²⁵²⁴ After this comes the recitation of the Āgnimāruta śāstra (Āśv. V. 20. 6) which is to be done in the druta (quick) mode of recitation.²⁵²⁵ While the hotṛ recites Rg. X. 9. 1-3 (the hymn beginning with 'āpo hi sthā'), which is part of this śāstra he touches water separately at each verse, the other priests touch him, they all remove the covering from their heads,²⁵²⁶ the hotṛ utters the āhāva, the adhvaryu utters the pratigara after splashing water. There are āhāvas when the four verses of Rg. VI. 47. 1-4 are being recited in the Āgnimāruta śāstra. According to Sat. IX. 4. p. 932 the āhāva at the beginning of the first

2524. The verses of the Yajñyājñīya sūman are: यज्ञायज्ञा वो अमये गिरागिरा च दससे । प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ ऊजो नपांते स हिनायमस्तुदोशेभ्य इव्यदातिवे । भुवद्वाजेष्वविता भुवदृष्टव उत ज्ञाता तनुनाम ॥ (अ. VI. 48. 1-2). The first is in the Bṛhatti metre and the 2nd in Saubhṛatti. These two verses are to be turned into three. The sūman is as follows (from Wai Ms). हुम् । यज्ञाय ५ यज्ञाय ३ वो ३ मायौद । ओ मादरा इरा वो ३ दोक्षो ३ सौद । पैत्री २ वयममृतं जाता २ ३ वोहुम्माद । दो ३ साम् । प्रोयं मित्रा २ मुशो २ सिषांते । वो ३ २ ५ ॥ प्रोयोम् । ओ मादरा २ छे ३ शो २ सी ३ धाम्जो नपांते स २ सैहिनाया २ ३ माहुम्माद । स्मो ३ योः । दोशेभ्य इव्यदाति वेवांते । वो ३ २ ५ ॥ दोशे । ओ माहव्या ३ दोता ३ यौद । भुवद्वाजे ष्वविता भू २ ३ वोदधुम्मायि । वो ३ भाद उत ज्ञाता तनु २ नौते । वो ३ २ ५ ॥ The Poona Ms everywhere has वा २ ३ २ ५ and reads प्रापावि in the first line, दोक्षो ३ सौद, मायित्रा, वोदधुम्माद, तनु २ नौते. The Bombay A. Society's Ms. reads वि almost in every place where इ occurs in the other Ms. For the change of गिरागिरा च into इरा इरा च vide साण्ड्यायणीय VIII. 6. 10. In the B. I. edition the first verse is set down (vol. III. p. 177) as follows: यज्ञाय ५ । यज्ञाय ३ वो ३ मायौद । ओ मादरा । वो ३ दोक्षो ३ सौद । पैत्री २ वयममृतम् । जाता २ ३ वो । हुम्माद । दो ३ साम् । प्रोयमित्रा २ मुशो २ २ सिषांते ॥ Rg. VI. 48. 1-2 are a वर्धित यगाव.

2525. The mode of recitation is of three sorts, viz. विलम्बित, मध्यम and द्रुत (com. on Āśv. V. 20. 2). These are mentioned in ऋक्षपातिसाख्य XIII. 18 also.

2526. उद्यवाहुस्तस्योतापोहितीया नृपाचदैनमग्वातमेरुपावृण्वानाः । छात्रावपन II. 10. 20; the com. says that the head was covered for fear of being scorched by fire when the yajñyājñīya addressed to Agni was being chanted. It is appropriate that when the hymn to waters is reached the covering of the head is removed. Vide Āp. XIII. 15. 13.

verse has a response which is 'madā modaiva modā modaiva (or-daivom).²⁵²⁷

When the last verse (*paridhāntiā*) of the *Āgnimāruta śāstra* is being recited (or at one of several other stages, according to *Āp.* XIII. 16. 2-5 and *Sat.* IX. 4. p. 933) the *pratiprasthātṛ* brings into the *hotṛ*-camasa the soma contained in the *dhruva graha* and the *adhvaryu* offers the soma contained in that camasa and the *camasādhvaryus* offer the soma in their cups and the priests partake of the remnants. When the *upayāja* homa with reference to the animal killed in the morning is performed and the *paridhis* are cast into the fire, he takes the *Hāriyojana* cup.²⁵²⁸ The *unnetṛ* brings into it all the soma contained in the *āgrayana-athālī* and mixes therein plenty of fried barley grains, places the cup on his head, comes out of the *haviṛdhāna* shed, steps backwards and forwards several times. Then the contents are offered to *Indra* (the *tyāga* by the *yajamāna* is 'idam *Indrāya* harivate') and the remnants are brought to the *sadas* for being partaken by the priests and the sacrificer. They distribute the remnants into other vessels, drink the fluid only smacking their lips, press the fried grains between their teeth so as to extract and take in all juice out of them and spit out of the *vedi* the masticated fried grains and sip water. According to some (*Kāt.* X. 8.5) the priests only smell the fried grains. They throw chips of the tree from which the *yūpa* was made into the *āhavanīya* each with 'thou art the expiation (means of removal) of the evil caused by gods, men, pīṭṛs &c.' (*Vaj.* S. VIII. 13., *Tai.* S. III. 2. 5. 7 quoted in *Āp.* XIII. 17. 9). They partake of the thick cheese-like layer on curds with 'dadhikrāvo' (*Rg.* IV. 39. 6) in the *agnīdhra* shed (*Sat.* IX. 4. p. 935, *Āp.* XIII. 18. 1). They cast into the jars containing remnants of *Ekadhana* waters green *dārvā*

2527. *Āśv.* V. 20. 6 has स्वाहुष्किलापमिति चतस्रो मध्ये स्वाहानं मदानो द्वेय मोदानो द्वेयोमित्यासां प्रतिगते; *Ap.* XIII. 15. 14 says 'स्वाहुष्किलापे मधुर्ना उत्तम-मित्त्वभिजायोमयतोमोदं यतिशृणोति मदानोद इव मोदानोद इवेत्या स्वाहावाह'. This last appears to be corrupt. The footnotes in *Baud.* VIII. 15 show how uncertain the mss. readings are. *Sat.* IX. 4. p. 932 explains स्वाहाप as स्वाहुष्किलापान्तिमादानो स्वाहापः.

2528. This cup is called *Hāriyojana* because it suggests the yoking of the horses of *Indra* for his return after being present at the soma offerings throughout the day. 'हरिस्मिन्पुन्यते स्वस्थानं यति यमनायेन्द्रस्येति हरियोजन इन्द्रस्तस्मैयन्तिग्रहो हरियोजना' com. on *Sat.* IX. 4. p. 934; 'हरिस्मिन् पुन्यते यतिमनायेन्द्रस्येति हरियोजना ग्रहः' com. on *Ap.* XIII. 17. 1.

grass, squeeze that grass well, impart to the water a sharp flavour (by the juice of the *dūrvā*), pour the water into ten *camassas*. Each priest smells his *camasa* (and those who have none smell the one nearest to them) to the west of the *cātvāla* or in the place (called *āstāva*) where the *Bahispavamāna* was chanted (Āp. XIII. 17. 9, Kāt. X. 8. 7, Sat. IX. 4. p. 935) and pour the water down into the *cātvāla* pit (Sat. IX. 4. p. 935, or inside the *vedi* according to Āp. XIII. 18. 1). All priests wait upon the *āhavanīya* with the *mindā* mantra 'yanma ātmano mindābhūti' (whatever fault has been mine, Agni has mended it' &c. Tai. S. III. 2. 5. 4). The priests then discharge themselves from the vow made at the *Tānūnaptra* ceremony. Then the *Patnīsamnyājas* are performed as in the animal sacrifice (Āp. XIII. 18. 3). The *adhvaryu* offers with the *juhū* nine *samistayajus* offerings in a continuous stream, standing inside the *vedi*. Then he performs the *prāyaścittas* for actions like spilling soma drops about and offers a *savanāhuti* (i. e. an *ājya* offering indicating the completion of the *Agniṣṭoma*). The *adhvaryu* issues a direction to the *matrāvaruṇa* to urge the priests to come out of the sacrificial shed and the latter do so.

Then follows the *Avabhr̥tha* (the final purificatory bath). The procedure of this is an *istī*. Jaimini, however, in X. 7. 47-50 lays down that the *avabhr̥tha* is a special rite and therefore all that takes place in the *darsapūrṇamāsa istī* does not follow as a matter of course. A fuel-stick is laid on fire, a *veda* bunch is made, *kuśa* is strewn round the fires (that is *paristarana*), the necessary *yajñapātras* are placed with mouths downwards. No *idhma* is brought and some do not even prepare the *vedi*. Only four ladlings of *ājya* are taken in all the ladles (*sruc*). The *nirvāpa* is only for a cake to *Varuṇa* on one potsherd (Āp. XIII. 19. 3). There are no *pranītā* waters (Sat. IX. 5. p. 938), and no girding up of the wife (vide above p. 1040 for it). The *ājya* in the ladles and the grains taken out for *puroḍāsa* are placed on the shoulder (north corner on eastern side) of the *uttaravedi*. The sacrificer takes out from its pit the post of *udumbara* (*audumbari* in the *sadas*), places it on the hide and board used in extracting soma juice and all other utensils except the four *sthālis* viz. the *āgrayana*, *ukthya*, *āditya-sthālī* and *dhruvāsthālī* (vide Tai. Br. I. 4. 1 for these four *sthālis* of clay) that are smeared with soma in the space between the *cātvāla* pit and the *utkara* or on the northern shoulder of the *vedi* on the large stool (*āsandi*) used for soma.

The yajamāna casts away the antelope skin in the cātvāla pit (other ways of disposal are also mentioned in Āp. XIII. 19. 8-9). When starting for avabhṛtha he offers clarified butter with 'O! Fire, that givest life &c.' (Tai. S. I. 3. 14. 4), a second oblation with the mantra 'avabhṛtha, nicumpuṇa &c.' (Vāj. S. VIII. 27).²⁶²⁹

A third oblation of ājya is made to Rudra (Āp. XIII. 20. 1) with 'namo Rudrāya' (Tai. Br. III. 7. 9). When starting from the vedi or from near the cātvāla with faces to the north they recite Rg. I. 24. 8 (Tai. S. I. 4. 45. 1). The adhvaryu issues a direction to the prastotr to chant a sāman. The sāman chanted is called 'avabhṛthasāman' (Lāt. II. 12. 1). It is 'agnistapati' (vide Sat. Br. IV. 4.5.8 and Drāhyāyana śr. VI. 4.1). When the *nidhana* of the sāman is being sung, all the priests, the yajamāna and his wife thrice repeat that *finale*. They do so a second time when they have traversed half of the distance to the reservoir of water and a third time when they reach the water (Āp. XIII. 20. 4 and Sat. IX. 5. p. 941). The same procedure is followed for the Varuṇa purodāśa as in Varuṇapraghāśas for niṣkāśa. The dregs of soma are thrown into water with the branch of the udumbara tree and curds are poured over it. All utensils smeared with soma are thrown into water (Āp. XIII. 21. 12, Kāt. X. 8. 24). Jai. (IV. 2. 19-22) says that this casting into water is merely the final disposal (*pratipatti*) of these utensils and the *śruti* passage 'they approach the water for the final bath with whatever is smeared with soma' does not lay down any subordinate matter about avabhṛtha. The girdle of the yajamāna and the yoktra, the jāla (net on the head of the wife) and the antelope skin of the wife are dipped in water. The yajamāna invokes the water with 'devirāpaḥ' (Tai. S. I. 4. 45. 3) and enters. The deep silent waters of flowing rivers are to be preferred, but in the absence of such waters any water reservoir will do (Kāt. X.8.19). The yajamāna and the wife enter water, splash water on their heads (but do not dip them into water), rub each other's back. A handful of kuśa is thrown into the water and this handful in the water serves as the āhavanīya for all āhutis in avabhṛtha.

2629. The mantra in Vāj. S. is अवच निचुम्पुण निचैदरसि निचुम्पुणः । अव देवैर्देवकृतमैर्नोऽपासिषमव सर्वैर्मर्त्यकृतं दुराणो देव त्वित्यादि । Āp. XIII. 19. 16 following Tai. Br. II. 5. 6 reads निचकुम्पुण for निचुम्पुण. Vide Lāt. II. 12. 9, where this mantra is used at the time of sprinkling oneself with water after the bath.

The *prayājas* and *anuyājas* are offered as in *darśapūrṇamāsa* (except to God Barhiṣ). *Jai* (XI. 2. 30-34) lays down that not only is the principal offering of *puroḍāsa* offered into water but also all subordinate ones like *āghāras*. A portion of the *puroḍāsa* for *Varuṇa* is offered therein. The rest of the *puroḍāsa* is offered to *Agni* and *Varuṇa*, which becomes the *Svīstakṛt* offering in this case (*Kāt.* X. 8. 27, *Sat.* IX. 5 p. 944). The *unnetr* at the direction of the *adhvaryu* leads all out of the water (the *yajamāna* or *hotṛ* being the first). The *yajamāna* and his wife put on fresh garments and come out. The cloth with which soma was enveloped is worn as a turban by the *yajamāna* and that in which soma stalks were tied is worn by the wife and both the pieces of cloth are donated later on in the *Udavasānti* *īṣṭi* to the *adhvaryu* (*Āp.* XIII. 22. 3-4). The priests, the *yajamāna* and the wife hold each a fuel-stick of *udumbara*, mutter the *Mahiyā ṛk* (viz. *apāma somam-amṛtā abhūma*, *Rg.* VIII. 48. 3), proceed following the *unnetr* towards the sacrificial ground without looking back at the water, perform *mārjana* in front of the cow-stable (of the sacrificer) and place the fuel-stick (carried by each) on the *āhavanīya* with 'edhosi &c.' (*Tai.* 8. I. 4. 45. 3) and wait upon that fire with 'apo anvacāriṣam' (*Āp.* XIII. 22. 6 quoting *Tai.* 8. I. 4. 45. 3). Then follows the *Udayanīyā* (the concluding *īṣṭi*). It is performed in the *prāgvamśa* (and not on the specially prepared *uttaravedi*). The procedure is like that for the *prāyanīyā* *īṣṭi* (already described on p. 1140). In the same *sthālī* (pot) in which the *prāyanīyā* offering was cooked and to the bottom of which some remnants stick he takes the offering for this *īṣṭi*. The wife again ties round her waist the *yoktra*. *Prayājas* are optional and if not offered no *ājya* is taken in the *jubā*. The *yājyās* and *anuvākyaś* of the *prāyanīyā* become respectively the *anuvākyaś* and *yājyās* of the *Udayanīyā*. The order of deities is different, viz. *Agni* is the first, *Pathyā Svastī* the last for *ājya* offerings (*Āp.* XIII. 23. 4, *Sat.* IX. 6. p. 950, *Aśv.* VI. 14. 3). When the *Udayanīyā* is finished the *anubandhyā* rite follows²⁶³⁰ (*Āp.* XIII. 23. 6, *Sat.* IX. 6. p. 951). A barren cow is to be offered to *Mitra* and *Varuṇa*. The procedure is the same as that of *Nirūḍha-paśu-bandha*. Some sacrificed three *anubandhyā* cows viz. to *Mitra* and *Varuṇa*, to the *Vīśve Devas* and to *Brhaspati*,

2630. Often the word is written as अनुबन्ध्या 'यज्ञमनुबन्धते इति अनुबन्ध्या' com. on *Āp.* XIII. 23. 1; 'यज्ञमनु यज्ञतमातिमनु बन्धते इति अनुबन्ध्या द्विर्बन्ध्या' com. on *Sat.* IX. 6. p. 951.

but Āp. (XIII. 23. 6, 10 and 14) restricts them to Vājapeya, Rājasūya and sattras. Kāt. (X. 9. 14-15) says that instead of the cow, a bull may be offered or only *payasjā* may be offered to Mitra and Varuna.²⁶³¹ Āp. XIII. 24. 10 states that in place of the anubandhyā cow the followers of Rgveda offered āmiksā to Mitra-Varuna and the offering was made by the hotṛ in front of the havirdhāna shed and all the ceremonies in the archetype iṣṭi up to Idā were performed in that rite. After the anubandhyā (or āmiksā) was offered came the five offerings called Devikā viz. a cake on twelve potsherds to Dhātṛ and four oblations of rice cooked in milk in the four sthālis mentioned above (in which soma had been placed) to Anumati, Rākā, Sinvālī and Kuhū (Āśv. VI. 14. 15, Āp. XIII. 24. 1-3). The yajamāna shaves his hair and moustache near the southern side of the vedi (Āp. XIII. 23. 16). The āhavanīya fire is taken to the north outside the mahāvedi in an earthen-ware vessel and the kuśas strewn on the vedi are burnt thereon and the smoke issuing therefrom is invoked with a mantra (Sat. IX. 6. p. 954), the adhvaryu offers on the fire (of the kuśas) ground barley from his joined hands (Āp. XIII. 24. 16-17). The fires are then deposited in the arāṇis by repeating 'ayam te yoniḥ' (Rg. III. 29. 10, Tat. S. I. 5. 2, Vāj. S. III. 14) as stated in Āśv. III. 10. 5. Having given up the sacrificial ground he again produces fire by attrition to the north of the sacrificial ground and the udavasānīyā iṣṭi is performed.²⁶³² In this iṣṭi a cake baked on eight or five potsherds is offered to Agni (Āp. XIII. 25. 5, Sat. IX. 6. p. 956). In this iṣṭi (Āśv. VI. 14. 24) everything is done as in the punarādheya, but the mantras are muttered inaudibly in all cases except the last anuyāja. A bull is the fee or as much gold as will purchase a bull. Instead of this iṣṭi an offering of ājya was made by some (Āp. XIII. 25. 7-8) from the juhū in which twelve ladlings were made with sruva with 'idam viṣpur' (Rg. I. 22. 17).

2631. In modern times no cow is sacrificed, but only āmiksā is offered instead. Among the actions forbidden in the Kali age is the slaughter of anubandhyā. 'यथा नियोगधर्मो नो जायुर्गन्धर्वयोऽपि वा । तथोद्धारविभामोपि नैव संप्रति वर्तते' quoted by the Mit. on Yaj. II. 117.

2632. 'उदवसानेऽप्यते इत्युदवसानानीया' com. on Āp. XIII. 25. 3; 'उदवसानानीया इति उदवसानानीया' com. on Sat. IX. 6. p. 956. उदवसान is the counter-part of अश्ववसान. When at the beginning the sacrificer enters upon the holy ground sought from the king it is अश्ववसान. Vide 'एवमग्नौ देववजनं दृष्टिषा इति देववजनमश्ववस्यति' आप. X. 3. 3 (com. अश्ववस्यति सदाग्निभिर्वासाधिमनुपवापावस्येदित्यर्थाः).

Ingenious theories have been advanced by European scholars about the origin of the soma sacrifices. Considerations of space forbid the discussion of this topic here. Those who are interested in these speculations may consult Prof. Eggeling's Introduction to S. B. E. vol. 26 pp. XI-XXIII (where several European works are cited and questions about soma are discussed), L' Agnistoma (pp. 481-490), Prof. Keith's 'Religion and philosophy of the Veda &c.' pp. 331-332 and the works cited there. With the greatest respect for all these learned and industrious European *savants* it must be said that none of the theories has any great plausibility or carries conviction. The cult of the soma is at least Indo-Iranian and no sure traces are left in the ancient Indian religious books of the origin of that cult. We have simply the institution of the sacrifice before us and all else is imagination and speculation. One important question is the relation of the plant soma to the moon (also called soma as in Rg. X. 85. 1 and 2). The moon is generally called 'mās' or 'candramas' in the Rg. (Rg. V. 51. 15, X. 85. 19, VIII. 94. 2, X. 12. 7, X. 68. 10). In Rg. VIII. 82. 8 occurs the very striking simile²⁶³³ 'Soma that is seen among the (soma) vessels as the moon in waters' and the Atharvaveda (XI. 6. 7) states that the god whom people call Candramas is soma. In several places soma is addressed as *indu* (which certainly means the moon in later literature). Vide Rg. IX. 86. 24, 26, 37, VIII. 48. 2, 4, 5, 12, 13. It is said that soma grew on Mūjavat (Rg. X. 34. 1) and in the Ārjikiya country (Rg. VIII. 64. 11) on the river Suśomā. Even in the Rgveda soma appears to have become mythical. In Rg. IX. 86. 24 soma is said to have been brought from heaven by Suparna (eagle or bird?) and in I. 93. 6 by a Śyena (hawk). Another matter to be noted is that the soma plant had certainly become rare,²⁶³⁴ if not unobtainable, in the times of the Brāhmanas. The Śat. Br. IV. 5. 10 mentions several substitutes for soma, among which are Phālguna plants having brown flowers,

2633. सो अण्डु चन्द्रमा इव सोमश्चक्षुः दृश्यते । ऋ. VIII. 82. 8 ; सोमो मा देवो दृजतु दमाण्डुश्चन्द्रमा इति । अपर्ववेदः XI. 6. 7. Vide Prof. Keith's remarks on Hillebrandt's views of the identification of the plant with the moon (Intro. to Tai. S. p. CXX).

2634. Vide S.B.E. vol. 26 p. XXIV ff for the identification of Soma with certain plants. Vide S.B.E. vol. 26 pp. 421-422 for the several substitutes for Soma mentioned in Śat. Br. Prof. Keith (Intro. to Tai. S. p. CXIX) holds that the question of the identification of the soma plant cannot really be finally determined.

Dūb plant and greenish kuśas. The Tāndya Br. says 'If one does not secure soma, one may extract juice from pūtikas'.²⁶³⁵ Jai. (III. 6. 40 and VI. 3. 13-17) states that this passage restricts a sacrificer when no soma is available to pūtikas and prevents the employment of other substances similar to soma and in VI. 3. 31 he declares that pūtikas are the proper *pratinidhi* (substitute) for soma and not any other substance even if it may be more similar to soma than pūtikas, but that if both pūtika and soma are unavailable then another substance similar to soma may be employed. Āśv. (VI. 8. 5-6) states that if soma stalks be not available then pūtika stalks and Phālguna plant should be used or other plants mixed with pūtikas may be employed (and the com. adds that those others are dūrvā, kuśa and the like). In the Deccan the plant that is taken to represent soma when soma sacrifices are rarely performed is called 'rāṅsēra' (in Marathi) which grows in the hills of the Deccan.

2635. यद्धि सोमं न लिङ्हेतुः पूतीकानभिषुष्यपुपंदि न पूतीकानर्ज्वानि च । ताण्ड्य
IX. 3. 3.

CHAPTER XXXIV

OTHER SOMA SACRIFICES

The sūtras speak of seven forms (*samsthās*) of soma sacrifices. These seven forms are Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śodaśin, Vājapeya, Atirātra and Aptoryāma (according to *Kat.* X. 9. 27, *Āśv.* VI. 11. 1, *Lāt.* V. 4. 24). The first of these has been described in some detail above. Owing to restrictions of space only a few words can be said about the other soma sacrifices. All sūtras do not state the same number of soma sacrifices. *Āp.* XIV. 1.1 and *Sat.* IX. 7. p. 958 expressly say that Ukthya, Śodaśin, Atirātra and Aptoryāma are the modifications of Agniṣṭoma and the commentaries of both point out that there were several views on the number of the modifications of the Agniṣṭoma. In the Brāhmaṇas the Agniṣṭoma, Ukthya, Śodaśin and Atirātra are generally mentioned as forms of Jyotiṣṭoma (vide *Sat. Br.* IV. 6. 3. 3, *Tai. Br.* I. 3. 2 and 4, which last mentions Vājapeya also).

Ukthya or *Uktha*. In this there are three more stotras (called uktha stotras) and śastras (called uktha śastras) to be chanted and recited in the evening pressing, thus bringing the total of stotras and śastras to fifteen (*Ait. Br.* 14. 3, *Āśv.* VI. 1. 1-3). *Āp.* XIV. 1. 2 says that the Ukthya, Śodaśin, Atirātra and Aptoryāma are respectively performed by him who desires cattle, vigour, progeny and cattle, all objects. In the Ukthya an additional victim, a goat (over and above those offered in Agniṣṭoma) is sacrificed for Indra and Agni on the pressing day. Vide *Ait. Br.* XIV. 3, *Āśv.* VI. 1. 1-3, *Āp.* XIV. 1, *Sat.* IX. 7. pp. 958-959, Haug's tr. of *Ait. Br.* p. 251 n, S. B. E. vol. 41, pp. XIV-XVI.

Śodaśin. In this sacrifice in addition to the fifteen stotras and fifteen śastras of the Ukthya there is an additional stotra and a corresponding śastra called Śodaśin in the *tṛtiya savana* (both the śastra and the sacrifice have the same name, as the com. on *Āśv.* VI. 2. 1 says). There is an additional cup in the morning or at all pressings according to some (*Āp.* XIV. 2. 4-5). It is made of khadira wood and is quadrangular in shape (*Sat.* IX. 7. p. 960). The stotra for the śodaśin cup is begun to be chanted

about sunset after the *adhvaryu* hands over a piece of gold to the *sāma* singer (instead of *kūśa* grass, *Āp.* XIV. 3. 1). *Soma* is purchased for a cow that is of very small stature and has red-coloured ears. In this rite an additional victim viz. a ram is sacrificed for *Indra*. The fee is a reddish brown horse or a female mule. Vide *Ait. Br.* 16. 1-4, *Āśv.* VI. 2-3, *Āp.* XIV. 2. 3 ff, *Sat.* IX. 7. pp. 959-962, *Haug's tr. of Ait. Br.* p. 255-256n, *S.B.E.* vol. 41 pp. XVI-XVII for further details.

Atyagniṣṭoma. This form is obtained by adding the *śoḍaśistotra*, the *śoḍaśin* cup and an additional victim for *Indra* to what prevails in the *Agniṣṭoma*; vide *S.B.E.* vol. 41, p. XVII.

Atirātra. This soma sacrifice is referred to even in the *Rgveda* (VII. 103. 7). As this sacrifice is not finished in one day but only after the day and night pass away it is called *Atirātra*. *Āp.* X. 2. 4 notes that according to some the *Atirātra* is performed even before *Agniṣṭoma*. The *Atirātra* has 29 *stotras* and 29 *śāstras*. In this the additional *stotras* and *śāstras* are repeated at night in four rounds (called *paryāyas*) of three *stotras* and *śāstras*. *Āśv.* VI. 4. 10 points out these 12 *śāstras*. In this sacrifice the *śāstra* called *Āśvina* is recited, but before it six *āhutis* are offered at night. The *Āśvina-śāstra* closely follows the procedure of *prātaranuvāka*, must comprise at least a thousand verses and was to be recited till sunrise (vide *Haug's tr. of Ait. Br.* pp. 268-269n for description of this *śāstra*). At twilight is chanted a *stotra* appropriately called *Sandhistotra* (*Haug's tr. of Ait. Br.* pp. 266-267n). It is in the *Rathanantara* melody. If the sun did not rise by that time the *hotr* was to continue reciting *Rg.* I. 112 and when the sun rose he was to recite *saurya* hymns (viz. *Rg.* X. 158, I. 50. 1-9, I. 115, X. 37). A fourth animal viz. an ewe (or ram according to some) is offered to *Sarasvatī* on the pressing day (*Sat.* IX. 7. p. 963). The principal *camasas* in the night are offered to *Indra* *Apīśarvara* (*Sat.* IX. 7. p. 963). A *puroḍāśa* on two potsherds is offered by the *pratiprasthātr* to *Āśvins* (*Āśv.* VI. 5. 23 and *Sat.* IX. 7. p. 965) and a soma cup is offered to the *Āśvins*. *Jai.* X. 8. 6 notes that as a *vedic* passage says ' there is no *śoḍaśin* cup in *Atirātra* ' and another says there is, the first is a prohibition and there is an option. For details vide *Ait. Br.* 14. 3 and 16. 5-7, *Āśv.* VI. 4-5, *Sat.* IX. 7 pp. 662-665, *Āp.* XIV. 3. 8—XIV. 4. 11, *S.B.E.* vol. 41 pp. XVII-XX.

Aptoryāma—This sacrifice is similar to *Atirātra* of which it appears to be an amplification. Only there are four additional stotras (i. e. 33 in all) and four additional śāstras recited by the hotṛ and his assistants, and there are four *camasas* in relation to these last respectively for Agni, Indra, Viśve Devas and Viṣṇu (Āp. XIV. 4. 12-16, Sat. IX. 7 pp. 966-967, Śān. XV. 5. 14-18 and Sat. X. 8. p. 1111). According to Āśv. (IX. 11. 1) he whose cattle do not live or who desires to secure cattle of good breed should perform the *Aptoryāma*. Āśv. (IX. 9. 22-23) says that in this the fee is more than a thousand (cows) up to an unlimited number and the hotṛ gets a special gift of a white chariot (plated with silver) to which female mules are yoked. This sacrifice is generally joined with others. The *Tāndya Br.* (XX. 3. 4-5) states that the rite is so called because by its performance one secures whatever object one desires (from 'ap' to obtain).

Vājapeya—(lit. food and drink, or drink of strength or of food or of a race).²⁶³⁶ Though this rite is said to be a form of *Jyotistoma* and though it follows the procedure of *Sodaśin* (Āp. XVIII. 1. 4) it has so many special features of its own that it may be said to be an independent sacrifice. One characteristic feature is that the number 17 is predominant in this sacrifice (Āp. XVIII. 1. 5, *Tāndya* XVIII. 7. 5), viz. there are 17 stotras and 17 śāstras, the 17th being the *Vājapeya* stotra and śāstra, 17 animals sacrificed for *Prajāpati*, 17 objects distributed as fee, the *yūpa* (of bilva or khadira wood) was 17 *aratnis* in length, at the time of enveloping the *yūpa* with a girdle in this rite 17 pieces of cloth were employed for the purpose (Āp. XVIII. 1. 12), it lasted for 17 days (for 13 days *dikṣā*, 3 *upasad* days and one pressing day) or there were 17 *dikṣās* (and then the rite lasted for 21 days). Vide Āśv. IX. 9. 2-3 and Āp. XVIII. 1. 6-7. Another feature was that there were seventeen cups of *surā* (wine) for *Prajāpati* as well as 17 cups of *soma*. Another peculiarity was that there were seventeen chariots to which horses were yoked and a race was run, when seventeen drums that were arranged on the northern *śroni* of the *vedi* were simultaneously beaten (Āp. XVIII. 4. 4 and 7, *Kat. XIV.* 3. 14) to the west of the *agnidhra* shed.

²⁶³⁶ Various meanings are assigned to 'Vājapeya'. The *Tai. Br. I.* 342 says 'वाजपेयो वा एवः । वानं ह्येतेन देवा ऐप्सन् । सोमो वै वाजपेयः । ... अर्कः वै वाजपेयः । शारुपायनञ्जोत (XV. 1. 4-6) states 'वानं वै देवतः । अर्कं वाजः । वानं वै पूर्वमवाचम् । तयोश्चमयोवाचम् ।'.

This complicated rite was undertaken by one who desired overlordship (*ādhipatya*, as *Āśv.* IX. 9. 1 says) or prosperity (*Āp.* XVIII. 1. 1) or *avārājya* (the position of Indra or uncontrolled dominion). It was performed in the autumn.²⁶³⁷ Only a *brāhmaṇa* or a *kṣatriya* could perform it, but not a *vaiśya*²⁶³⁸ (*Kāt.* XIV. 1. 1 and *Āp.* XVIII. 1. 1). In the case of a *brāhmaṇa* the reward aimed at must have been the attainment of the position of a super-eminently learned or prosperous man. All the priests, the sacrificer and his wife wear chains of gold, and *Āśv.* IX. 9. 5 adds that the chain worn by the *hotr* has a hundred lotus-like pendants studded with precious stones. The golden chain worn by each priest becomes part of his fee. Besides the three viz. for Agni, Indra and Agni and for Indra (a ram), a barren cow for Maruṭa and ewe for Sarasvatī and 17 hornless, young and virile goats of one colour (or all of dark colour) for Prajāpati are offered in this rite (*Āp.* XVIII. 2. 12-13, *Kāt.* XIV. 2. 11-13). For the 17 cups of wine (called *parīśrut*, prepared from several herbs) the *pratiprasthātṛ* prepares a separate mound (*khara*) to the west of the axle of the southern *bavirdhāna* cart on which the wine cups made of clay are to be kept. The soma cups are to the east of the axle of the cart and wine cups to the west and they are to be kept separate. According to *Kāt.* (XIV. 1. 17 and 26) it is the *neṣṭṛ* priest that gets ready the mound and the wine cups. In the midst of the wine cups a golden cup of honey is placed (*Tai. Br.* I. 3. 3, *Kāt.* XIV. 2. 9). The wine is purchased ready-made in exchange for lead from a long-haired man at the time when soma stalks are purchased, or the material for making wine is bought, and is entered into the sacrificial enclosure by the southern door and is boiled on the *dakṣiṇa* fire (*Kāt.* XIV. 1. 14-17). The *yūpa* has four angles (and not eight as elsewhere) and has no top protruding beyond the *caśāla*, but its top is even and is slightly depressed in the middle. The *caśāla* of the *yūpa* (which is 17 *aratnis* high) is made of wheat flour (*Tai. Br.* I. 3. 7, *Āp.* XVIII. 1. 8, *Kāt.* XIV. 1. 23). A race is run in connection with the mid-day pressing in the

2637. शरादि वाजपेयेन स्वाराज्यकामो यजेत : quoted by शबर on जै. X. 2. 64 and X. 7. 51. The *Tai. Br.* I. 3. 2 has च एवं विद्वान् वाजपेयेन यजेते मच्छति स्वाराज्यम् । अग्नेः समानासी पर्येति । सिद्धन्तेऽस्मै ज्यैष्ठ्याय । वाजपेयपात्री वाच प्रजापति-नामोति । माण्डूक्यब्राह्मण 18. 6. 4.

2638. स वा एष ब्राह्मणस्य चैव राजपस्य च यज्ञः । तै. ब्रा. I. 3. 2; च ब्राह्मणा राजानश्च दुरस्तुर्कीरन् स वाजपेयेन यजेत । लाङ्कायन VIII. 11. 1.

following way (Āp. XVIII. 3. 3 and 12-13). The Tai. Br. I. 3. 2 refers to the race won by Bṛhaspati and connects the Vājapeya with that race. Seventeen chariots are got ready to the east of the āhavanīya with their yokes to the north or east. One of them is the sacrificer's chariot to which three horses are yoked with mantras and a fourth runs along the third but is not yoked. These horses are made to smell the *caru* of wild rice (nīvāra) which is meant for Bṛhaspati. To the sixteen other chariots four horses each are yoked outside the vedi but without mantras (com. on Kāt. XIV. 3. 11). A ksatriya (rājaputra according to Āp.) shoots an arrow from the space between the cātvāla and utkara and notes the spot where it falls, from which he shoots an arrow a second time. This is done seventeen times. On the spot where the arrow falls at the 17th shooting, he plants a post of udumbara wood as the goal for the chariot race (Āp. XVIII. 3. 12 and Kāt. XIV. 3. 1-11 and 16-17). When the race starts, the brahmā priest fixes an udumbara chariot-wheel (having seventeen spokes according to Kāt. V. 12. 11) on an axle (or udumbara post navel-high) implanted on a spot between the cātvāla and the utkara (or near the utkara) and ascends on that wheel with 'at the impulse of God Savitṛ may I win vāja (vigour, food or race) with the help of Bṛhaspati, the winner of vāja' (Āp. XVIII. 4. 8, Kāt. XIV. 3. 12 which mentions Vāj. S. IX. 10). When the wheel is revolved from left to right (it is revolved thrice) the brahmā chants the Vāji-sāman²⁶³⁹ (Āp. XVIII. 4. 11, Āśv. IX. 9. 8, Lāt. V. 12. 14). According to Lāt. (V. 12. 13) the brahmā only rests his arms on the wheel. The yajamāna occupies the chariot on which mantras were recited and the adhvaryu (or his pupil) also gets into it to instruct the yajamāna to repeat the Vedic formulae he has to utter. Other persons (called vājasṛt) join in the race and sit in the other sixteen chariots and a ksatriya or vaiśya sits in one of them and the race starts with speed. All the seventeen drums are beaten on the northern śroni of the vedi to urge on the horses. All the horses are made to smell the *caru* of wild rice (nīvāra) cooked in 17 pots for Bṛhaspati. The chariot of the sacrificer is in front and the others follow his, but do not overtake it. The adhvaryu makes the yajamāna

2639. The verse to be chanted by brahmā is आविर्मवां आ वाजं वाजिनो अगमदेवस्य सवित्रः सवे । स्वर्गां अर्चन्तो जयन्तः । This is one of the few verses of the Sāmaveda that are not found in the Rgveda. If the brahmā cannot chant it, he is to mutter it thrice (Āśv. IX. 9. 3).

recite the formulae of victory such as 'agnirekākṣareṇa' (Vāj. S. VIII. 31-34, Tai. S. I. 1. 11). When the chariot reaches the goal, the chariot is taken to its north and then turned round to the south. All the chariots return to the sacrificial ground and the horses are again made to smell the caru of nivāras and a homa is offered for discharging the drums (duṇḍubhi-vimocaniya-homa). A berry (kṛṣṇala, gold of that weight) is given to each of those that rode the chariots, but that gold is taken back from them and is donated to the brahmā who also receives the golden jar of honey (Kāt. XIV. 4. 17, Āp. XVIII. 5. 5) after it is presented to and taken back from the kṣatriya or vaiśya. The cups of soma are taken up by the priests (the adhvaryu taking the hotṛ-camasa), and the camasādhvaryus take up their cups; while the pratiprasthātṛ takes up the principal wine cup and the other sixteen are taken up by those who joined in the race. The adhvaryu starts towards the east with the soma cups with 'sam preṣaḥ' (Tai. Br. I. 3. 3), the pratiprasthātṛ to the west with the wine cups and stands near the mārjālīya śhad. After the adhvaryu offers the soma cups, the wine cups are shaken and given to the sixteen persons who took part in the race and they quaff them on the southern śronī of the vedi. According to Kāt. (XIV. 3. 20 and XIV. 4. 16) the kṣatriya or vaiśya who sat in one of the chariots receives all the wine cups. When preparations are made to chant the Mahendra stotra, the neṣṭṛ requests the wife to put on a short undergarment of darbha and the yajamāna wears a silken garment (tāṛpyam)²⁶⁴⁰ inside the garment which he wears as a dīkṣita. A ladder is raised against the yūpa to its north or south (Kāt. XIV. 5. 5) and when the sacrificer climbs to the top of the yūpa a dialogue ensues between the sacrificer and his wife (Kāt. XIV. 5. 6-11, Āp. XVIII. 5. 9-11). The sacrificer addresses 'wife, come, let us ascend to heaven'. The wife responds 'let us ascend'. They engage in this dialogue thrice. According to Kāt. XIV. 5. 8 both husband and wife climb to the top of the yūpa, while according to Āp. (XVIII. 4. 12) only the husband does so who finally says 'out of us both I shall ascend to heaven'. On reaching the top he touches the caśāla of wheat flour and mutters 'we reached the heaven, the gods' (Tai. S. I. 7. 9. 2, Vāj. S. IX. 21). Thence he looks at his house with 'May I live long with my children'

²⁶⁴⁰. Vide S. B. E. vol. 41 p. 85 n for various explanations of 'tāṛpya'.

(Tal. S. I. 7. 9. 2) or in the several directions with Vāj. S. IX. 22 (Kāt. XIV. 5. 11). Vaiśyas (explained as his children by the com. on Kāt. XIV. 5. 12) throw up to him 17 bags of salt or saltish earth enveloped in leaves of *āsvattha* or (according to Āp. XVIII. 5. 16-18) the *adhvaryu*, *brahmā*, *hotṛ* and *udgātṛ* raise up the bags to his face on long poles respectively from the east, south, west and north with mantras (referring to food, *vāja* and winning of *vāja*) He receives them and descends. He plants his right foot on a piece of gold placed over a goat-skin spread in front of the *yūpa* on the ground with its neck to the east and hairy side outside and his left foot on the skin itself and from thence he sits down on a couch placed on the west side of the *uttaravedi*. The offerings of the omentum and other limbs of the animal for *Sarasvatī* and of other animals are made, the wild rice *caru* for *Brhaspati* is offered and the priests partake of the remnants as usual. The animals for *Prajāpati* are offered at the time of the mid-day pressing. Before the offering to *Sviṣṭakṛt* of the wild rice *caru* is made water and milk are poured in a vessel of *udumbara* and food of seventeen kinds of grains or of as many as the sacrificer remembers except one is also put therein and seven offerings are made of all this with the *gruṇa* and the *yajamāna* is sprinkled with the rest (Kāt. XIV. 5. 20-24). He does not eat throughout his life-time the food of the one kind of grain that was omitted. The *adhvaryu* declares thrice after taking the name of the sacrificer 'he, so and so, is *samrāt*' (overlord). Āp. XVIII. 7. 18 says that on performing *vājapeya* a man is entitled to use the white parasol. After the performance of *Vājapeya* the sacrificer had to observe certain rules of conduct (vide Lāt. VIII. 12. 1-4, Āp. XVIII. 7. 16-17). He should act like a *ksatriya* (i. e. he may study and make gifts, but should not teach or accept gifts), he should not rise to receive or do *abhiwādana* or carry ²⁶⁴¹ errands for or sit on the same couch with a person who had not performed that sacrifice. The *adhvaryu* receives the horses and the chariot in which the sacrificer sat (Āp. XVIII. 3. 10) and receives also all the 17 clothes with which the *yūpa* was enveloped. As to other fees there is some divergence among Āp. XVIII. 3. 4-5, Āśv. IX. 9, 14-17, Kāt. XIV. 2. 29-33 and Lāt. VIII. 11. 16-22. Āśv. says that 1700 cows, 17 chariots to which horses are yoked, seventeen

2641. सत्ताद्वाराजनेयपात्रमन्त्रवरोहीति । अस्यां हि सोऽप्यभिनिवृत्ते । तात्पर्यमाहुः
18. 6. 12-13.

horses, seventeen animals which men ride, seventeen draught oxen, seventeen carts, 17 slave-girls decked with golden *nīṣkas* round their necks, 17 elephants with golden girths—these constitute the fee in Vājapeya and Āśv. suggests other alternatives. Āp. XVIII. 3. 4 is almost the same but adds seventeen goats and ewes. Lāṭ (VIII. 11. 16-18) is also practically the same as Āśv. but adds several alternatives about cows. In the Kuru-vājapeya (variously explained in the com.) cows donated are only 17, in other Vājapeyas 1700 or 17000 cows may be given. Lāṭ. further says that the gifts may be equally divided among all the priests, that the chariot occupied by the sacrificer over which *yajus* mantras were recited and the couch with its coverlet are given to the udgātr, the goat-skin with the golden piece is taken by the hotṛ.

It will have been noticed that this sacrifice has several picturesque elements in it. In the race and the drinking bout of seventeen cups there is a popular element. In the climbing to the top of the yūpa by the sacrificer and in the boiled wild rice for Brhaspati there is a symbolism of holiness and eminence.

Āśv. IX. 9. 19 says that after performing Vājapeya a king should perform Rājasūya and a brāhmaṇa should perform Brhaspatisava,²⁶⁴² while Āp. XVIII. 7. 15 recommends the Sautrāmanī after it. Kāt. (XIV. 1. 2-8) states various views.

Jaimini in several *adhikaraṇas* deals with the śruti texts about Vājapeya. They may be briefly indicated here. In I. 4. 6-8 he shows that in the sentence 'one desiring to secure overlordship should sacrifice with Vājapeya' the word Vājapeya is the name of a rite (*karmanāmadheya*) and that that sentence does not lay down some subordinate matter (such as what material is to be used) in the model sacrifice and that the word vājapeya does not mean gruel or similar substance. In Jai. III. 1. 18 it is said that the text 'of the Vājapeya the yūpa is 17 aratnis'

²⁶⁴² According to Jai. IV. 3. 29-31 the Brhaspatisava is an atga of Vājapeya and the sentence वाजपेदेनेष्टुः बृहस्पतिसवेन यजेत does not lay down a time for the performance of that rite. Vide Tai. Br. II. 7. 1 and Āp. XXII. 7. 5 ff, Āśv. IX. 5. 3 ff for बृहस्पतिसवः which is a kind of Ekāha soma sacrifice and which is to be performed by one who desires overlordship (*ādhipatya*) or spiritual eminence (*brahmavarāṇa*) according to Āśv. IX. 5. 3 or by one who desires to be the purohita of a king (Tai. Br. II. 7. 1).

means that the yūpa required for the sacrifice of animals in the Vājapeya is to be 17 aratnis high and not that any other thing like the Śodaśipātra was to be 17 aratnis. When the Tai. Br. (I. 3. 4) says that seventeen animals are to be killed for Prajāpati, they are 17 separate yāgas and not one rite (*karma*). When it is said that caru is prepared in milk in seventeen śarāvas (pots), the method of taking out handfuls of grains (as in darśapūrnāmāsa) is not applicable. Jai. says (in XI. 4. 30) that the vessel (kumbhi), the śūla and the spit for roasting the omentum are the same for all the victims, that the omentum of the victim for Prajāpati is not sprinkled with the śyja remaining after the prayāja offerings are made (IV. 1. 33-39) and that the chariot which was occupied by the sacrificer is to be specially given to adhvaryu and not any one of the seventeen chariots i.e. there is a restrictive rule about the share in chariots for the adhvaryu, while there is none as to the other priests (X. 3. 74-75).²⁶⁴³

The Agnistoma and the other forms of soma sacrifices so far described are ekāha (one day) soma sacrifices i.e. in them soma is offered in cups on one day thrice (in the morning, mid-day and evening). The sūtras (e.g. Āśv. IX. 5-11, Baud. XVIII. 1-10, Kāt. XXII), however, mention and describe several other one day soma sacrifices, such as Bṛhaspatistava, Gosava, Śyena, Udbhid, Viśvajit, Vratyastoma (already described above on pp. 345-347) which are left out for want of space.²⁶⁴⁴

2643. For details about Vājapeya, vide Tai. S. I. 7. 7-12, Tai. Br. I. 3. 2-9, Tāp. XVIII. 6-7, Sat. Br. V. 1-2, Āśv. IX. 9, Āp. XVIII, Kāt. XIV. 1-5, Lat. V. 12. 8-25, VIII. 11-12, Sat. XIII. 1-2, Vārha. Sr. III. 1 and Hillebrandt's *Rit. Lit.* pp. 141-143, Prof. Keith's *Rel. and Phil.* part 2 pp. 339-340, Introduction to Tai. S. tr. pp. CVIII-CXI, Weber's 'Über den Vājapeya' (1892), S.B. E. vol. XLI pp. XXIII-XXV.

2644. The Viśvajit from among the ekāhas is a very striking sacrifice. In this the sacrificer either gives a thousand cows or all wealth after separating the share of the eldest son (and excepting land and śūdras who serve him as a duty). Jai. sets out several propositions about this sacrifice in IV. 3. 10-16, VI. 7. 1-20, VII. 3. 6-11, X. 6. 13. After this rite, the sacrificer stays three days at the root of an odumbara tree subsisting on fruits and roots, for three days in a settlement of niṣādas (where he may subsist on nivāras i.e. on rice, śyāmika and the flesh of deer), for three days among vaiśyas (*jana*, also explained as 'persons of another gotra') and three days with kṣatriyas (samānājana).

The ahina sacrifices²⁶⁴⁵ are those the duration of which is two to twelve days of soma pressing, which always end with an atirātra and which together with the dīkṣā and upasad days should not extend beyond a month. They should be begun on a Full Moon day. Among them there are groups of sacrifices that last for two days, three days (e. g. Gargatirātra), four days, five days (called pañcarātras of which Pañcaśāradīya is one), ṣaḍahas and so on. Among the numerous rites called ahinas, the Āsvamedha and Dvādaśāha deserve notice. The Āsvamedha will be described later on. The Dvādaśāha is both an ahina and a sattra (Āsv. X. 5. 2). There are several varieties of Dvādaśāha, one being called Bharata-dvādaśāha (Āsv. X. 5. 8., Ap. XXI. 14. 5). The twelve days of the Dvādaśāha as a sattra are constituted by the Prāyanīya (the commencing rite, an Atirātra), Prṣṭhya Ṣaḍaha²⁶⁴⁶ (6 days), Chandomas which are Ukthyas (3 days) and a tenth day which is

(Continued from last page)

also expalined as sagotras). For a year he should not refuse what is offered but should not beg. Vide Kāt. XXII. 1. 9-33, Lat. VIII. 2. 1-13. The Gosava is a very strange rite. The Tai. Br. II. 7. 5 briefly describes it. One who desires svārājya may perform it and Āp. (XXII. 12. 12-20 and XXII. 13. 1-3) states that for a year thereafter he should be paśuvrata (not like cattle) i. e. should drink water like them and cut grass (with his teeth) and approach his mother &c. (probably only as a make-believe). तनेद्वा संवत्सरं पशुव्रतो भवति । उपावहापोदकं पिबेत्पुनश्च चाच्छिन्द्यात् । उप मातरमिषाहुप स्वसारहुर सवीजाम् । आप. XXII. 13. 1-3. Another very striking ekāha sacrifice is the सर्वस्वार. This is performed by one who desires to die on performing it and to obtain heaven. When the Ārbhava pavamāna stotra is begun to be chanted in the third pressing, the sacrificer directs the priests to finish the sacrifice and enters fire. This sacrifice is called क्षुण्णकर्णोद्दिष्टोमः. Vide शण्डिल्यब्राह्मण XVII. 12. 5, Jaimini X. 2. 57-51 where Sabara appears to quote some vedic texts very similar to Āp. XXII. 7. 31-25 'मरणकामो यजेत वा कामयेतानामयथा स्वर्गं लोकमिषामिति । ... आभेन स्तुयमाने औदुम्बरीं पत्तोद्दहेत्तदहवेन वाससा इक्षिणाशिराः पावतः संविशन्नाह ब्राह्मणः समावृत मे पश्नमिति । तदेव संविदते ।'

2645. Vide Sat. Br. IV. 5. 4, Āsv. X. 1. 11-X. 5. 13, Āp. XXII. 14ff, Kāt. XXIII, Śāh. XVI. 19-30, Lat. IX. 5-12.

2646. According to Kāt. XII. 3. 1 a prṣṭhya ṣaḍaha is so constituted that the first day is an Agnistoma, the fourth is a Ṣoḍaśin and the rest are Ukthyas, while an Abhiplava ṣaḍaha is so constituted that the first and last are Agnistomas and the rest are Ukthyas. There is also a difference between the two as regards the stomas. Vide S.B.E. vol. 26 pp. 402-403 n. 4. For the Chandomas, vide Haug's tr. of. Alt. Br. p. 347 n.

an Atyagnistoma (called Avivākya, on which no speaking or dispute about errors is allowed) and the Udayantiya (concluding rite, which again is an Atirātra). The principal differences between the Dvādaśāha as an ahina and a sattra are: (1) a sattra can be performed only by brāhmanas, while a dvādaśāha may be performed by any one of the first three varṇas; (2) the sattra may extend over even long periods (such as a year or more), while a dvādaśāha cannot so extend; (3) in the sattra the distinction of yajamāna and priests does not exist but all are yajamānas and all work as priests, while in dvādaśāha that distinction exists; (4) (as a consequence of the above) in a sattra there are no dakṣiṇās. Kāt. XII. 1. 4 states that wherever in the vedic texts the words 'upayanti' and 'āsate' occur it is a sign of a 'sattra' (and so in that case the rules about sattras will apply) but where the word 'yajate' or 'yājayet' is used it is a sign of an ahina. In an ahina only the last day is an Atirātra, but in a sattra both the first and last days are Atirātras (Kāt. XII. 1. 6).

It is now necessary to say something about a few other striking sacrifices.

Rājasūya.—This is strictly not a purely soma sacrifice, but it is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate iṣtis (like the one to Anumati), Soma sacrifices (like Pavitra) and animal sacrifices (Kāt. XV. 1. 3). Even the briefest statement of the several rites will occupy many pages. An attempt will be made to indicate only a few salient features.

This ceremony could be performed only ²⁵⁴⁷ by a ksatriya. There was a difference of view, some holding that it could be performed only by him who had not celebrated the Vājapeya (Kāt. XV. 1. 2), while others held that it should be celebrated after Vājapeya (Aśv. IX. 9. 19). In the Śat. Br. IX. 3. 4. 8 it is said 'by performing the Rājasūya one becomes a king (rājan)

2547. राजा राजसूयेन यजेत : द्वाविंशत्यध्यायेन IX. 1. 1, सत्यापाद्य (XIII. 3) adds स्वर्गकामो before यजेत. Vide Āp. XVIII. 8. 1, Kāt. XV. 1. 1; राजसूयेन स्वराज्यकामो यजेत quoted by Śabara on Jai. XI. 2. 12; Śaṅ. XV. 13. 1 after narrating that Varuṇa secured super-eminence, complete dominion and overlordship by performing it states तथो एवेतद्यजमानो यज्ञाजसूयेन यजेत सर्वेषां राज्यवान् श्रेष्ठं स्वराज्यमाप्तिपत्यं पर्येति. The word राजसूय is derived by Śabara as 'राजा तत्र सूयते तस्माद्वाजसूयः राज्ञो वा यज्ञो राजसूयः' (on Jai. IV. 4.1). Soma is called rājan.

and by the Vājapeya an emperor (*samrāt*) and the position of the king is (obtained) first and thereafter of emperor.' On the first day of the bright half of Phālguna the sacrificer undergoes *dikṣā* for a soma sacrifice called Pavitra, which follows the procedure of Agniṣṭoma (Lāṭ. IX. 1. 2, Aśv. IX. 3. 2, Kāt. XV. 1. 6). There was difference of opinion as to the number of *dikṣā* days (Lāṭ. IX. 1. 8, Kāt. XV. 1. 4). The Abhiṣecanīya ceremony which is the principal among the rites of Rājasūya took place exactly a year after the Pavitra sacrifice was commenced (Lāṭ. IX. 1. 4). At the end of the Abhiṣecanīya the sacrificer did not actually enter into water for the final bath (*avabhrtha*), but wearing shoes made of boar-skin he repaired from the sacrificial ground (*devayajana*) to the water, put into the water black antelope horn or the foot portion of a black antelope skin and returned wearing shoes of black antelope skin (Lāṭ. IX. 1. 23-24).

There are five offerings commencing the next day after the Pavitra sacrifice, one each on one day. Then on the Full Moon of Phālguna there is an *iṣṭi* to Anumati (a *puroḍāśa* being offered). Vide Kāt. XV. 1. 9 and Āp. XVIII. 8. 10. There is an offering to Nirṛti prepared from the particles of grains that fall to the west of the *śamyā* from the mill-stone when the grains for the *puroḍāśa* to Anumati are being ground. The particles are taken in the *sruva* and a firebrand being lighted from the *dakṣiṇa* fire, the offering is made to the south of the *vihāra* on that fire-brand or on some saltish land. On the full moon day of Phālguna are begun the *cāturmāsya*s (i.e. first the Vaiśvadeva, then after four months Varuṇaspraghāśas and so on). This goes on for one year. Between the *parvans* of the *cāturmāsya*s, the monthly full moon and new moon sacrifices are performed. The *cāturmāsya*s come to an end with the *Sunāsiriya parva* on the first of the bright half of Phālguna. After that several rites follow such as the *Pañcavātīya* in five fires in the four directions and in the middle (Āp. XVIII. 9. 10-11, Kāt. XV. 1. 20-21), the *Apāmārga-homa* (Āp. XVIII. 9. 15-20, Kāt. XV. 2. 1 ff.). Then there are twelve offerings called '*ratnīnām*²⁶⁴⁸ *havīṃsi*' performed on twelve days one

2648. The '*ratnīnām*' are enumerated somewhat differently in different texts, though some are common to all. Vide Tai. S. I. 8. 9. 1-2, Tai. Br. I. 7. 3, Sat. Br. V. 3. 1. 'रत्नानामेतानि दूर्वाणि भवन्ति । एते वै राष्ट्रस्य पद्वतारः ।' वै. ऋ. I. 7. 3.

after another in the houses of the 'ratnas' (jewels) viz. of the sacrificer himself, his queens and state functionaries (Kāt. XV. 3 and Āp. XVIII. 10). The deity to whom an offering is made is appropriate to the person in whose house the offering is made and the offerings and fees also differ. The twelve persons (according to Kāt.) are the sacrificer, the commander of the army, the purohita, the crowned queen, the sūta (minstrel?), grāmaṇi (village headman), the kṣattr (chamberlain), saṁgrahitṛ (treasurer or charioteer?), akṣāvāpa (superintendent of gambling), govikarta (hunter?), dūta or pālāgala (courier), parivrkti (the discarded queen) and the deities respectively are Indra, Agni Anikavat, Brhaspati, Aditi, Varuṇa, Maruts, Savitr, Aśvins, Rudra (for both akṣāvāpa and govikarta), Agni, Nirṛti (the offering in this case is a caru of black rice husked with the nails). The dakṣiṇās also vary (vide Āp. XVIII. 10, 15-30, Kāt. XV. 3, 16-34). Then follow several offerings. Then comes the Abhiṣecanīya rite which is the central ceremony in Rājasūya and which lasts for five days (one day dīkṣā, three days upasade and one sutyā day of soma pressings). The dīkṣā of Abhiṣecanīya (anointing rite) is performed on the first of Caitra. It is performed on the southern part of the sacrificial ground while the Daśapeya is performed on the northern portion. In the Abhiṣecanīya and Daśapeya the hotṛ must be of the Bṛhugotra (Tāṇḍya Br. XVIII. 9. 2, Kāt. XV. 4. 1, Śān. XV. 13. 2). The Abhiṣecanīya follows the procedure of the Ukthya. Soma is bought for both Abhiṣecanīya and Daśapeya at the same time, but half of it (for Daśapeya) is deposited, after being carried in a cart, in the house of the brahmā priest. Then there are eight offerings of caru called Devasū-havirṅgi viz. to Savitr, Agni Grhapati, Soma Vanaspati, Brhaspati, Indra, Rudra, Mitra, Varuṇa. According to Āp. XVIII. 12. 7-8 after these eight offerings the brahmā priest announces to the 'ratnins' that the sacrificer is their king and refers to the tribes or people occupying the country.²⁶⁴⁹ Vide Kāt. XV. 4. 15-17 also. At the end of *idā* in the case of these caru offerings the priest brings waters of seventeen kinds in seventeen vessels of udumbara wood, viz. of the Sarasvatī river, flowing water of a river, water from ripples produced by the entrance of a man or animal, water

2649. अयमे रत्निभ्य आवेदुषादेय सो भरता राजेति । एष वाः कुपयो राजेति कौरावम् । एष वाः पञ्चाला राजेति पञ्चालम् । एष वाः कुपपञ्चाला राजेति वा कुपपञ्चालम् । एष सो जनता राजेत्यन्वयम् राज्ञः । सोमोऽस्माकं ब्राह्मणानां राजेति ब्रह्मा जपति । आप. XVIII. 12. 7-8.

from a river drawn against the current, water of the sea, of ocean waves, of whirl-pools, of deep steady reservoirs always exposed to the sun, rain water in sunshine before it falls on the ground, of a lake, of a well, of frost &c. (Kāt. XV. 4. 21-42, Āp. XVIII. 13. 1-18). All the waters are poured into a vat of udumbara which is placed near the seat of Maitrāvaruṇa. After the Marutvatiya cup is offered in the Ukthya rite, he spreads to the east of the vessel of water a tiger skin on the western end of which lead is placed. Six homas called Pārtha²⁶⁵⁰ are offered (Āp. XVIII. 15. 8, Kāt. XV. 5. 34) and then with a gold piece tied in two kuśa blades the water in the big vessel is cleaned (that is utpavāna is performed) and is distributed in four vessels made of palāśa, udumbara, nyagrodha and aśvattha. The sacrificer wears a silken garment (tārpya, explained by Kāt. XV. 5. 7-11), a white turban (one end of which hangs from the shoulder) and a mantle. The sacrificer recites the Āvid formulae²⁶⁵¹ (Āp. XVIII. 14. 10, Kāt. XV. 5. 21, which refers to Vāj. S. X. 9). The adhvaryu gives a strung bow and three arrows to the sacrificer, who puts a copper piece in the mouth of a long haired man (eunuch) for averting evil (from spirits and snakes?); vide Vāj. S. X. 10. The sacrificer treads upon the piece of lead and brushes it away with his foot and stands on the tiger-skin with a gold piece under his foot and has a fillet of gold on his head. The sacrificer holds up his arms. He strides in the quarters. The sacrificer stands facing the east and the adhvaryu, standing in front of him, first sprinkles him with the holy water contained in the vessel of palāśa, the other priests follow viz. the brahmā sprinkles him from the right with water in udumbara vessel and so on. Besides, the king's brother (Kāt. XV. 5. 30) or another ksatriya (Āp. XVIII. 16. 3) sprinkles him with water from the udumbara vessel, a friendly ksatriya from the third vessel and a vaiśya from the fourth (Āp. XVIII. 16. 3-5 says a ksatriya sprinkles water from udumbara vessel, a vaiśya sprinkles from behind the king with water from aśvattha vessel and a friend from the common people sprinkles from the north side with water in the nyagrodha

2650. The Śat. Br. V. 3. 5. 4. connects these offerings with Pṛthu Vainya (the first consecrated king of men). The mantras are in Vāj. S. X. 5.

2651. In the Tai. S. I. 8. 12. 2 the Āvid formulae are interesting and they are : आविषो विरूहपतिरो विज इन्द्रो ... आविषे वावापुषिषी भुतवते आविषा देवदितिविष्वक्पाविषोपमसावासुव्यापणोस्वा विश्वस्मिन्नाद्रे महेते क्षवाप महेत आविषस्याप महेते जानराजवापैष वो भरता राजा सोमोस्माके आङ्गानामा राजा ।

vessel). These actions are probably symbolic of the consent of all people to the anointing. The sacrificer rubs with the antelope horn over the whole of his body the holy water sprinkled over him (Kāt. XV. 6. 8). According to Kāt. XV. 6. 1-2 at this stage or after the dice play (to be described later) the hotṛ priest sitting on a cushion inlaid with gold recites the story of Śunaḥśepa²⁵⁵² for the sacrificer's benefit. Āp. XVIII. 19. 10 places this recital after the dice-play. Āsv. IX. 3. 9 says that the story of Śunaḥśepa is recited to the anointed king after the marutvatīya śāstra in the Abhiṣecanīya rite (and before the Nisikevalya śāstra), the king being seated on a golden cushion and surrounded by his son and ministers. The adhvaryu also sits on a cushion inlaid with gold and utters the responses (pratigara) uttering 'om' (as the pratigara) at the end of each ṛk and 'tathā' at the end of each gāthā.²⁵⁵³ At the end of the recitation the sacrificer donates a hundred or a thousand cows to the hotṛ and to the adhvaryu and donates also their respective cushions. The king takes three strides called Viṣṇukrama on the tiger-hide. All the remnants of the anointing waters are poured in the palāśa vessel and are handed over by the anointed king to his son with the words 'May my son continue this my work and this my prowess.' Then two homas are offered (called nānavyatisañjaniya) in which at first the son is declared to be the father of his father and then secondly the relationship is rightly put.²⁵⁵⁴ Vide Āp. XVIII. 16. 14-15, Kāt. XV. 6. 11. Then there is a symbolic march for the plunder of cows. As in Vājapeya a chariot is made ready, four horses are yoked to it, the sacrificer ascends it, takes the chariot in the midst of a group of hundred or more cows belonging to his kinsmen collected to the north of the āhavanīya,

2552. Vide Ait. Br. 33 for the story. Sāh. (XV. 17. 27) contains (with a very few additions and slight variations) the whole of the Ait. Br. passage on the story of Śunaḥśepa.

2553. ओमिहोषः प्रतिगृह्ये तथेति वाचायाः। Āsv. IX. 3. 11, Kāt. XV. 6. 3, Āp. XVIII. 19. 13. For example, he responds with 'tathā' at the end of each of the ten gāthās from चं त्विमं in the Ait. Br. But some of the verses like कश्यपं त्वत् (Bg. I. 24. 1 quoted in Ait. Br. 33. 4) are ṛks. There is no pratigara except at the end of ṛk verses and gāthās, when the Śunaḥśepa story is narrated.

2554. As an example may be given this. अपमभिमन्त्रुर्जुनस्य पितृदेवं पितृमन्त्रो दुषे कुनो मरति पयापवं पथादिति अर्जुनोऽभिमन्त्रोः पितृदेवः। com. on Kāt. Vāj. S. X. 20 refers to this यजापते न त्वदेतान्मन्त्रो ... तज्जोस्त्वयमनुवय पितृमातर्य पितृा नये स्वाम यमयो रयीणो स्वाहा।

touches one of them with the string of his bow and says 'I seize these.' Then he restores to the owner as many cows as are collected or more and returns to the sacrificial ground and makes four offerings called Rathavinocaniya. Vide Kāt. XV. 6. 13-23. Lāt. (IX. 1. 14-22) gives a more graphic account that at the time of giving gifts, the king's kinsmen are collected with their wealth, arrows are discharged at them by the sacrificer, they themselves bring back the arrows and declare 'O king, may you be victorious.' One-third of their wealth is distributed among the priests, one-third is given at the time of the Daśapeya to the worthy brāhmanas brought in that rite, one-third is returned to the kinsmen, villages are bestowed on them and they become rājanyas (king's nobles) but not worthy of coronation. Before getting down from the chariot he puts on boar-skin shoes, bows to the earth with 'O mother earth! do not injure me nor may I injure thee' (Vāj. S. X. 23, Tai. S. I. 8. 15. 1). The king then sits on a chair or throne made of khadira that is placed in front of the āgnidhriya shed (Āp. XVIII. 18. 5-8, Kāt. XV. 7. 1-4). The priests and the 'ratnins' take seats round him; the brahmā priest (the purohita or adhvaryu according to Kāt. XV. 7. 11) hands over the sphyā to the king, from whom it passes on to several persons viz. the king's brother, sūta, sthapati, village headman, kinsman (Āp. XVIII. 18. 14-16). According to Kāt. (XV. 7. 13) the kinsmen and the pratiprasthātṛ mark out a place for dice play with the sphyā (according to Āp. XVIII. 18. 16 the superintendent of gambling does so). On the ground so marked a quadrangular hut or shed is erected. Five dice are handed over to the king who is lightly struck by the priests with sticks of sacrificial tress. The king calls as umpires (upadrasṭṛ) the saṁgrahitṛ, the bhāgadugha (collector of taxes) and the keatṛ (Āp. XVIII. 19. 6-8). The play is so arranged that the best throw (of the dice) comes to the king and the worst to his kinsman.²⁶⁵⁵ It appears that the dice play required golden pieces also beyond a hundred or a thousand in number (Āp. XVIII. 19. 1). According to Kāt. (XV. 7. 25-26) the king actually undergoes the avabhr̥tha bath, while Lātyāyana as stated above differs. After the offering of anubandhyā cow and the performance of the udavasāniyā iṣṭi, a cake prepared from a mixture of rice

2655. कृतादि वा निवृत्ताद्वाजयमुनिभ्यः । सज्जताय कलिम् । Kāt. XV. 7. 18-19. कृत and कलि are throws of dice. It is difficult to find out how exactly dice-play took place. Vide Eggeling's note in S.B.E. vol. 41 pp. 106-107.

and barley and baked on twelve potsherds is offered to Indra and Viṣṇu. For ten days after the Abhiṣecanīya he offers successively on each day offerings called 'samarpām havirṃsi' respectively to Savitr, Sarasvatī, Tvaṣṭr, Pūṣan, Indra, Bṛhaspati, Varuna, Agni, Soma, Viṣṇu (Kāt. XV. 8. 1-4, Āp. XVIII. 20. 7 which says they are ten or seven and they begin with Agni; Āsv. IX. 4. 6 speaks of only seven). Each of these is offered in fire set up in a devayajana to the east of the preceding one and the last of the ten is offered in the shed prepared for the Daśapeya rite (Āp. XVIII. 20. 8-10, Kāt. XV. 8. 2-3). On each of the ten (or seven) iṣṭis (of samarpām havirṃsi) he offers to the priests ordinary or golden lotus flowers and on the tenth day he wears a garland made of those flowers. That becomes his consecration (dikṣā) for the next rite, viz. Daśapeya. Jaimini declares (in XI. 2. 57-62) that though soma is purchased for both Abhiṣecanīya and Daśapeya at the same time (vide p. 1216 above), yet in the two ekāhas the whole procedure of soma sacrifices is repeated. A different proposition is stated in Kāt. XV. 8. 10-13 (except as to dikṣā and avabhṛtha which are repeated in both rites). On the tenth day after the Abhiṣecanīya is finished the Daśapeya is performed (Lāṭ. IX. 2. 1, Kāt. XV. 8. 14 says on the 7th day i. e. on 7th of the bright half of Cāitra). This rite is so called because in it each of the ten camasas (cups) of soma are partaken of by ten brāhmanas (Āsv. IX. 3. 18, Āp. XVIII. 21. 3). The brāhmanas are the ten rtviks who ordinarily partake of the soma in camasas plus 90 more (called *anuprasarpakas*) who possess special qualifications, viz. whose ten ancestors on the father's and mother's sides were masters of Vedic lore, had rigorously performed their duties and were engaged in holy actions and who had no sexual or marital alliances with non-brāhmanas²⁶⁵⁶ (vide Āsv. IX. 3. 19-21, Śān.

2656. Vide note 574 for the passage of Āsv. According to Āp. XVIII. 21. 3-4 and Kāt. XV. 8. 16 the ten ancestors on the father's side only should have been drinkers of Soma. Vide Lāṭ. IX. 2. 5-7. The *वाग्विज्जो* III. 3. 4. 18 says *येषां दशसु न मीमांसिरेस्त कृत्वित्तो यस्य पिण्डश्च (यस्य पिण्डश्च!) पिता (पितृ) किं ब्राह्मणस्येत्युक्त्वा यमर्पति (यमर्पति!)*. The editor, Dr. Raghu Vira, was puzzled by this sūtra. It means (when corrected as shown) that the priests and others who came to drink soma and could not trace ten generations of soma-drinkers entered after reciting a verse out of the verses that begin with the words 'pibā somam' (like Bg. VI. 17. 1 or VII. 22. 1) and the verse 'why do you ask the brāhmana about his father or mother' (Kāṭhaka Śān. 30. 1 or Maitrāyaṇī S. IV. 8. 1). The verse is: *किं ब्राह्मणस्य पितरं किमु वृष्णाति मातरम् । सुते चेद्विन्वेद्ये स पिता स पितामहः ॥*

XV. 14. 8-11). Kāt. XV. 8. 17 gives an option that one need not investigate whether the ten ancestors of each were soma-drinkers, but the one hundred brāhmanas should enter the *sadas* after reciting Vāj. S. X. 30.

Fees are prescribed at many of the constituent rites in Rājasūya, but special fees are mentioned in connection with the Abhiṣecanīya and Daśapeya (Āśv. IX. 4. 2 ff.). At the Abhiṣecanīya Āśv. recommends 32000 cows to each of the four principal priests, 16000 to each of the first assistants of the four, 8000 to each of the next four, 4000 to each of the last group of four (Āśv. IX. 4. 3-5). These come to the huge figure of 240000 cows. Vide Śān. XV. 16. 16-19 also for such large figures. At the Daśapeya 1000 cows are the fee and then there are special rewards for the 16 priests (Āśv. IX. 4. 7-20, Āp. XVIII. 21. 6-7, Kāt. XV. 8. 23-27, Lāt. IX. 2. 9-15) viz. a golden chain, a horse, a milch cow (with calf), a goat, two golden ear-rings, two silver ear-rings, twelve five year old pregnant cows, a barren cow, a round golden ornament (rukma), a bull, cotton cloth, a thick hempen piece of cloth, a cart full of barley drawn by an ox, an ox, a heifer, a young three year old bull respectively to udgātṛ, his three assistants, adhvaryu, pratiprasthātṛ, brāhmā, maitrāvaruṇa, hotṛ, brāhmaṇacchamsin, potṛ, nestṛ, acchāvāka, āgnidhra, unnetṛ and grāvastut.

For one year after the avabhr̥tha bath in Daśapeya, the king has to keep certain observances (called devavratas in Lāt. IX. 2. 17 ff) viz. he should not plunge in water for daily bath but should only rub his body with water, should always brush his teeth, pare his nails, should not cut his hair (but may shave the mustache or beard), should sleep in the sacrificial fire-shed on a tiger-skin with its hair upwards, should daily offer fuel-sticks; his subjects (except brāhmanas) should not cut their hair for a year, nor should horses' hair be cut for a year. For a year he should never walk on the ground unless he wears shoes (Kāt. XV. 8. 29).

There are several minor offerings, such as those called pañcabīla in four quarters and in the midst (Kāt. XV. 9. 1-3), twelve *prayuj* offerings at the interval of a month or on two days (Kāt. XV. 9. 11-14, Āp. XVIII. 22. 5-7).

At the end of a year from the Daśapeya took place the rite called Keśavapantiya²⁶⁵⁷ which followed the procedure of the

2657. केशवपन्तीय इति संज्ञा संवत्सरपूर्वतानां केशानां तस्मिन् वर्षेन क्षिपते । com. on दाशपायनश्रौत IX. 3. 1.

Atirātra sacrifice (Āśv. IX. 3. 24) and in which hair grown for a year were cut off. About the exact time of the rite there were different views. The com. on Āśv. says it was performed on some day in the bright half of Vaiśākha, while the com. on Kāt. XV. 9. 20 says that the pressing day of Keśavapanīya fell on the Full moon day of Jyestha. Vide also Lāt. IX. 3. 1-3. Then follow two rites called Vyūṣṭi-dvirātra (dvirātra for prosperity), which were respectively (first) an Agniṣṭoma and (the 2nd) an Atirātra performed at the interval of one month (Kāt. XV. 9. 21-23, Āśv. IX. 3. 25-26). There were several views about the time of their performance (Lāt. IX. 3. 5-9, Āp. XVIII. 22. 14-16). Then one month after the 2nd Vyūṣṭidvirātra (i. e. on Śrāvaṇa Full Moon day) was performed the rite called Ksatradhṛti (lit. stability of martial power) which followed the procedure of Agniṣṭoma (Āśv. IX. 3. 27, Lāt. IX. 3. 13). Śān. (XV. 16. 10-11) refers to the legend that Kurus lost in each battle because they did not offer the Ksatra-dhṛti rite.²⁵⁵⁸ According to Śat. Br. V. 5. 5. 6-9 in place of the Udavasānīya there was the Traidhatavi iṣṭi in which a cake prepared of barley and rice mixed together was offered. This finished the Rājasūya, but one month after it in the bright half the Sautrāmaṇi iṣṭi was performed. This last is dealt with separately below.

It will have been seen that this complex rite is full of symbolic elements and also popular elements like dice-play.

In the sabbhāparva of the Mahābhārata (chap. 33-35) there is a description of the Rājasūya performed by Yudhiṣṭhira, but it is of the vaguest sort and does not go into any details. Vide Jai. IV. 4. 1-4 (the dice-play has no independent fruit and that it, though held for the cow referred to in Āp. XVIII. 19. 2, is not an aṅga of the abhiṣecanīya only, but really of the whole Rājasūya), V. 2. 13-15 (in the offerings called Devasūhaviṃśi, which are prepared from several kinds of corn, the mortar is one for pounding all the corns one after another), XI. 4. 1-3, XI. 4. 4-7 (the priests chosen at the beginning should continue to work till the end), XI. 4. 8-10 (about the offerings in the houses of the 'ratnins'), XI. 4. 43 (the mantra

2558. अथैतेन क्षत्रस्य धृतिना यजते। यत्तुष्टोमेन रघुनरपुष्टोनाग्रिष्टोमेन। तेनो ह विष्टोमेन इन्द्रधुम्न अभिमवतिरिण इजे। तसु ह आश्वनीतुषाजश्वर। न क्षत्रस्य धृतिनायष्ट इत्येव यतिसन्तं कुचक्षेत्राक्षोपयन्त इति। तद् किल तथैवाप्त यथैवेन योवाच। शांकरायन-
भाते XV. 16. 8-11.

recited at the time of beating corn in the mortar has to be repeated in the Devasūhavīṃśī); II. 3. 3 (holds that the iṣṭi in which puroḍāśas are offered to Agni and others and in which the fees are various such as gold and which is called Avesti is a separate iṣṭi and that though in the Rājasūya it is performed only by a king, it can be performed independently of Rājasūya by a brāhmaṇa in a somewhat different order of offerings).²⁶⁵⁹

2659. For details about Rājasūya, vide Tai. S. I. 8. 1-17, Tai. Br. I. 4. 9-10, Sat. Br. V. 2. 3-5, Ait. Br. VII. 13 and VIII., Tapdya Br. XVIII. 8-11, Āp. XVIII. 8-22, Kāt. XV. 1-9, Ādv. IX. 3-4, Lat. IX. 1-3, Sāh. XV. 12 ff, Baud. XII ; S. B. E. vol. 41 pp. XXIV ff, vol. 44 pp. XV ff, Prof. Keith's 'Rel. and Phil. of the Veda' part 2, p. 340, and Intro. to Tai. S. pp. CXI-CXIII, Weber's 'Die Königsweihe den Rājasūya' (Berlin, 1893), which last contains an exhaustive treatment (pp. 1-158) of the Rājasūya.

CHAPTER XXXV

SAUTRĀMAṆĪ²⁶⁶⁰ AND OTHER SACRIFICES

This rite is included among the seven forms of havir-yajñas (Gaut. VIII. 20, Lāṭ. V. 4. 23). It is not a soma sacrifice but is a combination of an iṣṭi with animal sacrifice (Śat. Br. XII. 7. 2. 10). The chief characteristic of it is the offering of *surā* (wine) in it. In modern times milk is offered in place of *surā* in the Sautrāmaṇi. According to Lāṭ. V. 4. 20 and Āp. XIX. 5. 1 there are two kinds of this rite, viz. Kaukili and Caraka-sautrāmaṇi (or the ordinary one). Kaukili is an independent rite, while the ordinary Sautrāmaṇi is performed at the end of the Rājasūya (one month after it) and also at the end of the piling of the fire-altar (agnicayana). Lāṭ. V. 4. 21 states that there is chanting of *sāmans* only in the Kaukili and not in the other variety and according to Kāt. XIX. 5. 1 (com.) it is the brahmā that chants the Sāman to Indra in the Bṛhatti tune (viz. Vāj. S. XX. 30). Āp. XIX. 1. 2. states that in the ordinary sautrāmaṇi the procedure is that of the nirūdhapaśubandha and that (XIX. 5. 2) in Kaukili also the same procedure applies. There are two fires as in Varuṇapraghāsa, but the southern one is not established on a *vedi* (Kāt. XIX. 2. 1 and V. 4. 12). Some held (as is done by Śat. Br. XII. 7. 3. 7) there were two *vedis* behind which two mounds were raised, one for cups of milk and the other for cups of *surā*. The rite takes four days, during the first three out of which wine is prepared from various ingredients, while on the last day three cups of milk and three of *surā* are offered to Aśvina, Sarasvatī and Indra and animals are slaughtered for the same three.

In this rite the victims are a reddish-white goat for the Aśvins, an ewe for Sarasvatī, and a bull for Indra Sutrāman (Sām. XV. 15. 1-4, Āsv. III. 9. 2). A brief description of the method in which wine was prepared in the Sautrāmaṇi is given below from the Śat. Br. V. 5. 4, XII. 7. 2, Kāt. XV. 9. 28-30,

2660. The word Sautrāmaṇi is derived from *sutrāman* (a good protector), an epithet of Indra (vide Bg. X. 131. 6-7). Śat. Br. V. 5. 4. 12 derives it as 'one who was well saved (by the Aśvins)'.

XIX. 1-2 (and com. thereon). Rice-grains²⁶⁵¹ (or malted rice grains and malted barley or *śyāmāka*) germinated and ungerminated covered in linen cloth are purchased from an eunuch in exchange for lead, wool and fried grain for thread. This purchase takes place on the southern one of the *vedis* specially prepared for this rite near the peg called *antahpātya* on a hide. The rice grains are cooked in plenty of water and the malted barley grains are powdered and boiled. The water and scum are strained through woollen cloth. The hair of the lion, the wolf and the tiger are thrown into the mixture (this is symbolic of the characteristics of prowess, impetuosity and fury found in those wild beasts). Certain vegetable substances such as myrobalans, ginger, nutmeg (which serve as yeast and are mentioned in the note below), are powdered and boiled in plenty of water. The hot watery scum from the two pots of boiled rice and powdered barley is taken into two vessels and the extract of vegetables is poured in both of them, the mixture being called *māsara*. The boiled rice and barley are also mixed with the extract of powdered vegetables, put in a *kumbhi* (a big jar) along with contents of the *māsara* vessels and the jar is placed in a pit dug to the south-west of the sacrificial hall and kept there for three nights. On the first day the milk of one cow meant for *Aśvins* is poured into the *kumbhi* placed in the pit and powder of *śaspa* is added. The next day the milk of two cows meant for *Sarasvatī* is poured into the *kumbhi* and powder of *tokma* is added. On the third milk of three cows meant for *Indra* is added and also the powder of fried rice grains (*lāja*). To the west of the mound prepared on the southern *vedi* a pit is dug (outside the *vedi* according to com. on *Kāt.* XIX. 2. 7.) on which is spread bull's hide over which a sieve of bamboo is held and the liquid from the large jar is poured over the sieve (called *kārotara*).²⁶⁵² The wine thus purified is collected in a

2651. *Kāt.* (XIX. 1. 18 ff) uses the words दस्य (malted rice or grass), सोम (malted barley), नद्यह (vegetable substances). The com. on *Kāt.* XIX. 1. 20 quotes verses specifying these latter: सज्जस्य विक्ला चैव क्षुण्डी चैव पुनर्नगा । चतुर्मासकसंबुक्ता विष्मला सज्जस्यपत्नी । शोडशका बृहच्छया विवर्कः श्वेदवाहनी । अन्धगन्धो समुत्पाद्य मूलान्पेतानि निर्दिशेत् । धान्यकं च पवार्यं च जीरकं कृष्णजीरकम् । इह वदिदे दद्या चैव विक्ला व्रीहयो दद्याः । *Āp.* XIX. 5. 4 defines *नद्यह* differently.

2652. *Āp.* XIX. 5-6 and *Band.* XVII. 31-32 state methods of preparing *sura* which differ in several details, though the principle is the same. It is prepared by fermentation from rice, barley and other corn. So this *sura* would be 'patisi' out of the three varieties mentioned in *Manu* XI. 94.

sata (a vessel of palāśa wood) and it is further purified by means of the hair of the tail of a cow and a horse. Of this purified wine the pratiprasthātṛ fills the cups for being offered to the three deities, viz. the Aśvins, Sarasvatī and Indra. Either one or three cups are filled for each of the three deities (Kāt. XV. 10. 13). This is done after the offering of the omentum and after mārjana. According to Āp. XIX. 2. 9-11 and Kāt. XV. 10. 12 powders of kuvala, karkandhū and badara fruits are added to the wine in the cups and they are offered in the daksina fire (Kāt. XV. 10. 17). There was only one puroṇuvākya, one praiṣa and one yājya for all cups.²⁶⁶² On the daksina fire a vessel having a hundred holes covered with a hair strainer and gold and containing the remnants of the wine cups was hung by means of a śikya and the trickling drops of wine were offered to pitṛs called Somavat, Barhiṣad and Agnisvāta with Vāj. S. XIX. 52-60. It is to be noted that the remnants of the wine were not drunk by the priests, but were either drunk by a brāhmaṇa hired for the purpose (Āp. XIX. 3. 3) or they were poured over an ant-hill. Āśv. (III. 9. 5-6) says that the priests muttered a verse (which is Vāj. S. XIX. 35) and only smelt the remnants of the wine offered (this is called prāṇabhakṣa). Śān. notes that some teachers recited the puroṇuvākya, yājya and praiṣa in an entirely changed form (probably as directly mentioning only surā and not in the phraseology of soma) but it should not be so done, since that is a method fit only for asuras. From this one may plausibly argue that the Sautrāmaṇi was practised among Asuras (non-Aryan people or schismatics) and was adopted by the Vedic Aryans, with appropriate changes. But it is clear that the drinking of surā by priests was condemned even then.²⁶⁶⁴ Eggel-

2663. Vide Āśv. III. 9. 3. The puroṇuvākya is Rg. X. 131. 4, the yājya is Rg. X. 131. 5 and the praiṣa to the hotṛ to repeat the yājya is: 'होता पलदन्विना सरस्वतीनिन्दे सुवामाणे सोमाजो सुराम्ना जुषन्तो षन्तु पिबन्तु मदन्तु सोमाय सुराम्णे होतवज्ज।' (Āśv. III. 9. 3.). It will be noticed that surā is referred to in terms of soma. Śān. says 'सर्वानेके विद्वतामानवनिः सङ्गत्वा न जुषादासुरे सन्'. According to Śān. the adhvaryu recited Vāj. S. XIX. 34 (= Tal. Br. II. 6. 3) and the pratiprasthātṛ and udgātṛ recite Vāj. S. XIX. 35 as the mantra for smelling surā. Vide Lat. V. 4. 15 also for मद्यमन्त्र.

2664. ब्राह्मणं परिकीर्त्तयितुं यद्येवमस्य पातारम्। आय. XIX. 3. 3. This is quoted by Sabara on Jai. III. 5. 15. सरपा. (XIII. 8. 28-31) has 'ब्राह्मणं परिकीर्त्तयेत् यद्येवमस्य पातारम्। ... यन्मीकयवापामवमयेत् । स्वयं वा पिबेत् । सर्वहोता वा जुषेत् ।'. Vide note 1892 for a quotation from Tal. Br. to the same effect.

ing (in S. B. E. vol. 44 p. 246 n) does not appear to be right so far at least as the sūtra literature goes when he says that the priests drank the remnants of the wine cups (though the Śat. Br. uses the somewhat doubtful word 'bhakṣayanti' which in the sūtras also means 'smelling').

All three animals in the sautrāmaṇi may be goats. A fourth animal was offered to Bṛhaspati under certain circumstances (Āp. XIX. 2. 1-2). Though the omentum of the victims was offered to Aśvins, Sarasvatī and Indra, the paśupurodāśas were offered to Indra, Savitr and Varuṇa (Āśv. III. 9. 2). This rite was performed at the end of Rājasūya or for one who performs *cayana* or for one who suffers from purging due to excessive drinking of soma beverage or who vomits soma or from the openings of whose body (except the mouth) soma flows out. The Independent (kaukili) sautrāmaṇi was performed for a brāhmaṇa who desired prosperity, or for a king who was driven from his kingdom or for one who had no cattle (Kāt. XIX. 1. 2-4). In the beginning and at the end there was a *caru* to Vditi.

The northern vedi is in extent only one-third of the vedi for a soma sacrifice. When the uttaravedi is being prepared the pratiprasthātṛ takes earth from the cātvāla pit, makes a mound to the south of the uttaravedi, a second mound for keeping wine cups in front of the dakṣiṇa fire, brings fire from the dakṣiṇa fire and establishes it on the mound which is to the south of the uttaravedi. According to Kāt. XIX. 2. 11 (which is part of the description of the independent sautrāmaṇi) the adhvaryu purifies on the northern vedi milk contained in a vessel made of reeds (vetasa) and fills cups of milk, the one for Aśvins being made of āśvattha wood, and those for Sarasvatī and Indra being made of udumbara and nyagrodha. The three cups of milk are offered together by the adhvaryu. After the offering to Vanaspati in the animal sacrifice a couch of muñja cords is placed between the two vedis and the sacrificer sits on the couch which is covered with a black antelope skin with a silver piece under his left foot and a golden one under his right foot. The adhvaryu offers thirty-two cups of *vasā* (fat) from vessels made of the hoofs of bulls with Vāj. S. XIX. 80-95. The remnants of fat are contained in a sata (vessel) of reeds. The adhvaryu sprinkles over the yajamāna whose body has been rendered fragrant with unguents the liquid from that vessel till it trickles down up to his mouth. The adhvaryu touches the sacrificer who summons his men

and servants calling them by auspicious names (such as *susloka*). The men lift him gradually first up to the knee, then up to the navel &c. The sacrificer alights on a black antelope skin when a 33rd cup of fat is taken, a *sāman* in the *Br̥hat* tune for Indra (*Vāj. S.* XX. 30) is chanted by the *brāhmā* priest and the *nīdhana* (finale) of it differs according to the *varṇa* of the sacrificer^{2664a} and is sung in chorus by all and then the 33rd cup is offered. There is the final purificatory bath as in *Somayāga*. Finally, after the *caru* to *Aditi āmiksā* is offered to *Mitra* and *Varuṇa* and then an animal to *Indra Vayodhas*. *Jaimini* lays down certain propositions about the *Sautrāmaṇi*. In III. 5. 14-15 he states that all the contents of the *grahas* of milk are offered in the fire on the northern *vedi* and of the wine cups into the southern fire and nothing is left out of them for being offered as *Sviṣṭakṛt* offering or for the purpose of *idā*. In IV. 3. 29-31 it is established that when the Vedic text says 'after piling the fire altar one should perform *Sautrāmaṇi*' there is no injunction about the time of performing *Sautrāmaṇi* but what is declared is that the *Sautrāmaṇi* is an *aṅga* (a subordinate constituent) of the principal rite viz. *agnicayana* and in IX. 3. 40-41 it is stated with reference to the same text that the *sautrāmaṇi* is not necessarily performed immediately after *agnicayana* but on the Full Moon day or New Moon day thereafter. In VIII. 2. 1-9 *Jaimini* declares that though the *surā* offered in *Sautrāmaṇi* is spoken of as *soma* and though several actions such as purchase of *surā*, tying in cloth are common to *surā* and *soma*, the general procedure to be followed in *Sautrāmaṇi* is that of *darśapūrṇamāsa* and not of *soma* sacrifice and that *surā* is spoken of as *soma* by way of lauding the offering of wine cups.²⁶⁶⁵

Aśvamedha (Horse-sacrifice).

This is one of the most ancient sacrifices. *Rg.* I. 162 and 163 show that the horse-sacrifice was in vogue long before the composition of those two hymns. It was believed, as said above

2664 a. संजयसे विजयसे सत्यभवसे अवस इति सर्वे नियममुपवर्त्तन्ति । संजित्ये विजित्ये सत्यजित्ये जित्वा इति अविवक्ष्य । संपुष्टये विपुष्टये सत्यपुष्टये पुष्टवा इति वेदपद्य । आश्वपद्य XI. 5. 3-5; vide *Lit.* V. 4. 19 for a similar rule.

2665. Vide for details *Tai. S.* I. 8. 2, *Vāj. S.* XIX and XX, *Tai. Br.* I. 4. 2, I. 8. 5-6, II. 6-7, *Śat. Br.* V. 5. 4-5, XII. 7-8, *Ādv.* III. 9, *Sśā.* XV. 15, *Lit.* V. 4. 11 ff, *Kaṭ.* XV. 9-10, XIX, *Āp.* XIX. 1-10, Prof. Kiehl's Intro. to *Tai. S.* pp. CXXII-CXXIII and 'Religion and Philosophy of Veda', part 2, pp. 352-354.

(on p. 982), by the composer of those hymns that the horse when sacrificed went to heaven. A goat was led in front of the horse (Rg. I. 162. 2-3 and I. 163. 12). The horse was decked with ornaments, it was anointed with the *svaru* (I. 162. 9) and it perambulated fire thrice or fire was carried round it thrice (I. 162. 4); cloth and a piece of gold are provided for the dead body of the horse to lie down upon (I. 162. 16). Horse's flesh was cooked in a pot called *ukhā* (I. 162. 13) and offered in fire (I. 162. 19); 34 ribs are mentioned in Rg. I. 162. 18, while 26 ribs are mentioned in other texts with reference to the goat. It appears that *āgūh*, *yājyā* and *vaṣaṭkāra* were uttered in making offerings of the horse's flesh (Rg. I. 162. 15). The horse is identified with *Āditya*, *Trita* and *Yama* (Rg. I. 163. 3).

This rite is described in the Sat. Br. XIII. 1-5, Tai. Br. III. 8-9, in which several ancient monarchs are enumerated who performed the Aśvamedha. The Tai. Br. III. 8. 9 identifies the Aśvamedha with the kingdom²⁶⁶⁶ and states 'he, who being weak, offers an Aśvamedha, is indeed thrown away (lit. spilt away). If the enemies (of the king) were to secure the horse, the sacrifice would be destroyed'. The sūtras closely follow the Brāhmanas. The Aśvamedha is deemed in the sūtras to be an *ahina* of three pressing days (Āśv. X. 8. 1, com. on Kāt. XX. 1. 1., Śān. XVI. 1. 2). A paramount sovereign (*sārvabhauma*) or a crowned king who is not a *sārva-bhauma* may perform this sacrifice (Ap. XX. 1. 1, Lat. IX. 10. 17). Āśv. X. 6. 1 states (probably following the Alt. Br. about the Mahābhīṣaka in Rājāsūya) that one who desires to secure all objects, to win all victories (including one over his own senses) and to attain all prosperity may perform Aśvamedha.²⁶⁶⁷ A beginning is made on the 8th or 9th of the bright half of Phālguna or on the same days of Jyestha or

2666. राज्ञं वा अश्वमेधः । ... परा वा एव सिष्यते नोऽवलोक्यन्तेष्वेव वज्रो । पशु-
मित्रा अश्वं विन्देन् वृष्येतास्य वज्रः । ऐ. ब्रा. III. 8. 9. The Alt Br. does not de-
scribe the Aśvamedha, but the Mahābhīṣaka (called Aindra) of the
Rājāsūya.

2667. सर्वाण्यं कामानाप्स्यन् सर्वां विजिजीविजिजीविमानः सर्वां शुद्धीर्षयिष्यन् शत्रु-
मघेन वजेन । अश्व. X. 6. 1; स य इच्छेदेवंति यदियमर्थं सर्वां जित्वा वितापं सर्वा-
लोकान् विन्देतापं सर्वेषां राज्ञां व्रैड्यमवितां परमतां नृच्छेत्तं साम्राज्यं भोज्यं स्वाराज्यं पार-
मेष्ठ्यं राज्यं माहाराज्यमाधिपत्यमर्थं समन्तापर्वोषीं स्वात्सार्थभोजः सर्वाण्युषं अमृताद्वा
पराधांश्च पृथिव्यै समुद्रपर्वन्ताप्य एकराजितिं तमेतेनैन्द्रेण महाभिषेकेन कविषं शपयित्वा-
भिषिजेत् । ऐ. ब्रा. 39. 1. The words from साम्राज्यं to एकराजितिं are quite
familiar to all brāhmanas even in modern times.

Asādha according to some (Kāt. XX. 1. 2-3, Lat. IX. 9. 6-7). Āp. holds that it should be begun on the Full Moon of Calira (XX. 1. 4). Rice from four vessels, four *añjalis* and four handfuls is cooked (it is called *brahmaudana*); it is smeared with ghee and given to the four principal priests who are also given one thousand cows each and gold weighing one hundred berries (Kāt. XX. 1. 4-6, Lat. IX. 9. 8). Two *istis* are performed, the first for Agni Mūrdhanvan and the 2nd for Pūṣan (Āsv. X. 6. 2-5, Kāt. XX. 1. 25). The *yajamāna* cuts off his hair, pares his nails, brushes the teeth, bathes, puts on new garments, wears a golden ornament (*niska*), observes silence. Vide Tai. Br. III. 8. 1 and Āp. XX. 4. 9-14 for these. His four queens well-decked and wearing *niskas* come near the king, the crowned queen accompanied by princesses, the 2nd queen (*vāvāta*, the favourite one) accompanied by daughters of *kṣatriyas*, the third (*parivṛkti*, the discarded one) accompanied by daughters of *sūtas* and village headmen and the fourth (*pālā-gall*, of low origin) accompanied by daughters of *ksattris* (chamberlains) and *saṁgrahitṛs*.²⁶⁶⁸ The *yajamāna* enters the fire-hall and sits to the west of the *gārhapatya* facing the north.

Various rules are stated about the horse's colour and other qualities (Śat. Br. XIII. 4. 2. 4, Kāt. XX. 1. 29-35, Lat. IX. 9. 4). The horse must be all white with dark circular spots and of great speed, or the front part of its body may be dark and the rest of the body white, or it may have a tuft of dark blue hair. The horse is sprinkled with holy water by the four principal priests standing in the four directions (from the east), each surrounded respectively by a hundred princes, a hundred *ugras* who are not kings, by *sūtas* and village headmen, and by chamberlains and *saṁgrahitṛs* (Āp. XX. 4, Sat. XIV. 1. 31). A dog with four eyes (i.e. having two natural eyes and two depressions in the skin above the eyes) is killed by a man of the *Āyogava* caste or by a voluptuary with the pestle of *siddhaka* wood. The horse is made to enter water and the corpse of the dog is with a loop of reeds made to float under the horse (Āp. XX. 3. 6-13, Kāt. XX. 1. 38 ff., Sat. XIV. 1. 30-34). The horse is brought near the fire and offerings are made in the fire till the water ceases to drip down from the horse's body (Kāt. XX. 2. 3-5). A girdle made of *muñja* grass or of

²⁶⁶⁸ या पत्नीनां निवृतमा यजमानस्य सा वाचता राजदुषी । अन्यचिता परिवृत्ती ।
सातायनको. IX. 10. 1-2.

darbhas 12 or 13 aratnis long and smeared with the ājya that remains after being poured over the *brahmaudana* is invoked with the mantra 'imām—agrbhāṇaṁ rasanām ṛtasya' (Tai. S. IV. 1. 2, 1, Vāj. S. 22. 2) and the horse is bound with it after taking the permission of the brahmā priest. The horse, having water sprinkled over it with mantras and after the sacrificer repeats into its right ear the several appellations for a horse (Āp. XX. 5. 1-9), is let off to roam over the country accompanied by four hundred guards with the mantra 'O gods, the guardians of quarters, protect this horse &c.' (Vāj. S. XXII. 19, Tai. S. VII. 1. 12. 1). The guards include one hundred princes deserving to be seated on couches in the presence of the king, wearing armour and the other guards are armed with swords, arrows and thick clubs according to their rank (Tai. Br. III. 8. 9, Āp. XX. 5. 10-14, Kāt. XX. 2. 11). The horse is allowed to roam for a year where it likes and is not made to turn back, but it is prevented from associating with mares or plunging into water for a bath (Kāt. XX. 2. 12-13). While doing their duty of guarding the horse, the guards are to subsist by demanding food from brāhmaṇas who do not know the procedure of Āśvamedha (or depriving them of it) or on cooked food taken from all brāhmaṇas; they may stay in the houses of chariot-makers (Āp. XX. 5. 15-18, Kāt. XX. 2. 15-16). Every day during the year that the horse is absent, three *istis* are offered to Savitr in the morning, mid-day and evening, when Savitr is respectively addressed as Satyaprasava, Prasavitr and Āsavitr, (Āśv. X. 6. 8, Lat. IX. 9. 10, Kāt. XX. 2. 6). When the prayāja offerings are made a brāhmaṇa (other than the priests) with a *viṇā* chants three laudatory *gāthās* in honour of the king composed by himself stating 'you donated this, you performed such and such a sacrifice, you cooked food for distribution' (Āp. XX. 6. 5, Kāt. XX. 2. 7). This singing took place thrice a day after the *istī* to Savitr (Śat. Br. XIII. 4. 2. 8-14, Tai. Br. III. 9. 14). A *kṣatriya* lute player also sang three laudatory songs (Śat. Br. XIII. 1. 5. 6, Āp. XX. 6. 14) referring to the battles fought and victories won by the sacrificer. Every day for a year after the *istī* to Savitr is finished the *hotṛ* sitting on a golden cushion to the south of the *śhavanīya* fire recites to the crowned king surrounded by his sons and ministers the narratives called 'Pāriplava' (revolving or recurring legends). When about to commence the Pāriplava the *hotṛ* makes the summons 'adhvaryo3' and the *adhvaryu* seated on a golden seat (with four legs) responds with 'ho

hotar' (Āśv. X. 6. 10-13).²⁶⁶⁹ The other priests also sit down on cushions or boards and bands of singers holding lutes sit down to the south and sing of the good deeds of the king along with those of his ancestors (Āp. XX. 6. 13). As the king is thus engaged in sacrifices and in listening to the Pāriplava²⁶⁷⁰ and to the songs, Āp. (XX. 3. 1-2) notes that, till the Āsvamedha is performed, the adhvaryu becomes the king, as the sacrificer (the crowned king) declares 'O brāhmanas and nobles! this adhvaryu is your king. Whatever honour you (usually pay to me) should be paid to him. May whatever he does be regarded as done by you.' Āśv. (X. 7. 1-10) sets out what the Pāriplava is. Śat. Br. XIII. 4. 3 and Śān. XVI. 2 also deal at length with the Pāriplava and they agree with Āśv. in most places. For ten days one after another different texts are recited, and this goes on for a year in narrative cycles of ten days. On the first day the hotṛ says 'Manu was the son of Vivasvat, men are his subjects' and points at the house-holders sitting down in the sacrificial hall with 'they (men as subjects of Manu) are here sitting down' and then recites some one hymn of the Rgveda saying 'to-day the Veda is that of rks.' On the second day he says 'Yama is the son of Vivasvat, the pīṣṭs are his subjects' and points to the old men assembled and recites one anuvāka from the Yajurveda. On the 3rd day Varuṇa and the gandharvas (as his subjects identified with fine looking young men) are mentioned and some hymn from the Atharva-veda dealing with diseases and their cure was narrated. On the 4th day the narration relates to Soma, son of Vīṣṇu and Apsarasas (identified with beautiful young women), and some

2669. Various methods of response (प्रतिगद्) are mentioned by Āp. and others. 'उपनिषेधस्वर्गोऽङ्गत्पञ्चर्तुं होता मन्त्रपतेः। होतृषि होतरिस्वर्गर्तुः प्रति-
युजातिः। ओ होतरिणि वा।' आप. XX. 6. 11-12; 'हवै होतरिति प्रतिपुजातिः।' जाल्या,
XX. 3. 2; होचि होतरिति सर्वत्र प्रतिपुज्योतिः। शाबल्यपापन 16. 1. 27. Āp. (XX. 6. 7)
says that Pāriplava and Bhauvanyava are recited every day for a year.

2670. The following quotations will illustrate the Pāriplava recital.
प्रथमेहमि मनुर्विवस्वतस्तस्य मनुष्या विज्ञस्त इम आसत इति पृथमेधिन उपसमानिताः स्युस्ता-
स्यविज्ञाद्युक्तो वेदः सोऽयमिति वृक्तं निगदित्। द्वितीयेहमि यमो वैवस्वतस्तस्य पितरो विज्ञस्त
इम आसत इति स्वविरा उपसमानिताः स्युस्तास्यविज्ञाति पञ्चर्वेदो वेदः सोऽयमिपञ्चवारं
निगदित्। आप. X. 7. 1-2. In the Vedāntasūtra (III. 4. 23-24) the con-
clusion is stated that the ākhyānas (such as that of Prātardana and
Indra in Kaṇṭhaki Up. III. 1, of Janāśruti in Chān. Up. IV. 1. 1 and of
Yajñavalkya and his wives in Br. Up. IV. 5. 1) in the Upaniṣads are not
meant to be recited in the Pāriplava, since only certain legends alone
are specified in the texts for that purpose.

hymn containing magic spells from the Āṅgīrasa Veda; on the 5th the narration relates to Arbuda Kādraveya and serpents (identified with visitors who know serpent lore and poison lore); on the 6th day to Kubera Vaiśravaṇa, his subjects the Raksases (identified with evil doing *śeṭagas* and the lore of Piśāca Veda (?). On the 7th the narration relates to Asita Dhānvaṇa, his subjects the Asuras and usurers and some illusion (a trick) from Asura lore, on the 8th day to Matsya Sāmada, his subjects aquatic animals, Puñjīṣṭhas (fishermen) from Matsya country and some Purāṇa passage from the Purāṇa-veda, on the 9th to Tārksya, son of Vipāścit, his subjects the birds and brahmācārins and some narrative (itihāsa) from the itihāsa-veda; on the 10th day Dharma Indra, his subjects the gods and the young śrotīyas who accept no gifts, and some sāman from the Sāmaveda. Every day for a year in the evening four oblations called Dhṛti were made in the āhavanīya (Kāt. XX. 3. 4). On the first day 49 homas called Prakramas were made in the dakṣiṇa fire with Vāj. S. XXII. 7-8 (beginning with 'bhīṅkārāya svāhā'). Vide Śat. Br. XIII. 1. 3. 5, Tai. S. VII. 1. 19. In this way the Sāvitrī iṣṭis, singing, listening to Pāriplava and Dhṛti offerings went on for a year. For a year the sacrificer kept observances as in the Rājasūya (Lāt. IX. 9. 14). Large fees were given to the hotṛ and adhvaryu (Lāt. IX. 9. 12-13 and 16) and to the singers (Kāt. XX. 3. 7).

Several expiatory ceremonies are prescribed (Āp. XXII. 7. 9-20, Kāt. XX. 3. 13-21) if the horse died or suffered from disease. If the horse was carried away by an enemy the sacrifice was destroyed. At the end of the year the horse was brought to a stable and the sacrificer underwent dīksā (initiation). There were 12 dīksās, 12 upasads and three sutyā days (days on which soma was pressed). Vide Śat. Br. XIII. 4. 4. 1, Āśv. X. 8. 1, Lāt. IX. 9. 17. After the dīksā the sacrificer is sung as on a par with the gods and on the pressing days, at the time of avabhṛtha, the udayanīyā iṣṭi, the anubandhyā and the udavaśānīyā he is spoken of as on a par with Prajāpati.²⁶⁷¹ There are 21 yūpas (stakes) all being 21 aratnis high. The central one is of Rājjudāla (śleṣmātaka) tree. On its two sides are two pine yūpas and on both sides thereafter there are three yūpas

2671. विबुधवाञ्छि यजनाने संमेष्यति वीजाययक्तियो द्वैवेरिमं यजनानं संवापतेति । एवं सद्योपसयति । यजापतिना सुखास्वपशुधोदपनीषाद्वय्योदवसानीयास्विति । आप. XX. 7. 14-16.

each of bilva, khadira and palāśa (Tai. Br. III. 8. 9, Śat. Br. XIII. 4. 4-5, Āp. XX. 9. 6-8, Kāt. XX. 4. 16-20). Large numbers of animals are tied at all these stakes and slaughtered. Even wild animals like boars and birds are bound and held between the intervals of the yūpas (Āp. XX. 14. 2 ff.). Vide Vāj. S. XXIV for a list of hundreds of animals out of which those from Kapiñjala onwards (Vāj. S. XXIV. 20 ff.) are let off after fire is carried round them (Kāt. XX. 6. 9, Āp. XX. 17. 5). The 2nd among the three pressing days is the most important and is full of several very striking matters (such as the ribald dialogue, the brahmodya &c.). The horse to be sacrificed is yoked to a chariot along with three horses, the adhvaryu and sacrificer occupy the chariot and take it to a lake or reservoir of water, make the horses enter it (Kāt. XX. 5. 11-14). On the horse's return to the sacrificial ground it is anointed with clarified butter by the crowned queen, the favourite queen and the discarded queen in the front, the middle and hind parts of its body respectively. They also respectively tie 101 golden beads on the head, mane and tail of the horse with bhūḥ, bhuvaḥ and svaḥ. They give the remnants of the previous night's offering to the horse with Vāj. S. XXIII. 8. If it does not eat it the remnants are cast into water. Near the yūpa a dialogue takes place between the hotṛ who asks 'who wanders alone' (Vāj. S. XXIII. 9) and 'who was the first to be thought of' (Vāj. S. XXIII. 11) and the brahmā replies with Vāj. S. XXIII. 10 and 12 respectively. The horse is praised by repeating Rg. I. 163 (Āśv. X. 8. 5). A piece of cloth is spread over grass, thereon a mantle is spread and a gold piece is placed thereon and the horse is killed thereon. Before the words 'adhrigo śamidhvam' in the adhrigu praise Rg. I. 162 and Rg. I. 163. 12-13 are to be recited. When the horse is killed, the wives of the king go round it thrice from left to right with 'gaṇānām tvā', thrice from right to left with 'priyānām tvā' and again thrice from left with 'nidhīnām tvā' (all in Vāj. S. XXIII. 19). They fan the dead horse with their garments while braiding their hair on the right side upwards loosening the hair on the left side and strike their left thighs with their right hands (Āp. XXII. 17. 13, Āśv. X. 8. 8). The crowned queen lies down by the side of the dead horse and both are covered by the adhvaryu with the mantle on which the horse lies and she unites with it (Āp. XXII. 18. 3-4, Kāt. XX. 6. 15-16). Then according to Āśv. X. 8. 10-13 outside the vedi the hotṛ abuses the crowned queen in obscene language and

she returns the abuse along with her one hundred attendant princesses and the brahmā priest and the favourite wife enter into a similar obscene abuse. According to Kāt. XX. 6. 18 the four principal priests and the chamberlain enter into an obscene abusive dialogue (given in Vāj. S. XXIII. 22-31) with the queens along with their young female attendants. Vide Śat. Br. XIII. 2. 9 and Lāt. IX. 10. 3-6. The attendant princesses raise the crowned queen from near the horse with 'dadhikrāvṇo' (Rg. IV. 39. 6 = Vāj. S. XXIII. 32). The horse is cut up with golden, silver and iron (*lauhi* may mean copper) needles by the crowned queen, the favourite queen and the discarded one with Vāj. S. XXIII. 33-38. They take out the fat of the dead horse in place of the omentum taken from the goat in other sacrifices (Āp. XXII. 18. 10-11, Kāt. XX. 7. 7). The blood of the horse is cooked and offered at the end of the other offerings to *sviṣṭakṛt* (Āp. XXII. 19. 10 and Kāt. XX. 8. 8). Before the omentum of the animals meant for Prajāpati is offered there is *brahmodya* (a theological dialogue, where questions and riddles are propounded and answers given) between the priests in the *sadas*. According to Āśv. X. 9. 2-3 at first the hotṛ asks the *adhvaryu* 'who roams alone &c.' (Vāj. S. 23. 45) and the *adhvaryu* replies 'the sun roams alone &c.' (Vāj. S. 23. 46). Then the hotṛ again asks 'what light is like the sun's &c.' (Vāj. S. 23. 47) and the *adhvaryu* replies 'truth is light equal to the sun &c.' (Vāj. S. 23. 48, which however reads 'brahma sūryasamam'). Then the brahmā priest asks *udgātṛ* and he replies (Vāj. S. 23. 49-50), then the *udgātṛ* asks a question and the brahmā replies (Vāj. S. 23. 51-52). Then the four priests come out and each asks the sacrificer who sits facing the east the question 'I ask you the furthest limit of the earth &c.' (Rg. I. 164. 34) and the sacrificer replies 'this *vedi* is the furthest limit' (Rg. I. 164. 35). Vide Lāt. IX. 10. 9-14 for almost the same questions and answers.²⁶⁷² Kāt. (XX. 7. 10-15) mentions Vāj. S. XXIII. 49-62 as the dialogue that takes place at this stage in the Aśvamedha and states that Rg. I. 164. 34 (= Vāj. S. XXIII. 61) is the question propounded by the sacrificer (and not by the priests as Āśv. says). Two *grahas* called *Mahiman* are offered, one before the omentum is

2672. In several sacrifices such riddles were mooted; vide Āśv. VIII. 13. 14 for one in *Dadarūtra* which is taken from Alt. Br. 24. 6, and Śat. Br. IV. 6. 9. 20; vide Tai. S. VII. 4. 18, Tai. Br. III. 9. 5 for *brahmodya* and Rg. X. 88. 18 and VIII. 58. 1-2 for questions and answers.

offered and the other after it (Śat. Br. XIII. 5. 2. 23 referring to Vāj. S. XXIII. 2, Āśv. X. 9. 4, Kāt. XX. 7. 16-17 and 27). Offerings of the vapā of all animals are made to the several deities of whom Prajāpati is the last. Then the king sits on a lion's or tiger's skin, a piece of gold is placed on his head with Rg. I. 90. 1, a bull-hide is held over his head, he is sprinkled with the remnants (samśrāva) of the offerings called mahiman and offerings are made to the twelve months, Madhu, Mādhava &c. and seasons Vasanta &c. After the several offerings, on the third pressing day, the sacrificer performs the final purificatory bath. At the end of the avabhṛtha istī, on the head of a bald man, ²⁶⁷³ whose eye-balls are yellowish-brown, who has prominent teeth, who is suffering from white leprosy and who dips into water, an offering is made (three according to Āp. XX. 22. 6) with the words 'to Jumbaka, svāhā' (Vāj. S. XXV. 9). Vide Kāt. XX. 8. 16, Śān. XVI. 18. 18 and Sat. XIV. 5. 4. The latter add two important details, viz. that the man should be of the Atri gotra and that he should enter such deep water that it should flood his mouth. The Tai. Br. III. 9. 15 says that the āhuti 'to Jumbaka, svāhā' is the last in Āsvamedha and that Jumbaka means Varuṇa. A hundred cows and a cart to which bulls are yoked are given to him. When the sacrificer comes out of the water after avabhṛtha persons guilty of such grave sins as brāhmaṇa murder plunge into that water and become purified without having performed the penances prescribed for such sins (Kāt. XX. 8. 17-18).²⁶⁷⁴

Apart from the gifts provided for many of the subordinate rites performed in the Āsvamedha, Lāt. (IX. 10. 15—IX. 11. 4) prescribes that on the first and last of the three soma pressing days he should donate a thousand cows and on the second day he should donate all the wealth that belongs to the non-brāhmaṇa residents in one district (janapada) out of his realm,

²⁶⁷³ ललतेर्निःश्लिषस्य शुक्लस्य पिङ्गाक्षस्य मूर्धञ्जं जुहोति । एतद्वै वषणस्य रूपम् । तै. ब्रा. III. 9. 15.

²⁶⁷⁴ Vide note 333 above where Tai. S. (V. 3. 12. 1-2) is cited viz. ललितं बभ्रुद्वयं पीनमेधेन पचते, Sat. Br. XIII. 3. 1. 1 has the same words. According to Gaut. 22.9, Āp. Dh. S. 1. 9. 24. 22 and Manu IX. 82-83 if the murderer of a brāhmaṇa, after declaring his crime, bathed in water in which the king took his final avabhṛtha bath, he would be free from that sin. Prof. Eggeling (S.B.E. vol. 44 p. XL. note 1) does not advert to the fact that expiation for brāhmaṇa murder was thus prescribed by the dharmaśāstras.

or he should donate to the hotṛ the wealth in the eastern part of the country conquered by him and the wealth in the southern, western and northern parts respectively to the brahmā, adhvaryu and udgātṛ and their assistants or he should at least donate 48,000 cows to each of the four principal priests, 24000, 12000, 6000 to each of the four groups of three assistants of the principal priests in order. Āśv. X. 10. 10 also says that he should donate the wealth of non-brāhmaṇas in the four conquered quarters except land and human beings. Kāt. (XX. 4. 27-28) contains similar rules.

Even in ancient times this sacrifice must have been rare. The Tai. S. V. 4. 12. 3 and Śat. Br. XIII. 3. 3. 6 both state that the Āśvamedha was a sacrifice which was *utsanna* (gone out of vogue). The Atharvaveda (XI. 7. 7-8) also appears to regard the Rājasūya, Vājapeya, Āśvamedha, the sattras and several other sacrifices as *utsanna*. The origin of the rite is obscure. In it several popular, religious and symbolical elements are inextricably blended and some rites like the queen lying down near the dead horse must be regarded as unaccountable survivals from the heary past. Various theories have been advanced to account for the origin, but there is, as is to be expected, no agreement among scholars. [Vide S. B. E. vol. 44, pp. XVIII-XXXIII, Prof. Keith's Introduction to Tai. S. pp. CXXXII ff. and 'Religion and Philosophy of the Veda' part 2 pp. 345-347 for the several theories of European scholars.]

In the Āśvamedhika parva of the Mahābhārata Āśvamedha is described at some length. It is probable that in the epic only the popular elements and a few of the religious rites were emphasized. In chap. 71. 16 Vyāsa tells Yudhiṣṭhira that the Āśvamedha purifies a person of all sins.²⁶⁷⁵ The dīksā took place on the full moon of Caitra (72. 4). The sphyā, kūrcas and utensils were made of or inlaid with gold (72. 9-10). The greatest warrior of the day, Arjuna, was appointed to guard the horse during its rambles for a year, and he was asked to avoid battle and carnage as far as possible (72. 23-24). The horse was kṛṣṇasāra (marked with dark spots, 73. 8). Arjuna was accompanied by a pupil of Yājñavalkya and many learned brāhmaṇas (73. 18) for the performance of propitiatory rites (sānti). No indication is given as to the number of soldiers

2675. अश्वमेधो हि राजेन्द्र पावनः सर्वपाप्मनाम् । तेनेद्वा त्वं शिवाय्मा वै भविता
नाम संशयः ॥ आश्वमेधिक 71. 16.

that accompanied Arjuna. The horse is said to have wandered over the whole of India from east to south, then west to north. After many fights with opponents Arjuna meets death at the hands of his son Babhruvāhana, king of Manipura, whom he upbraided for meek submission, but is brought back to life by his wife Ulūpi, the Nāga princess (chap. 80). Arjuna spares the lives of the opponents whom he vanquishes and invites them to the sacrifice. The description of the sacrifice follows the general outline given above. But there is hardly any detailed or graphic description of the special features of Aśvamedha and one rather carries the impression that the author does not depict what he has seen but only what he has heard or read. The pravargya (88. 21) and the pressing of soma are mentioned (88. 22). There were six yūpas of bilva, 6 of khadira, two of devadāru and one of śleṣmātaka (88. 27-28). Bull's heads and aquatic animals were built into the fire altar (88. 34). Draupadi was made to lie by the dead horse (89. 2-3). There are several points of difference. The altar is shaped like a Garuda (88. 32), the bricks were of gold, and 300 animals were sacrificed. It is said that the vapā of the horse was offered (89. 3), while Āp. (XX. 18. 11) emphatically states that there is no vapā in the case of the horse. Great emphasis is laid on the huge masses of food distributed to all, on the drinking bouts and singing parties and the feeding of the poor and helpless (88. 23, 89. 39-43). Crores of niskas were donated to brāhmanas and the whole earth to Vyāsa (89. 8-10) who returned it to Yudhiṣṭhira for gold to be given to him and to brāhmanas. The Bālakāṇḍa of Rāmāyana (chap. 13-14) contains a more graphic description of the Aśvamedha performed by Daśaratha for securing sons. It expressly refers to the Kalpasūtra (tryahośvamedhaḥ saṁkhyātāḥ kalpasūtreṇa brāhmaṇaiḥ).

In I. A. vol. VIII p. 273 (at p. 278) we find that a general, called Udayacandra, of Nandivarman Pallavamalla (about the 9th century A. D.) defeated Pṛthivivṛāghra, king of Nīṣadha, who had accompanied the horse in his horse sacrifice. In E. C. vol. X. Kolar No. 63 it is stated in an inscription of 757 A. D. that the Cālukya emperor Pulakeśi was purified by his bath at an Aśvamedha. In the very ancient Nanaghat Inscription (A. S. W. I. vol. V. pp. 60-61) an Andhra king²⁵⁷⁶ is described as

2576. In the Bhāgavata-purāṇa XII. 1. 20 the founder of the Andhras is said to have been a vṛṣala and the Matsya (144. 43) says that śūdra kings will perform Aśvamedha in the Kali age.

having performed the Rājasūya, two Aśvamedhas, Gargatrirātra, Gavāmayana and Angirasām-ayana.²⁶⁷⁷ In the first half of the 18th century Sawai Jayasing, king of Amber, performed an Aśvamedha (vide Īśvaravilāsakāvya of Kṛṣṇa-kavi, D. C. Me No. 273 of 1884-86 and 'Poona Orientalist,' vol. II. pp. 166-180).

Sattra

It was shown above (pp. 1213-1214) that the Dvādaśāha sacrifice partook of the characteristics of both ahina and a sattra and a few points of difference between the two were also set out there. Sattras are sacrificial sessions, the duration of which varies from 12 days to a year or more. Their archetype (prakṛti) is the Dvādaśāha (Āśv. XI. 1. 7). Sattras again may for convenience be divided into those called Rātrisattras and those called Sāmvatsarika (carried on for a year or more). Āśv. (XI. 1. 8-XI. 6. 16) and Kāt. (XXIV. 1-3) speak of numerous Rātrisattras called Trayodaśarātra and so on up to Śatarātra, state the principles on which these sattras are evolved from the Dvādaśāha, the model, and set out the schemes of all of them. If only one day has to be added then it is the Mahāvratā that is added before the last day called Udayanīya. If two or more days are required to be added then they are added before the Daśarātra (that forms the central part of the Dvādaśāha and comes after the Prāyanīya day). In the case of Rātrisattras of many days' duration ṣaḍahas are added (Kāt. XXIV. 1. 5-7, Āśv. XI. 1. 8-14); the Daśarātra is never repeated but is only one in the same sattra (Kāt. XXIV. 3. 34). For want of space all the Rātrisattras will be passed over. The Gavām-ayana²⁶⁷⁸ (lit. the course or way of the cows i. e. the sun's rays or days) is the model of all Sāmvatsarika sattras (Āśv. XI. 7. 1 and com., Jai. VIII. 1. 8, Kāt. XXIV. 4. 2). Several sattras of the duration of one year or more are mentioned in the sūtra texts such as Ādityānām-ayana (Āśv. XII. 1. 1), Angirasām-ayana

2677. For further information on Aśvamedha vide Tai. S. IV. 6. 6-9, IV. 7. 15, V. 1-6, VII. 1-5; Tai. Br. III. 8-9, Sat. Br. XIII. 1-5, Āp. XX. 1-23, Sat. XIV, Āśv. X. 6-10, Kāt. XX, Lāt. IX. 9-11, Band. XV; S. B. E. vol. 44 Intro. pp. XXIV-XXXIII, Prof. Keith's tr. of Tai. S. CXXXII-CXXXVII.

2678. Vide Tilak's 'Aotic Home in the Vedas' (1903) pp. 200-202 where he quotes a passage from the Ait. Br. (IV. 3) to the effect that 'cows' means 'Ādityas' (months, or days and nights). Vide pp. 193-212 for the significance of Gavām-ayana and its purpose.

Kundapāyinām-ayana (Āśv. XII. 4. 1), Sarpānām-ayana, Traivārsika (one for three years), Dvādaśavārsika, Ṣaṭ-trimśad-vārsika, Śatasamvatsara for sādhyas (Āśv. XII. 5. 18) and Sahasrasamvatsara, Śārasvata (performed on the holy Śārasvatī river). A few words will be said only about the Gavām-ayana.

Gavām-ayana which is a Sāmavatsarika sattra (extending over 12 months of 30 days each) consists of the following parts (Tāpdyā XXIV. 20. 1, Āśv. XI. 1. 2-6 and 7. 2-12, Sat. XVI. 5. 18-40, Āp. XXI. 15 ff.):

A. Prāyanīya Atirātra (opening day)

Caturvīmśa day, an Ukthya

Five months, each consisting of four Abhiplava ṣaḍahas and one Prsthya ṣaḍaha (i.e. each month of 30 days).

Three Abhiplavas and one Prsthya

Abhijit day (Agniṣṭoma)

Three Svarasāman days.

} 28 days.

All these together come to six months of 30 days each.

B. The Viṣuvat²⁶⁷⁹ or central day (which is Ekavīmśastoma) on which an Atigrāhya Soma cup is offered to the sun and also a victim.

C. Three Svarasāman days (on which sāmans called Svāra are chanted, Tāpdyā IV. 5)

Viśvajit day (Agniṣṭoma)

One Prsthya and three Abhiplava ṣaḍahas

} 28 days.

Four months, each consisting of one Prsthya in the beginning and four Abhiplava ṣaḍahas

Three Abhiplava ṣaḍahas

One Goṣṭoma (Agniṣṭoma)

One Āyusṭoma (Ukthya)

One Daśarātra (ten days)

Mahāvratā day (Agniṣṭoma)

Udayanīya (Atirātra).

} 30 days.

All these in C come to six months.

2679. The Viṣuvat day is like the central ridge of a shed from which on two sides two thatches spread slantingly downwards. In order to imitate the Sun's passage to the north and south, the arrangement shown in A is reversed in C. अथ विषुवनेकविंशः । न पूर्वपक्षसो नोत्तरपक्षः । अथ. XI. 7. 7-8. For a description of Chandomas vide Haug's tr. of Alt. Br. p. 347 n.

The Gavām-ayana was performed for various rewards viz. progeny, prosperity, plenty (or greatness), high position, heaven (Āp. XXI. 15. 1, Sat. XVI. 5. 14). About the day on which dīksā (initiation) for it took place there were several views. The Ait. Br. (19. 4) prescribes that it should be done either in Māgha or Phālguna. Some (Sat. XVI. 5. 16-17, Āp. XXI. 15. 5-6) said that dīksā took place four days before the Full Moon of Māgha or Caitra. Vide Lāt. X. 5. 18-19, Kāt. XIII. 1. 2-10 for the several days. Jai. VI. 5. 30-37 and Kāt. XIII. 1. 8 favour the view that the dīksā should be undertaken four days before the Full Moon day of Māgha (i. e. on ekādaśī day) since the Vedic texts prescribe the Ekāstakā day of Māgha (i. e. 8th of dark half) for the purpose of soma (after 12 days of dīksā). In the Gavām-ayana the procedure of the Dvādaśāha as a sattra is to be followed (Āp. XXI. 15. 2-3, Jai. VIII. 1. 17), but some held that in Gavām-ayana there were to be 17 dīksās (instead of 12). There are certain general rules about sattras which may be stated here. They are to be performed by many as sacrificers and only brāhmanas can perform them (Jai. VI. 6. 16-23, Kāt. I. 6. 14). There are no separate priests (ṛtvij), but the yajamānas themselves are the priests (Jai. X. 6. 45-50 and 51-59, Sat. XVI. 1. 21). A text quoted by Śabara on Jai. VI. 2. 1 says that the persons who engage together in a sattra must be at least 17 and not more than 24 and each of the performers secures the same unseen (or spiritual) reward for which the sattra is performed (Jai. VI. 2. 1-2). There is therefore no *varṇa* (choosing) of priests and there is no question of remunerating them for their services by several gifts as in Jyotiṣṭoma (Jai. X. 2. 34-38). At the time when gifts are made in other rites, in sattras the sacrificers perform the Dāksina homas and waving their dark antelope skins they go out with their faces turned northwards by the path by which dakṣinas are taken away in other rites (Sat. XVI. 2. 19, Kāt. XII. 2. 18). As no dakṣinas are to be donated in sattras agents (called sanhāras) are not to be sent for collecting subscriptions (Sat. XVI. 1. 40). The sacrificial utensils (yajñapātras like juhū) to be used in the sattra are specially got prepared for the common use of all, while each keeps his own utensils separate with which he is cremated if he dies in the midst of the performance (Jai. VI. 6. 33-35). Though the general rule is that there is no *pratinidhi* (substitute) for the performer of rites like agnihotra, the sattra is an exception, since if any one of the many performers dies in the midst of a

sattra another person may be substituted by the others in his place (Jai. VI. 3. 22), but he is only an agent secured by payment and the spiritual unseen reward of the sacrifice goes to the performer that is dead (Jai. VI. 3. 23-25). The Tāpdyā Br. IX. 8. 1 states that if one of the performers of a sattra dies after dikṣā, he should be cremated, his bones should be tied in his antelope-skin and placed beyond the mārjāliya shed and his son or other very near relative should be given dikṣā and be associated in the sattra. Only those who have consecrated the three Vedic fires can engage in sattras except in the Śārasvatā sattra (Jai. VI. 6. 27-32). According to Jai. (VI. 6. 1-11) only those who follow the same procedure can join in the sattra, otherwise difficulty is caused in the case of the Prayājas and the Aprī verses. The second prayāja deity in the case of Vasiṣṭhas and Śunakas is Narāśansa, while Tanūnapāt is the second prayāja deity in the case of other gotras. After stating the view of Gāṇagāri that only those who have the same gotra can join in a sattra, Āśv. (XII. 10. 2-3) states the view of Śaunaka (and it is his view also) that even persons of different gotras may join in a sattra, that where in a particular matter there is a difference of procedure in accordance with the difference of gotra, the procedure should be regulated by the gotra of one (called grhapati) of those who join in the sattra. Jai. (VI. 6. 24-25) states the somewhat striking rule that even among brāhmanas those who belong to the Bṛghu, Vasiṣṭha and Śunaka gotras cannot join in a sattra but only those who belong to the Viśvāmitra gotra or who have a similar procedure (about prayājas &c.), since śruti requires that the function of hotṛ in a sattra must be performed by one belonging to Viśvāmitra gotra. If after making a resolve to join in a sattra or if after just beginning a sattra a man gives up the idea, he had to perform by way of penance the Viśvajit rite (Jai. VI. 4. 32 and VI. 5. 25-27).

Though in a sattra all are yajamānas yet one of them becomes the grhapati; those actions which only one can perform and which are done in other sacrifices by the yajamāna (except what are saṁskāras like *vapana*) are here done by the grhapati alone and others only touch him (e. g. in tying the veda or placing a fuel-stick on fire, Kāt. XII. 1. 9-15). In performing dikṣā a peculiar procedure is followed (Kāt. XII. 2. 15, Sat. XVI. 1. 36, Āp. XXI. 2. 16-XXI. 3. 1). The adhvaryu first gives dikṣā to the grhapati and to brahmā, hotṛ and udgātṛ; the pratiprasthātṛ gives dikṣā to adhvaryu, then to maitrāvareṇa,

brāhmaṇācchamsin and prastotr; the nestr gives dikṣā to the pratiprasthātṛ and the acchāvāka, āgnidhra and pratihartr; the unnestr gives dikṣā to nestr, the grāvastut, and subrahmaṇya and lastly the pratiprasthātṛ or another brāhmaṇa (who is himself a dikṣita) or a Veda student or snātaka gives dikṣā to unnestr. Each of the wives of all these is given dikṣā along with her husband (Kāt. XII. 2. 16). Every day one of those who join in a sattra guards soma silently and others are allowed to study their Veda and to fetch fuel-sticks (Śat. Br. IV. 6. 9. 7, Kāt. XII. 4. 1 and 3). On the tenth day there is brahmodya²⁶⁸⁰ as in Āsvamedha or they engage in the abuse of Prajāpati for having created such pests as bees and wasps and thieves (Āp. XXI. 12. 1-3, Śat. XVI. 4. 33-35, Kāt. XII. 4. 21-23).

While engaged in the sattra the performers have to observe certain rules (Āsv. XII. 8, Drāhyāyana Śr. VII. 3-9 ff.). From the day the dikṣaplyā īṣṭi is performed in the sattra, the usual duties to pitṛs (such as pīṇapitr-yajña), to gods (such as Agnihotra) are stopped till the end of the sattra. They have to give up sexual intercourse and must not run, they should laugh covering their teeth (so as not to show them), should not jest with women, should not speak to those who are not āryas, should not plunge in deep water, should give up falsehood and anger, should not climb up trees or enter a boat or chariot. Rules are laid down as to whom to bow to. A sattrin should eschew singing, dancing and instrumental music. While dikṣās are going on he should subsist on milk. On pressing days he should partake of the remnants of *havis* only or of fruits and roots and other food fit for *vrata*.

One of the most interesting day is the Mahāvratā, which is the last day but one in a sattra. Several strange and bizarre rites are performed on this day. This day is so called because it is specially meant for Prajāpati who is 'mahān' and mahāvratā means 'anna' (Tāpdyā IV. 10. 2, Śat. Br. IV. 6. 4. 2). In this a mahāvratīya cup of soma is offered in addition to the

2680. The Tāpdyā Brāhmaṇa (IV. 9. 12 and 14) speaks of both brahmodya and the parivādāna of Prajāpati 'ब्रह्मोद्यं वदन्ति ब्रह्मवर्चसं एव मतिविदन्ति । प्रजापतिं परिवदन्त्याप्यवैजं ननु त्याचसते तान्दुःपामैवमिति ।'. The com. gives several explanations of both. द्वाद्याचयन्मौल (IX. 4. 16-18) says 'प्रजापतिं परिवदन्ति । पातैः कर्मभिरित्येके । अपि वाच्यदुर्बलद्वयानां किञ्चित् स्वात् ।'.

usual ones and a victim is slaughtered for Prajāpati. In connection with this cup a mahāvratā sāman is chanted followed by the recitation of the Mahad-uktha (great laudation) of the hotṛ. Vide Haug's tr. of Ait. Br. p. 283 n, S. B. E. vol. 43 pp. 282-283 note 5. The chanting of the Prsthastotras is started by a brāhmaṇa who plays on a harp (vāṇa) with a hundred strings of muñja grass (Sat. XVI. 7. 7-9, Tāndya V. 6. 12-13). During the chanting the udgātṛ priest sits on a chair of udumbara, the hotṛ on a swing, the adhvaryu on a board and the other priests on seats of grass (Tāndya V. 5. 1-12). A brāhmaṇa in the front part of the sadra and a śūdra at the back alternately belaud and abuse those engaged in the sattra, the former saying they have done well and the latter saying they have not done well (Tāndya V. 5. 13). An ārya and a śūdra engage to the west of the āgnīdhra shed in a contest for a white circular skin that symbolizes the sun (for whom the Gods and Asuras fought laying claim to the Sun as their own), the fight being so arranged that it culminates in favour of the ārya (Tāndya V. 5. 14-17, Sat. XVI. 7. 28-32). A harlot and a brahmachārin abuse each other on the northern hip of the altar.

Sexual intercourse between a man and a woman (that are strangers to the sacrifice) takes place in a screened shed to the south of the mārjālīya shed (according to Kāt. XIII. 3. 9). This probably is a symbol for indicating creation of the world by Prajāpati to whom the mahāvratā specially appertains. A chariot is made ready to the east of the southern corner of the vedi. A noble or a ksatriya in full armour occupies it, armed with a bow and three arrows. He goes round the vedi thrice and discharges three arrows at a hide but not so as to pierce it through and through (Śān. XVII. 15).

They beat drums placed on all corners of the vedi and strike a bull-hide spread over a hole dug to the west of the āgnīdhriya shed, half inside the vedi and half outside (this is called 'bhūmī-dundubhi'). When the priests chant, the wives of the performers act as choristers²⁵⁸¹ to the singing priests (Jai. X. 4. 8, Sat. XVI. 6. 21, Āp. XXI. 17. 15-16) and play on several instruments. Eight servants and maids or slaves and

2581. पल्लोऽपवादिलाभिदवापन्त्याद्विज्जमेव तत्पल्लः कुर्वन्ति सद्यः स्वर्गं लोक-
सयामेति । वाण्य V. 6. 8. The com. explains that अपवादिला is a lute made
to yield sound by the breath from one's mouth. 'उपवापन्ति पल्लोऽपवाद-
लिकान्तातुकर्यायाः काण्डरीणाः पिच्छोला अलापकपिशिर्गर्भः ।' सत्यवाह XVI. 6. 21.

slave girls, placing water jars on their heads dance thrice round the mārjāliya seat, striking the ground with their right feet and singing popular songs (gāthās) in which cows are lauded as mothers of ghee and which contain words like 'this is sweet' (Sat. XVI. 6. 39-41, Āp. XXI. 19. 17-20 and XXI. 20). These features of the mahāvratā show that it was some folk festival in the hoary past and was welded on to the solemn vedic sacrifices as a relaxation after the weary days and months of sacrifices. The Ait. Ār. (I and V) gives an esoteric turn to the mahāvratā. In one place it summarizes all the popular features of the Mahāvratā.²⁶⁸²

On the Udayanīya day three anubandhyā cows are offered to Mitrāvaruṇa, the Viśve Devas and Bhṛaspati (Kāt. XIII. 4. 4).

In the Indian Antiquary, vol. 41, Dr. Sham Sastry contributed a series of articles on the Vedic calendar in which he adduced weighty arguments for holding that the Gavāmayana was a symbolic representation of the efforts made to square up the Vedic lunar year with the solar year by adding intercalary days. It is somewhat remarkable and also indicative of the bias of most western scholars that while Prof. Keith in his work on the 'Religion and philosophy of the Veda' refers *ad nauseam* to all sorts of lucubrations by European scholars on the origins of the Vedic sacrifices, about rain spells and fertility rites and similar lore he does not condescend to notice the views of Dr. Sham Sastry or Mr. Tilak, which have far more probability than many of the learned hypotheses advanced by European scholars who appear to be obsessed by the notion that Vedic usages must be similar to practices found in the 19th century among the backward races of Africa, America and Oceania.

Though the sūtras speak of sattras for a hundred or a thousand years, there were writers even in ancient India who thought that such sattras did not exist in fact, at least in historical times. Patañjali states in his Mahābhāṣya that the sattras of a hundred or a thousand years were never attempted in times near to his day and that Yājñīkaś prescribē

2682. श्रद्धान्धवर्षः कारयन्ति । दत्तस्मिन्नहनि मधुमन्त्रं दद्यात् । राजपुत्रेण चर्म
प्रापयन्त्याग्नान्ति भूमिदुन्दुभि पत्न्यश्च काण्डवर्षीणा भूतानां च मैथुनं बद्धाचारिदुश्चलयोः
संप्रदायोनेकेन साम्ना निष्कलेकपापं स्तुवते राजनस्तोत्रेण प्रतिपद्यते । ऐ. आ. V. 1. 5

rules for them following the tradition of sages.²⁵⁸² Jaimini also boldly asserts that when the texts²⁵⁸³ speak of *Viśvasarjāmyana* for a thousand *saṁvatsaras* the word *saṁvatsara* means only a day (Jai. VI. 7. 31-40).

Among the other *sattras* the *Sārasvata* *sattras* are most instructive, since in them many places on the most sacred *Sarasvatī* and other rivers were approached by the sacrificers during the course of the sacrifice.²⁵⁸⁴ Vide *Āśv.* XII. 6., *Lāt.* X. 15 ff, *Kat.* XXIV. 6. 14 ff.

Agnicayana (piling of the fire-altar)

The construction of the fire-altar is a special rite and is the most complicated and most recondite of all *Śrauta* sacrifices. The *Satapatha Brāhmaṇa* devotes five out of its fourteen sections (about one-third of the whole work) to *cayana* and is the leading work on that subject. Prof. Eggeling in his very learned Introduction (pp. XIV ff) to vol. 43 of the S. B. E. deals with the fundamental conceptions underlying this *śrauta* ritual. According to him *cayana* was originally an independent rite and was later on incorporated in the system of *Soma* sacrifices. At the bottom of this rite are certain cosmogonic theories. Even in the *Rgveda* we meet with the conceptions that *Hiranyagarbha* or *Prajāpati* (*Rg.* X. 121) is the creator of the universe, that creation, destruction and re-construction of the universe are eternal, ever-recurring processes going on from all time and will go on for all time (*Rg.* X. 190. 3, ' *dhatā yathāpūrvam-akalpayat* '), that *Puruṣa* himself became the sacrificial material (*havis*) and the year and seasons aided in the process of the reconstruction of the sacrificed and dismembered *Puruṣa*. Man himself who is a child of this process must also do his part in the reconstruction of the world. This he can do best by identifying Fire with *Prajāpati* (as in *Śat.* Br. X. 4. 1. 12) and regarding Fire as the Highest Divinity and

2582. दीर्घसत्राणि वार्षजितकानि वार्षसहस्रजितानि च न चायत्ने कश्चिदपि स्वययुरिति केवलसुविसेयदायो धर्म इति कृत्वा वार्षिकस्य साध्विजानुविदुषते । महाभाष्य vol. I. p. 9 on वार्षिक 'अयमुक्ते दीर्घसत्रवत्' ।

2584. सहस्रसंवत्सरं दिव्ययुजात् । कात्या. XXIV. 5. 24.

2585. For details about *sattras*, vide *Tai.* S. III. 3. 6, III. 5. 10, VII. 5. 5-7, *Tai.* Br. I. 2. 2-5, *Sat.* Br. IV. 6. 2, *Tāndya* IV-V, *Āit.* Br. 17-18, *Āp.* XXI, *Kat.* XIII, *Āśv.* XI. 7, *Sat.* XVI, *Baud.* XVI. 13-23, *Śay.* XIII. 19; and S. B. E. vol. 41 pp. XXI ff, Haug's tr. of *Āit.* Br. pp. 279 ff, Prof. Keith's 'Rel. and Phil.' part 2, pp. 350-352.

the source of all life and activity and the periodic performance of sacrifice in fire as his contribution, however small it may be, to the process of re-creation and re-construction. The re-construction of the world by Prajapati a man can imitate by himself constructing an elaborate structure with bricks. The Śat. Br. in several places brings out these ideas, though in a somewhat esoteric way²⁶⁸⁶ (e.g. VI. 2. 2. 21). The tenth kāṇḍa (section) of the Śat. Br. is the *rahasya* (the esoteric doctrine) of cayana. Most of the acts done in the piling up of the altar are a symbolic representation of the process of re-creation and re-construction as will be seen later on. In the Śat. Br. the principal authority on this doctrine of cayana is not Yājñavalkya (who is the dominating figure in the first five sections of that Brāhmaṇa) but Śāṇḍilya who traces that doctrine through a succession of teachers to Tura Kāvaṣeya who received it from Prajapati himself (Śat. Br. IX. 5. 2. 15-16, X. 4. 1. 11, X. 6. 5. 9 &c.).

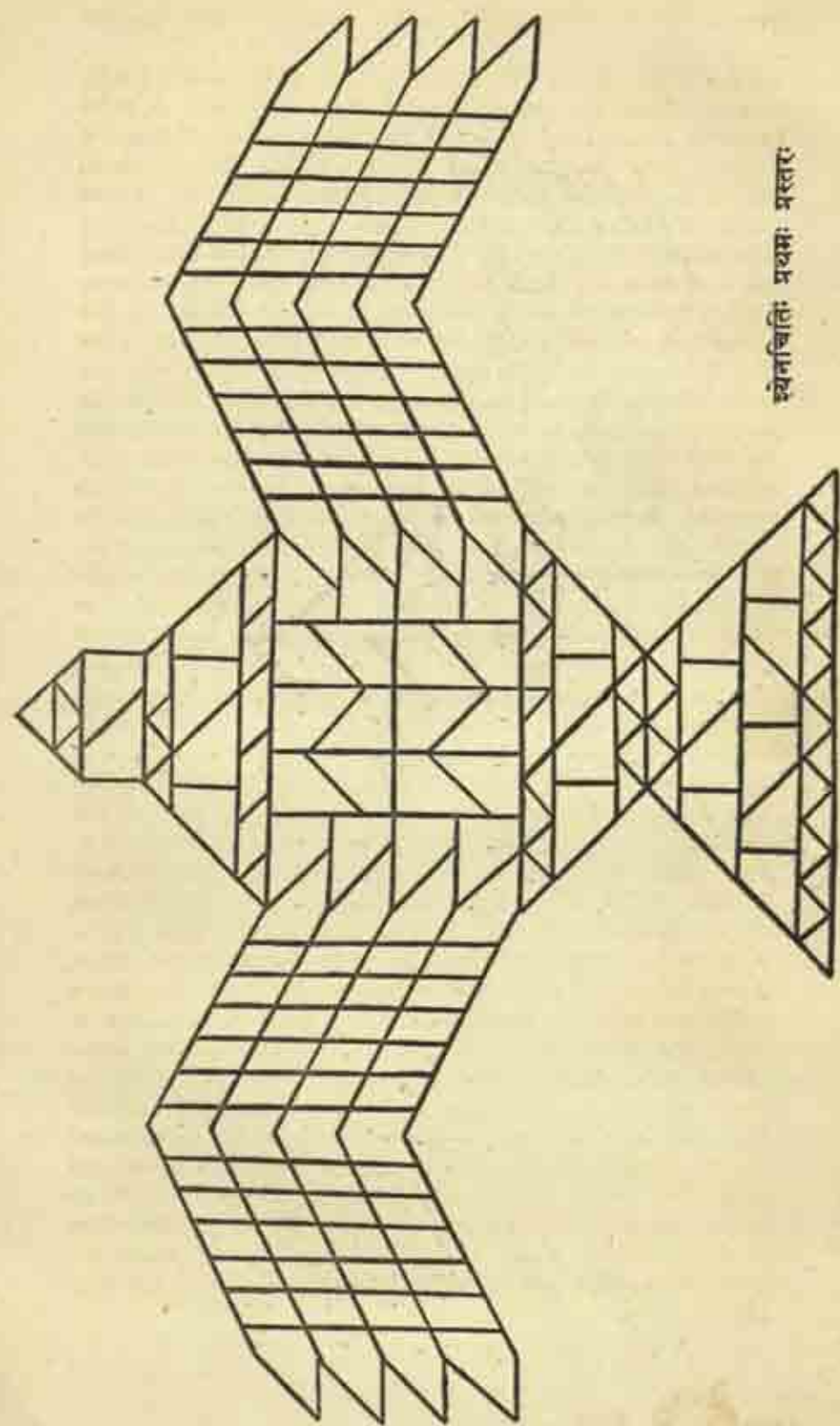
A very brief description of the *cayana* based principally on Kāt., Śat., and Āp. is given below.

The construction of the fire-altar in five layers is an āṅga of Somayāga. But *cayana* is not obligatory in every soma sacrifice. It must however be performed in the Somayāga called Mahāvratā (which as stated above is the last but one day in Gavām-ayana). When a man desires to pile the fire altar, he first offers after the Full Moon īṣṭi of Phālguna (i. e. on the first of the dark half) or on Māgha new moon five animals (viz. a man, a horse, a bull, a ram and a he-goat were offered, the man in a screened place)²⁶⁸⁷. The heads of the beasts were built up into the altar and their trunks were thrown in water, which was then used for making bricks from clay. Kāt. (XVI. 1. 32) allows an option that instead of killing animals golden or clay heads of these may be used. In modern times when rarely cayana is performed only golden images of the above five are taken. Then on the 8th of the dark half of Phālguna a horse, an ass and a he-goat are taken in procession

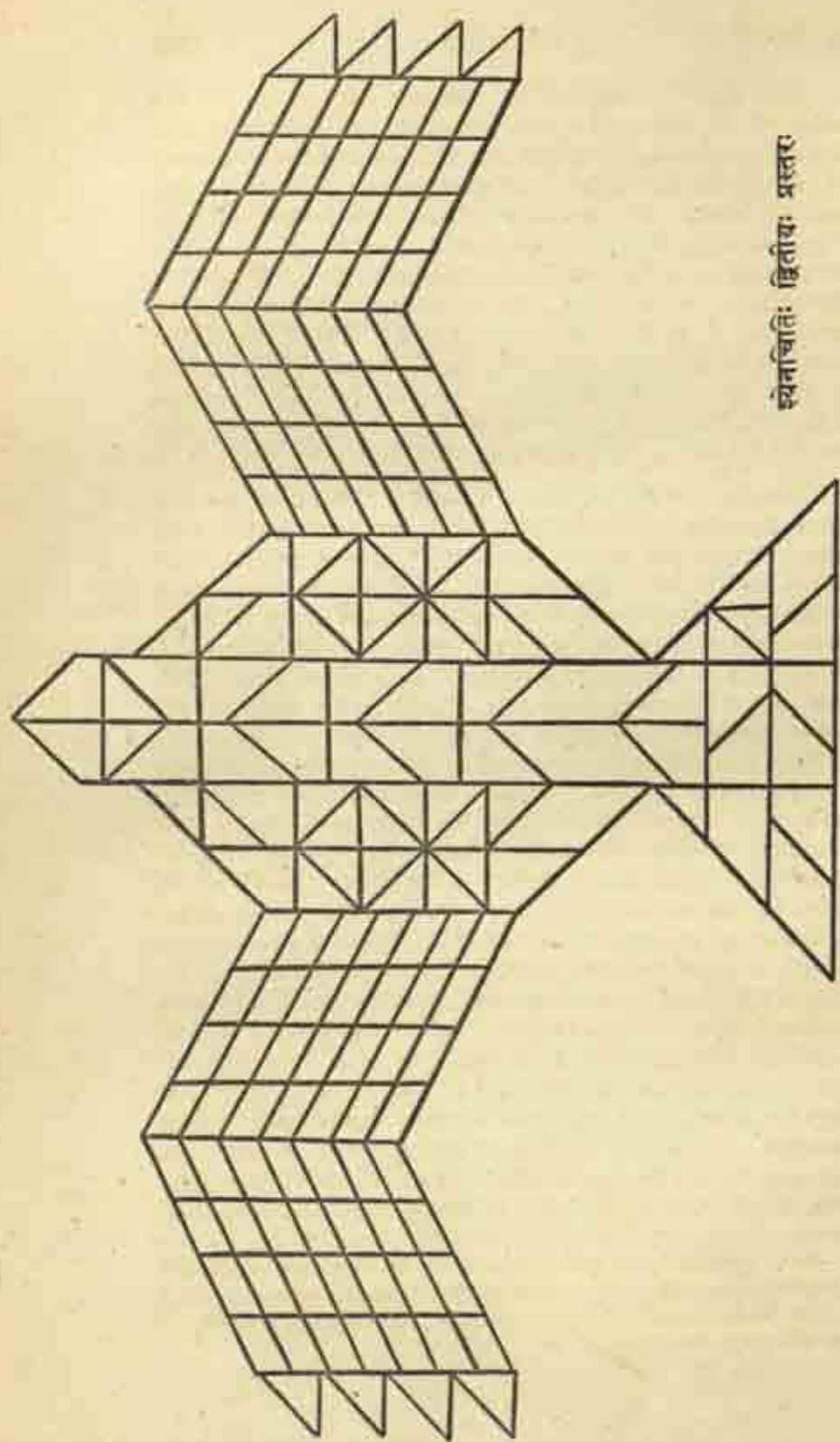
2686. यजमानं वा वृत्तव्रतं यजमानं ह्येतेन कर्मयजमानेऽनिश्चयो वै यजमानः । इत्यथ VI. 2. 2. 21.

2687. It appears that the man was not actually killed, but was let off. He was to be a vaiśya or kṣatriya (Kāt. XVI. 1. 17). According to Band. X. 9 the heads of a vaiśya and of a horse killed in battle are taken 'संयमे हतयोरेवम् च वैश्यस्य च शिरसीः क्षीयन्तः सारभे यजन्ते । दूर्ध्नि च वसे चाहरन्ति । इत्यस्यैव शिरः ।' Vide Kāt. XVI. 1. 32 also.

to the south of the āhavanīya fire (the horse leading) with their mouths to the east and the place from where clay is to be taken is reached by the horse. To the east of the āhavanīya a square pit is dug and a ball of clay is put therein which brings the pit on a level with the surrounding ground. At the middle of the distance between the clay lump and the āhavanīya clay taken from an ant-hill is heaped. A spade one cubit long made of some sacrificial tree is kept to the north of the āhavanīya. The ant-hill clay is placed on the lump of earth in the pit with that spade. The horse is made to plant its foot on the clay in the pit. He (the priest) draws three lines with the spade on that lump of clay, spreads black antelope skin to the north of the lump and thereon keeps a lotus leaf on which the lump of clay from the pit is placed and the corners of the skin are tied with a girdle of muñja. He takes up the hide with the clay therein, raises his arms towards the east, holds the bundle over the animals that come back in the reverse order (the goat leading). According to Āp. XVI 3. 10 the bundle is placed on the back of the ass and brought near a tent. The lump is placed to the north of the āhavanīya in a tent screened on all sides; then he takes the hair of the he-goat and mixes the hair in that lump of clay with water in which palśā bark is boiled and mixes therewith gravel, iron rust and small stones. From the clay thus mixed the wife of the sacrificer (or the first wife if there are several) prepares the first brick called *Aśadhā*, which is in measure as much as the foot of the sacrificer, is rectangular and has three lines scratched on it. The sacrificer prepares an *ukhā* (fire-pan) from the mixture of clay, which is one span in diameter. According to some three pans are made. He also makes three bricks called *Viśvajyotis*, each having three lines and so marked as to show which is first, second and third. The remaining clay is called *upaśaya* and is kept aside (as it will be required later). The *ukhā* is fumigated with the smoke from seven horse-dung cakes kindled on the dakṣiṇa fire. A square hole is dug with the spade referred to above, therein fuel is put and the bricks and the *ukhā* (with the mouth downwards) are put for being baked and more fuel is added. He removes the coals and ashes and takes out during the day the bricks (four) and the *ukhā*, on which the milk of a she-goat is sprinkled. Thereafter other bricks are made which have three lines on each, which are generally as long as the sacrificer's foot and are baked till they are red.



इयं चित्तिः प्रथमः प्रस्तरः



इयनचितिः द्वितीयः प्रस्तरः

The *dikṣā* (initiation) for the rite takes place on the *amāvāsya* of *Phālguna*. The *dikṣanīyā* *istī* and other usual rites are performed. Either the *yajamāna* or the *adhvaryu* places the *ukhā* on the *āhavanīya* and puts thereon 13 *samidhs* one span in length. The sacrificer wears a golden ornament with 21 pendants reaching up to his navel. The *ukhā* is taken from the *āhavanīya* to the east of the *āhavanīya* and is placed in a *śikya* and fire is put into it. He carries for a year or a shorter period (12, 6 or 3 days according to *Āp. XVI. 9. 1*) this fire placed in the *ukhā*. On alternate days in the year he adores the fire with the *Vātsapra* mantras (*Vāj. S. XII. 18-28 = Rg. X. 45. 1-11*), takes the *Viṣṇu* strides (*Viṣṇukramas*); he also removes the ashes, puts fuel-sticks on the fire in the *ukhā*.

Then follows the building of the altar. The altar has five layers, the first, third and fifth being arranged in the same pattern and the 2nd and 4th being of a different pattern from the 1st, 3rd and 5th. The altar may have several forms such as that of a *droṇa* (trough), a *chariot-wheel*, a *śyena* (hawk), *kaṅka* (heron), *suparṇa* (eagle)²⁶⁸⁸ &c. Vide *Tai. S. V. 4. 11*, *Kāt. XVI. 5. 9*. The altar requires bricks of several shapes; some are triangular, some are oblong, some are perfectly square, some are oblong plus a triangle (in one). They are not to be placed one over the other as one chooses but are arranged in peculiar ways, some in front, some on the sides and so on. A sound knowledge of geometry and mason craft is required in constructing the altar. Every brick is to be placed after repeating a mantra. The bricks have various names to distinguish them. For example, the bricks called *Yajusmati* are to be used in building the body (of the birdlike pattern, which is the most usual one), but not in building the sides or tail of the layer. The usual mantras in laying down and invoking a brick are two viz. '*tayā devatayā... śida*' (*Vāj. S. XII. 53*, *Tai. S. IV. 2. 4. 4*) and '*tā asya sūda-dohasāḥ*' (*Vāj. S. XII. 55*, *Tai. S. IV. 2. 4. 4*). *Sat. XI. 8. 18* says that '*tayā devatayā... dhruvā śida*' is repeated after each brick is deposited. But special mantras are prescribed in several cases e. g. as to the ten *lokamprāṇā* bricks the mantra is '*lokam prṇa*' (*Vāj. XII. 54*, *Tai. S. IV. 2. 4. 4*). Some kinds of bricks bear

2688. इयेनचित् विन्वीत सुवर्णकानः । जङ्घचित् विन्वीत पः कामपेत शर्वि-
ष्मनसुविहोके स्थामिति । अङ्गजचित् विन्वीत चतुःसीनं पतिष्ठाकामः । तै. सं.
V. 4. 11 where several other patterns such as यजमचित्, उमपतःप्रयज्, रघ-
चक्र, द्रोणि, सप्तस्र, इनसानचित् are mentioned.

the names of sages (e. g. Vāṭakhilya bricks). Probably they were first used by those sages. There are three bricks which are called *svayam-ātrṇāḥ* (i. e. they are long and thin stones and have natural holes) and which are placed in the centre of the 1st, 3rd and 5th layers and are deemed to represent earth, air and heaven.²⁶⁸⁹ Jai. (V. 3. 17-20) deals with the respective positions of certain bricks called *citrīṇi* and *lokampṛṇā*.

On the day of the last *dikṣā* the measuring of the plot to be used as *vedi* takes place. Measurements are made with a rope which is in length twice the height of the sacrificer. A fifth part of the sacrificer's height is called *aratni*, tenth part is called *pada*, each *pada* is divided into twelve *angulas* and three *padas* make a *prakrama* (Kat. XVI. 8. 21). The ground for the *uttaravedi* on which the altar is to be constructed is ploughed with an *udumbara* plough and the ropes are made of *muñja*. Six, twelve or twenty-four oxen are yoked to the plough. He sows on the furrows made by the plough various kinds²⁶⁹⁰ of corns (*Āp.* XVI. 19. 11-13 says fourteen kinds, seven being *grāmya* and seven wild). He omits one kind of corn which he has to abstain from partaking throughout life thereafter (Kat. XVII. 3. 6-7). If so many kinds of corn cannot be had then in those furrows barley corn mixed with honey is sown. Then clods of earth are put thereon and the ground is made level. Several things are got ready and placed one after another on this ground (*Āp.* XVI. 13. 10 where they are said to be bricks but not of clay). Vide Sat. XI. 5. 21 also. The placing of bricks is begun after the first *upasad* (Sat. XI. 7. 2). A lotus leaf is first laid down on the spot where the horse planted its hoof (*Āp.* XVI. 22. 3) and on that leaf the golden ornament worn by the *yajamāna* at the time of the *Vignu* strides is placed with the mantra 'brahma jajñānam' (Vaj. S. XIII. 3, Tai. S. IV. 2. 8. 2). To the south of that ornament is laid down the golden image of a man with head to the east and face turned to the sky in such a way that the image does not cover the hole pierced in the golden ornament (disc) by passing a string with which it was tied round

2689. 'स्वयमातृणा भवति याणानामुत्सृज्या अपो हवर्गस्य लोकपातृकयापे' । ते. सं. V. 2. 8. 1. सायण on ते. सं. IV. 2. 9. 1 explains शर्कराकृतानां सुवपाणाणां मध्ये सुवपनयत्नमन्तरेण वा स्वत एव छिद्रयुक्ता सेवे शर्करा स्वयमातृणा ।

2690. वा जाता ओषधय इति चतुर्विंशतिरौषधीरपि । तिलमाषा व्रीहिपपाः पियूषप्लवो मोधुमा वेणुद्वयमाकनीवारा जविलाश्च गवयिष्ठा आरण्यजा मर्कटका विज्ञेयाः । *Āp.* XVI. 19. 11-13.

the neck (the mantra repeated being very significant 'in the beginning Hiraṇyagarbha arose' Rg. X. 121. 1 = Vaj. S. XIII. 4). The sacrificer performs the adoration (upasthāna) to the golden man with the three verses 'bow to the serpents' (Vaj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3). One should thereafter never go to the north of the image from the south by passing in front of it (i. e. to the east of it). By the side of the two arms of the golden man he places two srucis (one of kārśmarya wood filled with ghee near the right hand and the other of udumbara filled with curds near the left) with their tops to the east. A brick called svayamātrṇā on which *ājya* is offered and over which the yajamāna breaths is handed over to a brāhmaṇa who places it in the centre with the help of the adhvaryu, the brāhmaṇa being looked upon as fire (Tai. S. V. 2. 8. 2). On that brick a dūrvā creeper is placed in such a way that its roots are on the brick and its tops hang on to the ground towards the east. Then the brick called *dvipajus* is laid to the east of the dūrvā, two retahśic bricks to the east of the preceding, then two ṛtavya bricks and then the Asādhā brick is placed to the east of the preceding. On all ṛtavya bricks *avakās* (mosslike plants) are deposited. About one aratni to the south of the Asādhā brick and to the east of the Svayamātrṇā brick he places a living tortoise with its face to the east on the *avakā* plants (Ap. XVI. 25. 1, Kat. XVII. 4. 27-28). The tortoise is anointed with a mixture of ghee, honey and curds, is enveloped in moss covered with a net and made motionless by means²⁶⁹¹ of pegs (Ap. XVII. 25. 2, Sat. XI. 7. 42). When depositing the tortoise it is invoked with three verses (Vaj. S. XIII. 30-32) which express the wish that the tortoise may go to the deep waters, that the sun and fire may not torment it by heat, that it may reach heavenly worlds and that divine rain may follow. Even in modern times a tortoise is so built up into the altar. A mortar²⁶⁹² and pestle of udumbara wood, each one span in length (the mortar being contracted in the middle and the pestle being rounded) are placed about one aratni to the north

2691. The tortoise was probably built up into the altar to imitate the action of Prajāpati. Prajāpati is said to have created the world after assuming the form of a tortoise. Vide note 1716 and p. 718 above. Or this may be a relic of the widespread usage of slaying an animal and burying its body under the foundation of a building, a bridge &c.

2692. The mortar represents the *goni* or womb, the *ukhā* represents the belly, and the pestle represents '*śiśna*' (vide Sat. Br. VII. 5. 1. 38).

of the svayamātrṇā brick. A śūrpa also is placed near the above two (Āp. XVI. 26. 5). The ukhā filled with sand, ghee and honey is placed on the mortar and offerings of ājya are made on it with the sruva ladle. The fire in the ukhā is transferred to a hearth with eight bricks in the centre of the fifth layer, on which a second layer of eight bricks (called punaściti) is laid. This fire becomes the gārhapatya for the Fire-altar (Śat. Br. VIII. 6. 3. 7-11, Kāt. XVII. 12. 18-21). Seven pieces of gold are placed on the golden image, the first on the mouth, then two each on the two nostrils, the two eyes and two ears. In the forepart of the ukhā, the heads of the five animals (on which curds and honey are poured and on which 7 gold pieces are thrust) are placed in a certain order. The human head is in the middle, to the north the heads of the horse and ram and to the south the heads of the bull and goat (Kāt. XVII. 5. 13-18, Āp. XVI. 27. 5-19). According to Āp. and Śat, the head of a serpent also may be placed (Āp. XVI. 27. 22, Śat. XI. 7. 63) or only the mantras 'namo astu sarpebhyah' (Vaj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3) may be recited. The various kinds of bricks are heaped in various directions on thick mud spread on the above stated things so as to form the first layer. According to Śat. (XI. 5. 22) each layer consists of only 200 bricks (1000 for all five), when the sacrificer performs the cayana for the first time; he employs 2000 for all layers when he performs it a second time and this number goes on increasing each time he repeats agnicayana.²⁶⁹³ According to the Śat. Br. (S.B.E. vol. 43 p. 22 n. 1), Kāt. XVII. 7. 21-23 the bricks required for all the five layers are 10800. The time required for piling also varies. Some held that the piling took one year (8 months for the first four layers and 4 months for the last) or all the layers may be laid in a few days. Śat (XII. 1. 1 ff) and Āp. (XVII. 1. 1-11, XVII. 2. 8, XVII. 3. 1) state that the five layers are laid on five successive days. On each layer thick mud (*purīṣa*) prepared from the earth (mixed with water) dug out of the cātvalā pit after touching a dark or bay horse that stands to the north is spread with 'prṣṭo divi' (Vaj. S. XVIII. 73, Tai. S. I. 5. 11. 1 quoted by Āp. XVI. 34. 6-7, Śat. XI. 5.). Each layer and the spreading of mud are carried out each day between the two upasads (morning one and afternoon one). When all the layers are

2693. पापद्विमानासक्य वषाधं लोकदृष्ट्या आशुद्वयं साहसं चिन्वीत । नाभिवृद्धं द्विपादं द्वितीयम् । ... उत्तराह्निकं उपासांसम् । साय. XI. 5. 22.

completed the āhavanīya fire is established on the altar so built. Eight dhiṣṇyas, square or round, have to be constructed with bricks, viz. the āgnīdhriya and 7 others as in *somayāga* (but the number of bricks for each differs). A small round and variegated stone (āsman) is placed to the south of the āgnīdhra's place on the northern part of the fire-altar. A fuel-stick is kindled on the new gārbapatya hearth, taken over the avayamātrṇā brick of the 5th layer and an offering of the milk of a dark cow whose calf is white is made on that fire. Śatarudriya homa is offered to Rudra. On the western corner of the northern side of the Fire-altar which is enclosed by a line of stones on all sides there are three stones, as high as the knee, naval and mouth on which (serving as āhavanīya) 425 oblations are offered to Rudra and his fearful aspects by means of the leaf of the Arka plant (serving as juhū) of wild sesame mixed with gavedhukā. A twig of arka plant is used to clear the leaf of the offerings. The priest faces the north and makes the oblations standing, the mantras being taken from the Śatarudriya section (beginning with 'namaste rudra manyave,' Vāj. S. XVI. 1-66, Tai. S. IV. 5. 1-10). The arka leaf and twig are thrown into fire. The altar is cooled by the āgnīdhra with the water from a jar which is held over the stone referred to above. The stone is thrown to the south of the altar with 'May sorrow go to him whom we hate' (Vāj. S. XVII. 1) and if it is not broken the adhvaryu breaks it into pieces. On a long bamboo, a frog, avakā plants and reed (vetasa) twigs are tied and drawn over the altar from the south hip to the south shoulder²⁶⁹⁴ and then they are thrown on the utkara. The Gāyatra, Rathantara and other sāmāns are sung (Śat. Br. IX. I. 2. 35 ff, Kat. XVIII. 3. 1 ff). Then follow numerous offerings, viz. one puroḍāśa to Vaiśvānara and 7 puroḍāśas to the Maruts,²⁶⁹⁵ Vasordhārā²⁶⁹⁶ (stream of wealth) offerings of ājya from an udumbara sruc, which is finally thrown into the fire, 6 Pāṛtha oblations as in Rājasūya followed later by six

2694. This is symbolical cooling. All three are suggestive of water.

2695. The 7th puroḍāśa to the Maruts is called 'aranye anteya' because the mantra for it 'ugraśca bhimaśca' (Vāj. S. XXXIX. 7) is to be repeated in a forest.

2696. Vasordhārā is the name of the whole rite in which several hundred offerings are made to Agni with mantras (Vāj. S. XVIII. 1-29, Tai. S. IV. 7. 1-11, Kat. XVIII. 5. 1, Āp. XVII. 17. 8) to secure all powers of the Firegod to the sacrificer.

more after the abhiṣeka of the sacrificer, the Vājaprasaviya²⁵⁹⁷ offerings of the mixture of milk and water with the gruel of 14 *grāmya* and wild corns with an udumbara sruva that is four-cornered like a camasa (the sruva being thrown into the fire at the end). With the remnants of Vājaprasaviya offerings collected in a pot he sprinkles the sacrificer who sits on a dark antelope skin spread on an udumbara couch to the north of the tail of the fire altar. A royal sacrificer sits on a tiger skin and a vaiśya on a goat-skin. After this six Pārtha offerings are made followed by twelve Rāṣṭrabhrt (supporting the kingdom) homas of ājya with mantras, that contain the words 'vāt' and 'svāha' (Vāj. S. XVIII. 38-43, Tai. S. III. 4. 7).²⁵⁹⁸ Then three Vāta (wind) homas are offered catching with his joined hands wind outside the vedi to the east and the three winds thus caught are represented as yoked to the chariot like horses: the mantra being Vāj. S. XVIII. 45, Tai. S. IV. 7. 13. 3 (Kāt. XVIII. 6. 1-3, Āp. XVII. 20. 11).

Then the procedure of Somayāga is followed. One or two special characteristics may be noted. Before the Prātaranuvāka the Fire is represented as yoked after touching the paridhis and repeating three mantras 'I yoke the fire &c.' (Vāj. S. XVIII. 51-53, Tai. S. IV. 7. 13. 1) and then Agni is released from the yoke before the Āgnimāruta stotra (i. e. Yajñāyajñiya) in the evening with a mantra (Vāj. S. XVIII. 54, Tai. S. IV. 3. 4. 2). After the anubandhyā paṣu-puroḍāśa, messes of boiled rice are offered to Anumatī, Rākā, Sinvālī and Kubū and a cake on twelve potsherds to Dhātṛ. At the end of the Uḍavasantiyā payasāya is offered to Mitra and Varuṇa or he may perform sautrāmaṇi (Āp. XVII. 24. 1, Sat. XII. 7. 14).

2597. The वाजपसवीय is one rite in which there are two groups of seven offerings, the first seven with the mantras beginning 'vājasye-mam prasave' (Vāj. S. IX. 23-29, Tai. S. I. 7. 10) and seven others with the mantras 'vājasya nu prasave' (Vāj. S. XVIII. 30-36 and Tai. S. I. 7. 7). Vide Śat. Br. IX. 3. 4, Sat. XII. 6. 5, Kāt. XVIII. 6. 4-5, Āp. XVII. 19. 1-3. The mantra means 'for the promotion of vigour' (or food) &c.

2598. The first mantra is अतावाकृतधामाग्निर्मेव्यर्षस्तस्वीपथपोऽप्सरसो हृदो नाम। स न इदं ब्रह्म कर्त्तुं पातु तस्मै स्वाहा वाद् ताम्रः स्वाहा. The latter half is repeated in all six verses. One āhuti is made after वाद् and another after स्वाहा. Vide Kāt. XVIII. 5. 16, Sat. XII. 6. 15 ff. The first is made to a male deity, and the 2nd to Apsarases variously named.

One who has performed the piling of the fire-altar has to observe certain vratas for a year viz. he should not bow to any one, he should not run in the rains, he should not partake of the flesh of any bird, he should not approach a śūdra woman. After he performs agnicayana a second time, he should approach no woman except his own wife of the same caste, when he has performed cayana thrice he should not approach²⁵⁹⁹ even his own wife (vide Āp. XVII. 24. 1-5, Kāt. XVIII. 6, 25-31, Sat. XII. 7, 15-17). Jal. (II. 3. 21-23) declares that the piling of the fire-altar is a saṃskāra of fire and not an independent yāga by itself.

If a man does not prosper in the year after he performs agnicayana he may perform punāściti (just as punarādheya is performed). According to Āp. XVII. 24. 11 a punāściti can be performed for three objects, viz. for prosperity, for Vedic lore or for progeny.²⁷⁰⁰

In performing the innumerable and wearisome details of sacrifices many mistakes must have been committed and therefore the Brāhmanas and Sūtras prescribe numberless explanations, some simple and others complicated. But this subject will be dealt with in the next volume under *prāyścittas*.

In the next volume a few remarks will be offered on the philosophical side of sacrifices and on the causes whereby they gradually faded into the background and gave place to other religious observances.

2599. The Idea appears to have been that the sacrificer was not to disperse the spiritual power acquired by fire-worship, but to conserve it in himself.

2700. For Agnicayana vide Tal. S. IV. 1-8, V. 2-7, Tal. Br. I. 5. 7-8, Sat. Br. VI-X, Āp. XVI-XVII, Kāt. XVI-XVIII, Sat. XI-XII, Śāā. IX. 22-28, Band. X; S. B. E. vol. 43, Introduction, pp. XIV ff., Prof. Keith's Introduction pp. CXXV-CXXXI to tr. of Tal. S., Haug's tr. of Ait. Br. p. 368 n.

APPENDIX

OF

LONGER EXTRACTS IN SANSKRIT

PAGE 202, NOTE 470—अथ यस्य जायामार्तं विन्देत् इयं कसेन
पिबेदहनवासा नैनां वृषलो न वृषल्युपहन्यात् त्रिरात्रान्त आप्लुत्य मीहीनवपातयेत्।...
अधामिप्रातेरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपपातं जुहोत्यग्नये स्वाहा-
नुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्भृत्य प्राश्नाति प्राश्नेतर-
स्थाः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षन्पुच्छिष्ठान्तो विन्वा-
वतोऽन्यामिच्छ प्रपूर्वां सं जायां पत्या सहोति । अथेनामभिरयतेऽमोहमस्मि सा त्वं
सा त्वमस्वमोऽहं सामाहमस्मि कृत्स्वं योरहं पृथिवी त्वं तावेहि संरमावेहे सह रेतो
दधावेहे पुंसे पुत्राय वित्तय इति । अधास्या कुरु विहापयति विजिहीथा यावापृथिवी
इति तस्यामर्थं निष्ठाय मुञ्चेन मुसं संधाय त्रिरेनामनुलोमामनुमार्ष्टि । विष्णुर्वोनिं कल्पयतु
त्वष्टा रूपाणि विशतु । आसिञ्चतु प्रजापतिर्धाता गर्भं दधानु ते ॥ गर्भं वेदिं सिनीवालि
गर्भं वेदिं पृथुष्टुके । गर्भं ते अश्विनौ देवावाचतां पुष्करस्त्रजौ ॥ द्विरण्मयो अरणी
याम्वा निर्मन्थतामश्विनौ । तं ते गर्भं हवामहे दशमे मासि सूतये ॥ यथाग्निगर्मा
पृथिवी यथा योरिन्द्रेण गर्भिणी । वायुर्दिशा यथा गर्भं एवं गर्भं दधामि तेऽसाविति ।
बृहदारण्यकोपनिषद् VI. 4. 13 and 19-22. विष्णुर्वोनिं...सूतये are Rg.
X. 184. 1-3 and विष्णुर्वोनिं ... दधामि ते are आप. म. पा. I. 12. 1-3
and 5.

PAGE 207, NOTE 481—अथ सलु यत्र क च होषयन्त्यादिपुमात्रापरं
सर्वतः स्थण्डिलमुपलिप्पोद्धिस्व पड्लेता उदगायतां पश्चात्प्रागायते नानान्तयोस्तिस्रो
मध्ये तदभ्युत्थामि प्रतिष्ठास्यान्वाधाय परिसमुह्य परिस्तीर्य पुरस्ताद्धक्षिणतः पश्चादुत्तरत
इत्युदक्संस्थं तूष्णीं पर्युक्ष्यन् । पवित्राम्पामाज्यस्योत्पवनम् । अपच्छिन्नाप्रायवन्तर्गर्भो
मादेशमात्रो कुशो नानान्तयोर्गृहीत्वाह्णुष्टोपकनिष्ठिकाम्बामुत्तानाम्बां पाणिभ्यां सवि-
तुष्टा प्रसव उत्पुनामपच्छिन्द्रेण पवित्रेण वतोः सूर्यस्य रश्मिभिरिति प्रागुत्पुनाति सरु-
न्मन्त्रेण द्विस्तूष्णीम् । कृताकृतमाम्बहोमेषु परिस्तरणम् । तथाज्यमागो पाकपक्षेपु ।
ब्रह्मा च धन्वन्तरिपक्षशूलगववर्जम् । अमुष्मे स्वाहेति जुहुयात् । अग्निरेन्द्रः प्रजापति-
र्विन्वे देवा ब्रह्मेत्यनादेशो । आश्व. गृ. I. 3. 1-8. The मन्त्र with which the
offering to Agni Sviṣṭakṛt is made is यदस्य कर्मणोऽय्यरीरिचं यद्वा
न्यूनामिहाकरम् । अभिष्टत् स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुदुतं करोतु मे । अग्रये स्विष्टकृते
सुदुतदुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्पयित्रे सर्वान्नाः कामान्समर्पय स्वाहा
इति । आश्व. गृ. I. 10. 22.

PAGE 218, NOTE 510—उपनिषदि गर्भलम्भनं पुंसवनमनवलोभनं च । यदि नापीयात्तृतीये गर्भमासे तिर्यगेणोपोषितायाः सरूपवत्ताया गोर्दधानि द्वौ द्वौ माषौ पर्व च दधि प्रसृतेन प्राशयेत् । किं पिबसि किं पिबसीति पृष्ट्वा पुंसवनं पुंसवनमिति त्रिः प्रतिजानीयात् । एवं अग्निप्रसृतान् । अधास्ये मण्डलागारच्छायाया दक्षिणस्या नासिकायामजीतामोषधिं नस्तः करोति । प्रजावज्जीवपुत्राभ्यां हैके । आ ते गर्भो...न रोदादिति । प्राजापत्यस्य स्थालीपाकस्य हुत्वा हृदयदेशमस्या आलमेत यत्ते सुसीमे हृदये हितमस्तः प्रजापते । मन्वेऽहं मां तद्विद्वांसं माहं पौत्रमयं नियामिति । आन्व. गृ. I. 13. 1-7. For the text of the two verses आ ते रोदादिति, vide note 515.

PAGE 222, NOTE 518—चतुर्थे गर्भमासे सीमन्तोन्नयनम् । आपूर्यमाण-पक्षे षडा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात् । अधाभिमुपसमाधाप पश्चादस्थानहुहं चर्मास्तीर्य प्राग्धीवमुत्तरलोम तस्मिन्नुपविष्टायां समन्वारब्धायां धाता द्वादतु दायुष इति द्वाभ्यां राकामहमिति द्वाभ्यां नेजमेष इति तिसृभिः प्रजापते न त्वदेतान्य इति च । अधास्ये पुग्मेन शलाटुगलत्सेन श्रेण्या च शलत्या त्रिभिश्च कुशपिञ्जलैरुर्ध्वं सीमन्तं व्यूहति मूर्धुषः स्वरोमिति त्रिः । चतुर्धा । वीणागाधिनो संशास्ति सोमं राजानं संगायेतामिति । सोमो नो राजावतु मानुषीः प्रजा निविष्टचक्रासाधिति यां नदीमुपवसिता भवन्ति । बाह्मण्यश्च वृद्धा जीवपत्यो जीवप्रजा यद्यदुपदिशेयुस्तत्तत्कुपुः । कपभो दक्षिणा । आन्व. गृ. I. 14. 1-9.

PAGE 229, NOTE 526 (जातकर्म)—जातेऽभिमुपसमाधायाह् आधाप कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्तद्वह्यं पुण्यासमेधमानः स्वे गृहे । अस्योपसन्द्यां मा छेत्सीत् प्रजया च पशुमिश्र स्वाहा । मयि प्राणास्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्रिष्टत् स्विष्टकृद्विद्वात् स्विष्टं सुहुतं करोतु ना स्वाहेति । अधास्य दक्षिणं कर्णमभिनिधाप वाग्वागिति त्रिरथ दक्षिमधुपुतं संनीयान्तर्हितेन जातरूपेण प्राशयति मूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि मूर्धुषः स्वः सर्वं त्वयि दधामीति । अधास्य नाम करोति वेदोतीति तदस्य तद्गुणमेव नाम भवति । अथैनं मात्रे प्रदाप स्तनं भयच्छति यस्ते स्तनः शशयो यो मयोमूर्धो रान्धा वस्तुवियाः सुदद्यः । येन विश्वा पुष्पसि वापाणि सरस्वति तमिह धातवे करिति । अधास्य मातस्मभिमन्त्रयते । इत्यासि मैत्रावरुणी वीरे वीरमजीजनत् । सा त्वं वीरवती भव यास्मान्वीरवतोऽक्रदिति तं वा एतमाहुरतिपिता यताभूरतिपितामहो यताभूः परमा यत काष्ठा मापच्छ्रिया यशसा बह्वचर्चसेन य एवंविदो बाह्मणस्य पुत्रो जायते । इति । वृह. उ. VI. 4. 24-28.

PAGE 231, NOTE 531—कुमारं जातं पुरान्वेरालम्मास्तर्पिमंयुनी हिरण्य-निकाषं हिरण्येन प्राशयेत् । य ते दधामि मधुनो धृतस्य वेदं सवित्रा प्रसूतं मघोनाम् । ज्ञापुष्माणुसो देवताभिः शनं जीव शरदो लोके अस्मिन्निति । कर्णयोरुपनिधाप मेधा-जननं जपति । मेधां ते देवः सविता मेधां देवी सरस्वती । मेधां ते अश्विनो देवावापत्ता

पुष्करलजाविति । अस्तावमिमृशति । अश्मा मव परशुर्मव हिरण्यमस्तुतं मव । वेदो वे पुञ्चनामासि स जीव शरदः शतमिति । इन्द्र श्रेष्ठानि द्रविणानि धेसुस्मे प्रयन्धि मधयन्तु-
जीभिन्निति च । नाम चास्ते द्युः । आन्व. गृ. I. 15. 1-4.

PAGE 281, NOTE 653—(उपनयनप्रयोगः)—अलंकृतं कुमारं कुशलीकृतशिरसमहनेन वाससा संवीतमैषेयेन वाजिनेन ब्राह्मणं रौवेण क्षत्रियमाजेन वैश्यं यदि वासांसि वस्तीरन् रक्तानि वस्तीरन् काषायं ब्राह्मणो माजिष्ठं क्षत्रियो हारिद्रं वैश्यः । तेषां मेखलाः । ... तेषां दण्डाः । ... समन्वारम्भे ह्रस्वोत्तरतोऽग्निः प्राङ्मुख आचार्योवितिष्ठते । पुरस्तात्पत्यद्भुसु इतरः । अपामञ्जलीं पूरयित्वा तस्तवितुर्वृणामिह इति पूर्वेनास्य पूर्णमवक्षारयसासिष्य देवस्य त्वा सविनुः प्रसवेऽश्विनोर्वाहुभ्यां पूष्णो इस्ताम्यां इस्तं गृह्णाम्यसाविति तस्य पाणिना पाणिं साङ्गुष्ठं गृह्णीयात् । सविता ते इस्तमयनीदसाविति द्वितीयम् । अग्निराचार्यस्तवासाविति तृतीयम् । आग्निमयीक्षयेत् । देव सवितरेष ते ब्रह्मचारी तं गोपाय स मा स्तेत्याचार्यः । कस्य ब्रह्मचार्यासि प्राणस्य ब्रह्मचार्यासि कस्त्वा कमपनयते काय त्वा परिददामीति । पुत्रा सुपासाः परिषीत आमादित्यर्धेर्चनैर्न प्रदक्षिणमावर्तयेत् । तस्यार्धसौ पाणी कृत्वा हृदयदेशमालभेतो-
त्तरेण । अग्निं परिसमुह्य ब्रह्मचारी तूर्ण्यो समिधमादध्यात् तूर्ण्यो वै प्राजापत्यं प्राजा-
पत्यो ब्रह्मचारी भवतीति विज्ञायते । मन्त्रेण ह्येके अग्रे समिधमाहार्थं बृहते जात-
येदसे । तया त्वमग्ने वर्चस्व समिधा ब्रह्मणा वयं स्वाहेति । स समिधमाधायाग्निमुप-
स्पृश्य मुखं निमार्ष्टि अि तेजसा मा समनज्मीति । तेजसा ह्येवात्मानं समनकीति
विज्ञायते । मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु । मयि मेधां...मयीन्द्र
इन्द्रियं दधातु । मयि मेधां...मयि सूर्यो भ्राजो दधातु । यत्ते अग्ने तेजस्तेनाहं तेजस्वी
भूयासम् । यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम् । यत्ते अग्ने हस्तेनाहं हस्वी
भूयासम् । इत्युपस्थाप्य जान्वाच्योपसंगृह्य द्यात् । अधीहि भोः सावित्रीं भो अनुब्रूहि ।
तस्य वाससा पाणिभ्यां च पाणी संगृह्य सावित्रीमन्वाह पच्छोऽर्धवैशः सर्वांम् ।
यथाशक्ति वाचयति । हृदयदेशेऽस्योर्ध्वाङ्गुलिं पाणिमुपदधाति । मम व्रते हृदयं ते
दधामि मम चित्तमनु चित्तं ते अस्तु । मम वाचमेकव्रतो जुषस्व बृहस्पतिष्ठा नियुनक्तु
मह्यमिति । मेखलामावध्य दण्डं प्रदाय ब्रह्मचर्यमादिशेत् । ब्रह्मचार्यस्यपोषान कर्म
कुरु दिवा मा स्वाप्सीराचार्याधो नो वेदमधीषेति । द्वादशवर्षाणि वेदब्रह्मचर्यम् । यद्वैश्वान्तं
वा । सायंपातमिक्षेत् । सायंपाता समिधमादध्यात् । ... तदाचार्याय वेदधीत तिष्ठेदह-
शेषम् । आन्व. गृ. 1. 19. 8-1. 22-10.

(धर्मनिर्णयमण्डलसंकलितः उपनयनप्रयोगः)

(गणपतिपूजनसंकल्पपुण्याहवाचनानन्तरं) आचार्यो गोमयादिलिप्ते शुद्धे स्थले शुद्धया चतुर्विंशत्यङ्गुलमात्रं समचतुरस्रं चतुर्ङ्गुलोन्नतं स्थण्डिलं कृत्वा अग्न्यस्य तत्र ओं भूर्भुवः स्वः समुद्रवनामानमग्निं प्रतिष्ठापयामासिक्त्वामग्निं प्रतिष्ठापयेत् । प्रोक्षितेन्ध-
नानि निक्षिप्य धमन्वादिना प्रन्वात्य अग्ने वैश्वानर शाण्डिन्य मेघध्वज मम संमुखो
वरदो भव इति प्रार्थयेत् । अग्निं परिसमुह्य परित्स्थिं पयस्य आत्मनोऽप्यतो मूर्ध्नि प्रोक्ष्य

तत्र प्रादेशमात्रां दर्भमुष्टिं प्रसार्य तत्राज्यस्थालीं निदधाति । दक्षिणेन हस्तेन दर्भमग्नौ प्रताप्य वामहस्तेन गृहीत्वा दक्षिणहस्तेन दर्भाग्रेः दर्भाधिलं संमार्ष्टि दर्भमूलैः दर्भमूलं च । पुनर्निष्टप्य प्रोक्ष्य आज्यास्थाल्या उत्तरतो दर्भेषु निदधाति । संगमर्गदर्भान्मौ प्रहरेत् । इध्मघन्धनरज्जुं भूमौ निधाप्य वामेन हस्तेनेध्ममादाय दर्भाज्येन त्रिरभिघार्य दक्षिणेन हस्तेन गृहीत्वा ओं अयं न इध्म आत्मा जातवेदस्तेनेध्वस्व वर्षस्व चेन्धि वर्षय चास्मान्मजया पशुभिर्मह्यवर्चसेनान्नायेन समेष्व स्वाहा इति मन्त्रेणाप्राधाप्य जातवेदसेऽग्नय इदं न ममेति त्यजेत् । दर्भाज्यमादाय स्थण्डिलस्य वायव्यकोणमारभ्य आप्रेषीकोणपर्यन्तमक्षयधाराया आज्याहुतिं ओं प्रजापतये स्वाहा इति जुहोति । प्रजापतय इदं न मम इति त्यागः । पुनः दर्भाज्यमादाय नैर्ऋतकोणमारभ्य ऐशानकोणपर्यन्तं ओं प्रजापतये स्वाहा इति जुहोति । प्रजापतय इदं न मम इति त्यागः । दर्भाज्येन ओं अग्नये स्वाहा इत्यप्रातुत्तरभागे जुहोति । अग्नय इदं न मम इति त्यागः । ओं सोमाय स्वाहा इत्यग्नौ दक्षिणभागे जुहोति । सोमायेदं न ममेति त्यागः । अस्मिन्काले कुमार आचार्यस्य दक्षिणतः कृताञ्जलिराचार्याभिमुखस्तितृन्नाचार्यं प्रार्थयते ब्रह्मचर्यमाणां ब्रह्मचार्यसन्नि-इति । आचार्यः ओं तथास्वित्पाह । तत आचार्यः कुमाराय यज्ञोपवीतं दद्यात् । कुमार आचार्यदत्तं यज्ञोपवीतं गृहीत्वा ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्य-स्तहजं पुरस्तात् । आयुष्यमघर्षं प्रतिमुञ्च शुभं यज्ञोपवीतं बलमस्तु तैजः । इति मन्त्रेण धारयेत् । तत आचार्यः कुमारमाह । ओं सविताचार्यस्तव अमुकनामन् । इति । ओं मम हृदये हृदयं ते अस्तु । मम चित्तं चित्तेनान्वेष्टि । मम वाचमेकमना जुषस्व । बृहस्प-तिस्त्वा निपुनकृ मह्यम् । इति च । अर्धेन सूर्यमुदीक्षयति । ओं तच्चक्षुर्दवदितं पुरस्ताच्छु-क्रमुचरत् । पश्येम शरदः शतं ऋषिम् शरदः शतं नन्दाम शरदः शतं मोदाम शरदः शतं भवाम शरदः शतं शृण्वाम शरदः शतं प्रभवाम शरदः शतमजीताः स्याम शरदः शतं ज्योक् च सूर्यं दूरो । इति । तत आचार्यः सवितारं प्रार्थयते । ओं सूर्य एष ते पुत्रस्तं ते परिददामि इति । अथ कुमारं देवताभ्यः परिददाति । ओं प्रजापतये त्वा परिददामि । देवाय सवित्रे त्वा परिददामि । अद्वन्धस्त्वौषधीभ्यः परिददामि । यावा-वृथिवीभ्यां त्वा परिददामि । विश्वेभ्यस्त्वा देवेभ्यः परिददामि । सर्वेभ्यस्त्वा मृतेभ्यः परिद-दाम्परिष्टये । इति । तत आचार्यः स्वासन उपविश्य स्वदक्षिणस्थकुमारोणान्वारब्ध आहुतिचतुष्टयं जुहोति । ओं भुः स्वाहा । अग्नय इदं न मम । ओं भुवः स्वाहा । वायव इदं न मम । ओं स्वः स्वाहा । सूर्यायेदं न मम । ओं प्रजापतये स्वाहा । प्रजापतय इदं न मम । इति । ततः कुमारोभिं परिसमुह्य पयुल्याग्नौ समिधमादध्यात् । ओं अग्नये समिधमाहव्यं बृहते जातवेदसे । तथा त्वमग्ने वर्षस्व समिधा ब्रह्मणा ययं स्वाहा । इति ।

१. आश्व. सू. १. १०. १९; श्रिण्य. सू. १. ९. ११

२. बौधायनसूत्र २. ५. ७.

३. आश्व. सू. १. २१. ७; श्रिण्य. सू. १. ५. ११; पारस्करसूत्र ९. २.

४. वाज. सू. २५. १४; तै. आरण्यक ४. ४९. ५.

५. शतपथब्रा. ११. ५. ४. ३-४; पारस्करसूत्र ९. २.

६. आश्व. सू. १. २१. १; श्रिण्य. सू. १. ५. ९.

पुनः परिसमूहनपर्युषणे कुर्यात् । ततो दक्षिणमाद्रं पाणिमग्नौ मिष्टप्य तेन स्वमुखं निर्माद्वि । ओं तेजसा^७ मा समनज्जीति । अधाग्निमुपतिष्ठते । ओं मयि^८ मेधां मयि प्रजां मय्यस्ति तेजो दधातु । मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु । मयि मेधां मयि प्रजां मयि सूर्यो धाजो दधातु । ओं यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम् । यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम् । यत्ते अग्ने इरस्तेनाहं इरस्वी भूयासमिति ।

अथाचार्यो द्रव्यां आज्येन स्विष्टकृतं जुहोति । ओं यदस्य^९ कर्मणोत्थरीरिचं यद्वा न्यूनमिहाकाम् । अग्निष्टत् स्विष्टकृद् विद्वान् सर्वं स्विष्टं सुहुतं करोतु मे । अमये^{१०} स्विष्टकृते सुहुतकृते सर्वहुत आहुतीनां कामानां समर्पयित्रे स्वाहा । अमये स्विष्टकृते इदं न ममेति त्यागः । इध्मबन्धनरज्जुमन्त्रावभ्याधाय संस्त्रावं जुहोति । ओं विन्धेभ्यो देवेभ्यः स्वाहेति । विन्धेभ्यो देवेभ्य इदं न ममेति त्यागः । कुमारेण सह तिष्ठन्नुपतिष्ठते ओं^{११} च मे स्वरश्च मे यज्ञोप च ते नमश्च । यत्ते न्यूनं तस्मै त उप यत्तेऽतिरिक्तं तस्मै ते नमः । अर्द्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम् । आपुर्यं तेज आरोग्यं देहि मे हव्यवाहन इति ।

ततः स्थण्डिलादुत्तरतः प्रशस्ते स्थल आचार्य उपविशति । कुमार आचार्यस्य पादयोः शिरसा मृणम्य कृताञ्जलिस्तिष्ठन् प्रार्थयते । सावित्री भो अनुमृहीति । आचार्यः ओं तथा इत्युक्त्वा आत्मनः पुरस्तात्कुमारं स्वाभिमुखं कृतब्रह्माञ्जलिमुपवेश्य गायत्र्या गाथिनो विन्वामित्र ऋषिः सविता देवता गायत्री छन्दः । ओं मूर्ध्नि स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ इति सावित्री-मन्त्रं^{१२} त्रिवारमुपदिशति ।

अथ व्रतोपदेशं कुर्यात् । ब्रह्मचार्यसि^{१३} । अग्निः शुच्यस्व कर्म कुरु । दिवा मा स्वाप्सीः । सत्यं वद^{१४} । धर्मं चर । स्वाध्यायपवचनाभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । राष्ट्रदेवो भव । बलमुपास्तेति ।

ततः कुमारः पूर्वाभिमुखस्तिष्ठन् मेधामन्त्रो^{१५} पठति ।

मेधा देवी जुषमाणा न आगाद्विन्वाची भद्रा सुमतस्वमाना ।

त्वया जुष्टा जुषमाणा दुरुक्तात् बृहद्वदेम विदधे सुधीराः ॥

त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्म गतश्चरित त्वया ॥

त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे ॥

७. आम्ब. सू. १. २१. ५.

८. तै. सं. १. १. १. ५; १. ५. १. ५.

९. आम्ब. सू. १. १०. ५२; शिरण्य. सू. १. १. ५.

१०. आपस्तम्बोपमन्त्रपाठ १. १८. ३१; आम्ब. सू. १. १०. २५.

११. आम्ब. औ. १. ११. १५.

१२. ज. सं. ३. ६५. १०, तै. सं. १. ५. ६. ५, पाञ्ज. सं. १. १५.

१३. शतपथब्रा. ११. ४. ५.

१४. तै. उपनिषद् १. ११.

१५. तै. आरण्यक १०. ३५. १.

ततः पिता अमेः पश्चादुपविश्य स्वदक्षिणतः पत्नीं तद्वक्षिणतश्च ब्रह्मचारिण-
मुपवेश्य कर्मसमाप्तिं सोदकं ब्रूयात् । अनेनोपनयनारूपेण कर्मणा भगवान् परमेश्वरः
प्रीयताम् । ओं तत् सत् । इति । द्विराचामेत् ।

ततः कुमारो ब्राह्मणान्त्रमेत् । ब्राह्मणाश्च ओं ब्रह्मचर्येण^{१६} तपसा राजा राष्ट्रं
द्वि रक्षति । आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ ब्रह्मचारी ब्रह्म भान्दं विभर्ति
तस्मिन्देवा अधि विन्धे समोताः । प्राणापानौ जनयन्नाद् ध्यानं वाचं मनो हृदयं ब्रह्म
मेधाम् । इति मन्त्रैराशिषं दत्त्वा मन्त्राक्षतान् दद्यात् ।

PAGE 314, NOTE 746 (धर्मनिर्णयमण्डलसंकलिता संख्या) —आचमन-
प्राणापानयोरनन्तरं श्रीपरमेश्वरप्रीत्यर्थं प्रातःसंध्योपास्ति (सायंसंध्योपास्तिमिति वा
यथाकालं) करिष्य इति संकल्पं कुर्यात् । (ततः अर्घ्यमदानम्) ओं भूर्भुवः स्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । श्रीसूर्यायिदमर्घ्यं दत्तं न
मम । इत्युक्त्वा सूर्याभिमुखं जलमुल्लिखेत् त्रिवारम् । (तदनन्तरं जपः) ओं भूर्भुवः
स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । इति दशकृत्यो
जपेत् । (ततः सूर्योपस्थानम्) पूजन्नेकैवं यम सूर्यं प्राजापत्यं ब्यूहं रश्मिन् समूहं
तेजः । यत्ते रूपं कल्याणतमं तत्ते पश्यामि । योसापसौ पुरुषः सोऽहमस्मि । (अभिवाद्-
नम्) । अमुकपवरान्वित-अमुकगोत्रोत्पन्नः अमुकवेदस्य अमुकशास्त्र-अमुकसूत्राभ्यामी
अमुकशर्माहमभिवादये भोः । अनेन संध्योपासनारूपेण कर्मणा भगवान् श्रीपरमेश्वरः
प्रीयताम् । ओं तत्सत् ।

Page 455, NOTE 1075—(सापिण्ड्य) —असपिण्डां समानः एकः पिण्डो
देहो यस्याः सा सपिण्डा न सपिण्डा असपिण्डा ताम् । सपिण्डता च एकशरीरावयवान्वयेन
भवति । तथाहि पुत्रस्य पितृशरीरावयवान्वयेन पित्रा सह । एवं पितामहादिभिरपि
पितृद्वारेण तच्छरीरावयवान्वयात् । एवं मातृशरीरावयवान्वयेन मात्रा । तथा माता-
महादिभिरपि मातृद्वारेण । तथा मातृष्वसृमातुलादिभिरप्येकशरीरावयवान्वयात् । तथा
पितृष्वपितृष्वस्रादिभिरपि । तथा पत्या सह पत्या एकशरीरारम्भकतया । एवं भ्रातृ-
भार्याणामपि परस्परमेकशरीरारम्भैः सहैकशरीरारम्भकत्वेन । एवं यत्र यत्र सपिण्डशब्द-
स्तत्र तत्र साक्षात्परंपरया वा एकशरीरावयवान्वयो वेदितव्यः । ... अवश्यं चैक-
शरीरावयवान्वयेन सापिण्ड्यं वर्णनीयम् । 'आत्मा हि जज्ञ आत्मनः' इत्यादिश्रुतेः । तथा
'प्रजामनु प्रजायसे' इति च । 'स एवायं विकृष्टः प्रत्यक्षेणोपलभ्यते' इत्यापरत-
म्यवचनाच्च । तथा गर्भोपनिषदि 'एतत् बाट्कोशिकं शरीरं त्रीणि पितृतस्त्राणि
मातृतोऽदिश्रुत्यायुमज्जानः पितृतस्त्वभ्रातरुधिराणि मातृतः' इति तत्र तत्रावयवान्वय-
प्रतिपादनात् । ... असपिण्डमित्यत्रैकशरीरावयवान्वयद्वारेण साक्षात्परंपरया वा सापिण्ड्य-
मुक्तं तच्च सर्वत्र सर्वस्य यथाकथंचिदनादौ संसारे संभवतीत्यतिप्रसङ्गः इत्यत आह ।
पञ्चमाससमादूर्ध्वं मातृतः पितृतस्तथा । मातृतो मातुः संताने पञ्चमादूर्ध्वं पितृतः पितुः

संताने सप्तमादूर्ध्वं सापिण्ड्यं निवर्तत इति शेषः । अतश्चायं सपिण्ड्यशब्दोऽवयवशक्त्या सर्वत्र वर्तमानोऽपि निर्मन्व्यपङ्कजादिशब्दवन्निवर्तविषय एव । तथा च पित्रादयः षट्सपिण्डाः पुत्रादयश्च षट् आत्मा च सप्तमः । संतानभेदेऽपि षतः स्तानभेदस्तत्तादाय नृण्येद्या-वत्सप्तम इति सर्वत्र योजनीयम् । तथा च मातरमारभ्य तत्पितृपितामहादिगणनायां पञ्चमसंतानवर्तिनी मातृतः पञ्चमीत्युपचर्यते । एवं पितरमारभ्य तत्पित्रादिगणनायां सप्तमपुरुषसंतानवर्तिनी पितृतः सप्तमीति । मिताक्षरा on चा. I. 52-53.

PAGE 490 NOTE 1144—The 49 pravara groups among which the hundreds of gotras enumerated in the Baud. Śr. (pravara-praśna 1-54) are assigned are given below, being arranged alphabetically from the first name in the group. The sections of the pravara-praśna (in Dr. Caland's edition) have been indicated in each case. Brief foot-notes are added showing only the important divergences in the texts of Āśv. Śr. (XII. 6. 10-15), Āp. Śr. (24. 5-10) and Satyāsādhya-śrauta (21. 3). It should not be forgotten that the Mss and printed editions present various forms of the same name.

प्रवर

गोत्र

- 1 आगरूप-दाईच्युत-याज्ञवाहेति यज्ञवाह (अगस्ति)-बो. 51.
- 2 आगरूप-दाईच्युत-सोमवाहेति सोमवाह (अगस्ति)-बो. 50.
- 3 आगरूप-दाईच्युतेध्मवाहेति अगस्ति-बो. 49.
- 4 आङ्गिरस-गौतम-कारेणुपालेति कारेणुपालि गौतम (आङ्गिरस)-बो. 15.
- 5 आङ्गिरस-गौतम-वामदेवेति वामदेव (आङ्गिरस) बो. 16.
- 6 आङ्गिरस-गौतम-शारद्वतेति शारद्वत गौतम (आङ्गिरस)-बो. 11.
- 7 आङ्गिरस-गौतमोशनसेति औशनस गौतम (आङ्गिरस)-बो. 14.
- 8 आङ्गिरस-गौरकुत्स-त्रासदस्ववेति विश्ववृद्ध-बो. 20.
- 9 आङ्गिरस-बाईस्पत्य-भारद्वाजेति भरद्वाज (आङ्गिरस)-बो. 17.
- 10 आङ्गिरस-बाईस्पत्य-भारद्वाज-वान्दन-मातवचसेति रौक्षायण
(भरद्वाज)-बो. 18.

2 and 3. Āśv. says that Agastya have optionally these two प्रवर, while Āp. and Sat. state that they have only one प्रवर viz. Āgastya or three, viz. No. 3.

8. Āśv. and Āp. agree but Āśv. reads गौरकुत्स.

9. Āp. (24. 6) and Sat. agree. According to Āśv. this is the प्रवर of भरद्वाज and अग्निवेश.

10. Āśv., Āp. and Sat. say that this is the प्रवर of रौक्षायण, but Āp. and Sat. add that optionally they are विप्रवर viz. आङ्गिरस-वान्दन-मातवचसेति.

- | प्रवर | गोत्र |
|---|-------------------------------|
| 11 आङ्गिरस-बाह्वस्व-भारद्वाज-शैब्य-गार्ग्येति
आङ्गिरस-शैब्य-गार्ग्येति | गर्ग (भारद्वाज)-
बौ. 19. |
| 12 आङ्गिरस-भार्ग्य-मौद्व-वेति मुद्रल-बौ. 25. | |
| 13 आङ्गिरस-वैरूप-रथीतरेति रथीतर-बौ. 24. | |
| 14 आङ्गिरस-साङ्कृत्य-गौरिवीतेति संकृति-बौ. 23. | |
| 15 आङ्गिरसाजमीद-काण्वेति कण्व-बौ. 21. | |
| 16 आङ्गिरसामहृष्यचौकृष्येति कपि-बौ. 26. | |
| 17 आङ्गिरसाम्बरीष-यौवनाभ्येति हरित-बौ. 22. | |
| 18 आङ्गिरसायास्य-गौतमेति आयास्य गौतम (आङ्गिरस)-बौ. 10. | |
| 19 आङ्गिरसौचय-काक्षीवत-गौतम-कौमण्डेति कौमण्ड गौतम
(आङ्गिरस)-बौ. 12. | |
| 20 आङ्गिरसौचय-काक्षीवत-गौतम-दीर्घतमसेति दीर्घतमस् गौतम
(आङ्गिरस)-बौ. 13. | |
| 21 आत्रेयार्चनानस-गविष्ठिरेति गविष्ठि (अत्रि)-बौ. 29. | |
| 22 आत्रेयार्चनानस-यौवतिथेति मुद्रल (अत्रि)-बौ. 30. | |

11. Āśv. agrees but has the order भारद्वाजमार्ग्यशैब्येति and allows optionally three pravaras viz. आङ्गिरसशैब्यगार्ग्येति, while Āp. gives the प्रवर as आङ्गिरसगार्ग्यशैब्येति and also, according to some, भारद्वाजमार्ग्यशैब्येति.

12. Āśv. and Āp. agree, but give another optional प्रवर according to some, viz. तार्क्ष्यभार्ग्यमौद्वगल्येति.

14. According to बौ. this is the प्रवर of संकृति and 16 others, while Āśv. reads it as आङ्गिरसगौरिवीतसाङ्कृत्येति, states that optionally the प्रवर is साङ्कृत्यगौरिवीतसाङ्कृत्येति and mentions only संकृति and four others as having this प्रवर.

15. Āśv. agrees, but states that according to some the प्रवर is 'आङ्गिरसचौकृष्येति'; Āp. states this as the प्रवर of अजमीदः कण्वः.

16. Āp. reads 'आङ्गिरसामहृष्यचौकृष्येति,' आश्व. 'आङ्गिरसामहृष्यचौकृष्य-सेति,' सत्पाषाड 'आङ्गिरसामहृष्यचौकृष्येति'

17. Āśv. agrees, but according to बौ. the Haritas have 19 subdivisions, while आश्व. mentions only हरित, कृत्स्न, पिङ्ग, सङ्ग, वर्म, भीमय as having this प्रवर group and adds that according to some the प्रवर is साम्बरीषयौवनाभ्येति. Āp. accepts this option of प्रवर.

18. This is the प्रवर of गौतम according to Āśv. and of आयास्य गौतम (a subdivision of आङ्गिरसमण) according to Āp. and Sat.

20. According to Āśv. the प्रवर of दीर्घतमस् is आङ्गिरसौचयदीर्घतमसेति.

21. Āp. and Sat. agree, but Āśv. reads 'आत्रेय-गविष्ठिरपीरतिथेति.'

- प्रवर गोत्र
- 23 आत्रेयार्चनानस-वाद्रुतकेति वाद्रुतक (अत्रि)-बौ. 28.
 24 आत्रेयार्चनानस-स्यावावेति अत्रि-बौ. 27.
 25 काश्यपावत्सार-नैधुवेति निधुवकश्यप-बौ. 41.
 26 काश्यपावत्सारैवेति रेनकश्यप-बौ. 42.
 27 काश्यपावत्सार-शाण्डिलेति
 काश्यपावत्सारासितेति
 काश्यपावत्सारदैवलेति
 शाण्डिलासितदैवलेति } शाण्डिल-बौ. 43.
 28 काश्यपावत्सार-वासिष्ठेति
 काश्यपावत्सारासितेति } लोकाक्षि (कश्यप)-बौ. 44.
 29 गार्त्समदेति (or शौनकेति) शुनकगार्त्समद (भृगु)-बौ. 9.
 30 भार्गव-च्यावन-आप्रवान-और्व-जामदग्न्येति वत्स (भृगु)-बौ. 3.
 31 भार्गवच्यावनप्रवानौर्व-वेदेति विद (भृगु)-बौ. 4.
 32 भार्गवच्यावनप्रवान-आर्हिषेण-अनूपेति आर्हिषेण (भृगु)-बौ. 5.
 33 भार्गव-बाध्यन्-देवोदासेति मित्रयु (भृगु)-बौ. 7.
 34 भार्गव-वैतङ्ग्य-सावेतसेति यस्क (भृगु)-बौ. 6.

24. Āśv., Āp., Sat. agree.

25. Āśv. agrees, but आप. and Sat. give this as the प्रवर of काश्यपा (without qualification).

26. Sat., Āp. and Āśv. agree, but Sat. reads नैधुवेति.

27. According to Āśv. काश्यपावत्सारासितेति is the प्रवर of काश्यपा in general and the प्रवर of शाण्डिल is either शाण्डिलासितदैवलेति or काश्यपासितदैवलेति. Āp. and Sat. state that Śaṇḍilas have either two pravara sages viz. दैवलासितेति or three viz. काश्यपदैवलासितेति.

29. According to Āśv. the Śunakas have either one pravara viz. Gṛtsamada or three pravaras भार्गव-शौनहोप्रगार्त्समदेति. Āp. and Sat. state that the Gṛtsamada Śunakas have only one pravara 'Gṛtsamada' (and there is no option).

30. Āśv., Āp. and Sat. say that this is the प्रवर of जामदग्न्यवत्स (under भृगुगुण). Āśv. states that अजामदग्न्यवत्स are विप्रवर viz. भार्गवच्यावनप्रवानेति and Āp. Sat. also give an optional प्रवर of three sages according to some, viz. भार्गवौर्वजामदग्न्येति.

31. Āśv. reads वैदु and विदु.

32. Āśv., Āp., Sat. agree, but Āp. and Sat. state that according to some आर्हिषेण are विप्रवर, viz. भार्गवाविषेणापूपेति.

34. Āp., Sat. say this is the प्रवर of वीतङ्ग्य that have यस्क, बाधुल, मौन, मौक as subdivisions according to Āp. and read सावेदुस. Āśv. states this is the प्रवर of यस्क-बाधुल-मौन-मौक-शाकैराक्षि-सावि-साधवि-शालङ्कायन-जैमिनि-दैवत्त्यायनानां &c.

प्रवर

गोत्र

- 35 भागव-वेन्य-पार्थेति वेन्यपार्थबाष्कल (भृगु.)-बौ. 8.
 36 वासिष्ठेति वसिष्ठ-बौ. 45.
 37 वसिष्ठमैत्रावरुणकौण्डिन्येति कुण्डिन (वसिष्ठ) बौ. 46.
 38 वासिष्ठ-शाक्य-पाराशर्येति पराशर (वसिष्ठ)-बौ. 48.
 39 वासिष्ठ-ऐन्द्रप्रमद-आभग्दुसवेति उपमन्यु (वसिष्ठ)-बौ. 47.
 40 वैश्वामित्रकान्वाक्कीलेति कत (विश्वामित्र)-बौ. 35.
 41 वैश्वामित्र-दैवरातौदलेति कुशिक (विश्वामित्र)-बौ. 31.
 42 वैश्वामित्र-दैवश्रवस-दैवतरसेति श्रौतकामकायन (विश्वामित्र)-बौ. 33.
 43 वैश्वामित्र-पोरणेति पूरण and वारिधापयन्त (विश्वामित्र)-बौ. 40.
 44 वैश्वामित्र-माधुच्छन्दस-धानंजयेति धनञ्जय (विश्वामित्र)-बौ. 36.
 45 वैश्वामित्र-माधुच्छन्दस-आजेति अज (विश्वामित्र)-बौ. 37.
 46 वैश्वामित्र-रौक्षक-रेणवेति रौक्षक and रेणव (विश्वामित्र)-बौ. 34.
 47 वैश्वामित्राधमर्षण-कौशिकेति अधमर्षण कुशिक (विश्वामित्र)-बौ. 38.
 48 वैश्वामित्राष्टक-लोहितेति लोहित (विश्वामित्र) बौ. 32.
 49 वैश्वामित्रेन्द्र-कौशिकेति इन्द्रकौशिक (विश्वामित्र)-बौ. 39.
 शाण्डिलासित-दैवलेति शण्डिल कश्यप-बौ. 43. Vide No. 27 above.
 शौनकेति शुनकगातंसमद (भृगु)-बौ. 9. Vide No. 29 above.

35. According to Āśv. this is the प्रवर of Śaitas (शैतानां) and of वेन्य पार्थस (no subdivisions named) according to Āp. and Sat.

36-38. Āśv., Āp. and Sat. agree, but they say that the Parāśaras (among Vāsiṣṭhas) have the प्रवर stated in 38, while Āp. and Sat. further state that according to some Vāsiṣṭhas have three प्रवर vix. वासिष्ठेन्द्र-प्रमदाभरदुस (No. 39). Āśv. and Āp. state that Kuṇḍinas have the same प्रवर as No. 37. Āśv. says that the प्रवर of उपमन्यु is वासिष्ठभरदुसिन्द्रप्रमद.

39. Sat. agrees but reads प्रमदाभरदुसो इति

40. Āśv., Āp., Sat. agree, but Sat. reads = कात्याकिलेति.

41. Āśv., Āp., Sat. agree.

42. Āśv., Āp. agree.

43. Āp. and Sat. agree, but Āśv. states that their प्रवर is वैश्वामित्रदैवरात-पोरणेति.

44. Āśv., Āp., Sat. agree, but Āp. remarks that the Mādhuśchand-
 as are Dhānañjayas.

45. Āśv., Āp. agree, but both read = माधुच्छन्दसाजयेति.

47. Āśv., Āp., Sat. agree.

PAGE 527 NOTE 1230 (विवाहविधि)-आन्व. गृ. I. 7. 3-22—

पश्चादग्नेदं पदमरुतानं प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारकपाया हुत्वा तिष्ठन्प्रत्यङ्मुखः प्राङ्मुख्या आसीनाया गृभ्यामि ते सौमगत्वाय इस्तमित्यङ्गुष्ठमेव गृहीष्याद्यदि कामयीत पुमांस एव मे पुत्रा जायेदिति । अङ्गुलीरेव स्त्रीकामः । रोमान्ते इस्तं साङ्गुष्ठमुभयकामः । प्रदक्षिणमग्निमुदकुम्भं च त्रिः परिणयञ्जपति । अमोहमस्मि सा त्वं सा त्वमस्यमोहं द्यौरहं पृथिवी त्वं सामाहमुक्त्वं तावेह विवहावहे । प्रजां प्रजनयावहे संप्रियो रौचिष्णुं सुमनस्यमानौ जीविष शरद्ः शतमिति । परिणीय परिणयिष्यमानमारोहयति । इममश्मानमारोहारमेव त्वं स्थिरा भव । सहस्व वृतनायतोऽमितिष्ठ वृतन्यत इति । वज्रजलावुपस्तोष धाता आतृस्थानो वा द्विर्लोकानावपति । त्रिर्जामदन्त्यानाम् । प्रत्यभिचार्यं हविः । अवत्तं च । एषोऽवदानधर्मः । अर्घमर्णं नु देवं कन्या अग्निमयक्षत । स इमां देवो अर्घमा प्रेतो मुञ्चातु नामुतः स्वाहा । वरुणं नु देवं कन्या अग्निमयक्षत । स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा । पूषणं नु देवं कन्या अग्निमयक्षत । स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहेत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् । अपरिणयिष्य शूणपुटेनाभ्यासं तूर्णां चतुर्थम् । ओषोष्य हेके लाजान् परिणयन्ति तथोक्तमे आहुती न संतिपततः । अथास्यै शिखे विमुञ्चति यदि कृते भवतः । ऊर्णास्तुके केशपक्षयोर्वेदं भवतः । म त्वा मुञ्चामि वरुणस्य परादादिति । उत्तरामुत्तरया । अथेनामपराजितायां दिशि सप्त पदाम्ब्यमुक्तामयतीष एकपयूर्जे द्विपदी रायस्पोषाय त्रिपदी मायोभय्याय चतुष्पदी प्रजाम्ब्यः पञ्चपदृतुभ्यः षट्पदी सप्ता सप्तपदी भव सा मामनुव्रता भव । पुत्रान्विन्द्यावहे बहून्ते सन्तु जरदृष्ट इति । उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य । बाह्व्याश्च वृद्धाया जीवपत्न्या जीवप्रजाया अगार एतां रात्रिं नयन्ति । ध्रुवमरुत्वतीं सप्तकपीनिति दृष्ट्वा । वार्षं विसृजेत जीवपत्नीं प्रजां विन्देयेति ।

PAGE 543 NOTE 1258 (मधुपर्क). आन्व. गृ. I. 24. 5-26—

मध्वानीय । सर्पिर्वा मध्वलामे । विष्टरः पादमर्त्यमाचमनार्थं मधुपर्को गौरित्येतेषां त्रिष्टिकैकं वेदयन्ते । अहं बर्ध्मं सजातानां वियुतामिव सूर्यः । इदं तमाधितिष्ठामि यो मा कश्चाभिदासतन्पुद्गले विष्टर उपविशेत् । आक्रम्य वा । पादो मध्वलापरीत दक्षिणमग्रे बाह्व्याय प्रयच्छेत् । सत्ये श्रद्धाय । प्रक्षालितपादोऽर्घ्यमञ्जलिना प्रतिगृह्य । अथाचमनीयेनान्वाचामति अमृतोपस्तरणमसीति । मधुपर्कमाह्वयमाणमोक्षेत् मित्रस्य त्वा चक्षुषा प्रतीक्ष इति । देवस्य त्वा सवितुः प्रसवेऽन्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामीति तदञ्जलिना प्रतिगृह्य मधु वाता कतायत इति तृचेनावेदपानामिकया बाहुगुहेन च त्रिः प्रदक्षिणमालोक्य पसवस्त्वा गायत्रेण छन्दसा भक्षयन्तिवति पुरस्तान्निमार्ष्टि । रुद्रास्त्वा त्रेष्टुमेन छन्दसा भक्षयन्तिवति दक्षिणतः आदित्यास्त्वा जागतैन छन्दसा भक्षयन्तिवति पश्चात् विश्वे त्वा देवा आनुष्टुमेन छन्दसा भक्षयन्तिपुत्तरतः भूतेभ्यस्त्वेति मण्पाञ्चिरुदृष्ट । विराजो दोहोसीति प्रथमे प्राश्नायात् । विराजो दोहमशयेति द्वितीयं मधि दोहः पद्याये विराज इति तृतीयम् । न सर्वम् । न तृप्तिं गच्छेत् । बाह्व्यायोदङ्गुच्छिदं प्रयच्छेदलामेष्टु । सर्वं वा । अथाचमनीयेनान्वाचामति अमृतापिधानमसीति । सत्यं यथाः श्रीमोषि श्रीः श्रयतामिति द्वितीयम् । आचान्तोदकाय गां वेदयन्ते । हुतो मे पाप्मा पाप्मा मे हत इति जपित्वो

कुरुतेति कारयिष्यन् । माता रुद्राणां दुहिता वसूनामिति जपित्वोमुत्सृजतेत्युत्सृज्यन् ।
नामांस्तो मधुपर्को भवति ।

PAGE 633 NOTE 1484—अथ अमुके मासि अमुके पक्षेऽमुकतिथौ
अमुकगोत्रा श्रीमती अमुकी देवी अरुन्धतीसमाचारत्पूर्वक-स्वर्गलोकमर्हयमानत्मान-
वाधिकरणकलोमसमस्त्याश्चावच्छिन्नस्वर्गवास्तमर्तुसहितमोदमानत्व-मातृपितृव्यश्रुतलक्षण-
पूतत्व-चतुर्दशेन्द्रावच्छिन्नकालाधिकरणकाप्सरोगणस्तूयमानत्व-पतिसहितकीडमानत्वब्राह्म-
कृतप्रमित्रप्रपतिपूतत्वकामा भर्तृज्वलचित्तारोहणमहं करिष्ये इति संकल्प्य अष्टौ लोकपाला
आदित्यचन्द्रानिलाग्न्याकाशमृगिलहृदयावस्थितान्तर्गमिपुरुषयमदिनरात्रिसंस्थाधर्मा यूप
साक्षिणो भवत ज्वलचित्तारोहणेन भर्तृशरीरानुगमनमहं करोमि इत्युच्चार्य ज्वल-
चित्ताग्निं त्रिः प्रदक्षिणीकृत्य ओमिमा नारी ... अनसरो अनमीरा ... जलधोनिममे इति
क्रमेदमन्त्रोक्ते ओमिमाः पतिप्रताः पुण्याः स्त्रियो या याः सुशोभनाः । सह भर्तृशरीरेण
संविशन्तु विभावसुम् । इति पौराणिके मन्त्रे च ब्राह्मणेन पठिते नमो नम इत्युच्चार्य ज्वल-
चित्तां समारोहेत् । श्रुतित्व pp. 242-43. When it is अनुमरण the संकल्प is
'ज्वलचित्ताप्रवेशेन मन्त्रनुमरणमहं करिष्ये' and she says मन्त्रनुमरणं करिष्ये for
भर्तृशरीरा ... करोमि. The लोकपाला and others are said to be wit-
nesses following the verse 'आदित्यचन्द्राविलोलश्च' in Adiparva
74. 30. Vide Max Müller's 'Chips from a German work-
shop' vol. II. pp. 34-36, Prof. H. H. Wilson's Works vol.
II. p. 275.

PAGE 699 NOTE 1673—अथ सूना व्याख्यास्यामः । जङ्गमस्थावरादीन्
प्राणिनः सूदयन्तीति सूनाः । ताः पञ्चविधा भवन्ति । द्रुतावतरणावगाहन-विशेमेणविशे-
पणापूतपहणयानादिभिरायां कुर्वन्ति । अवेलाविस्पष्टद्रुतगमनाक्रमणादिभिर्द्वितीयायाम् ।
आहननपहणबन्धनकुट्टनोत्पाटनादिभिस्तृतीयायाम् । आक्रमणघर्षणपेषणादिभिश्चतुर्थीयाम् ।
आदीपनतापनत्वेदनमजर्जपचनादिभिः पञ्चमीयाम् । ता एताः पञ्चसूना निरययोनीरहरहः
प्रजाः कुर्वन्ति । अग्निगुरुश्रूपास्वाध्यायेरादितः सूनात्रयं ब्रह्मचारिणः पावयन्ति । पञ्च
पञ्चभिः पाकघर्षेणैहिकानमस्थाः पावयन्ति । पवित्रज्ञानध्यानेर्षिश्चैव सूनाद्वयं पावयन्ति ।
अनिजैषो दन्तसूनायाः । इति । हारीत quoted in आह्निकप्रकाश p. 389. The
words अथ सूना व्याः ... सूदयन्तीति सूनाः are quoted by स्मृतिच० I.
p. 208 also. The आह्निकप्रकाश p. 390 explains 'प्रथमसूनाद्वयस्यैव
संन्यासिनः संभवात् ।..... दन्तसूना दन्तश्रवणादिभिर्बीजाङ्कुरादिहिंसा । तस्य उक्तेन
शोधनमित्यर्थः । एवं च बीजजोवननिषेधोऽपि दन्तैर्बीजाङ्कुरादिपर एव । तेन बह्विपक-
मभर्षाजोदेर्भक्षणे न दोषः । अङ्कुरिणोऽङ्कुरयोग्यस्थावरबीजादेर्भक्षणे परं दोष इति ।'

PAGE 701 NOTE 1679—अथ ब्रह्मयज्ञः । स्वाध्यायो वै ब्रह्मयज्ञस्तस्य
वा एतस्य ब्रह्मयज्ञस्य बागेव जुहुर्मत उपभृच्चक्षुर्ध्रुवा मेधा सुखः सत्यमवभृथः स्वर्गो लोक
उदयनं यावन्तं ह वा इमां पृथिवीं विस्तेन पूर्णां दृढलोकं जयति त्रिस्तावन्तं जयति सूर्यासं

साक्ष्यं य एवं विद्वानहरहः स्वाध्यायमधीति तस्मात्स्वाध्यायोऽध्येतव्यः ॥ पयआहुतयो वा एता देवानां यदव्यः स य एवं विद्वानुचोऽहरहः स्वाध्यायमधीति पयआहुतिभिरेव तद्देवांस्तर्पयति न एनं तृतास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपदिष्वन्तकुल्या मधुकुल्या नितुम्बका अभिवहन्ति ॥... मष्वाहुतयो ह वा एता देवानां यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशंस्यः स य एवं विद्वाननुशासनानि ... नाराशंसरित्यहरहः स्वाध्यायमधीति मष्वाहुतिभिरेव तद्देवांस्तर्पयति न एनं तृतास्तर्पयन्ति योगः ... । शतपथम्. XL 5. 6. 3-4 and 8. Compare *Āśv. gr.* III. 3. 2-3; in *Band. Dh. S.* II. 6. 8 the passage स्वाध्यायो वे ब्रह्मयज्ञः ... ष्येतव्यः is quoted as ब्राह्मण. 'चद् ब्राह्मणानीतिहासानुशासनानि कल्पान् गाथा नाराशंसिर्मेदाहुतिभिरेव तद्देवांस्तर्पयति न एनं तृता आयुषा तेजसा वर्चसा श्रिया यशसा ब्रह्मवचसेनाभ्यासेन च तर्पयन्ति । ते. आ. II. 10. Vide गोमिलस्मृति II. 52-60 where these ideas (about the Vedas and others being āhutis of milk, honey &c.) are put forward.

ब्रह्मयज्ञेन यस्यमाणः प्राच्या दिशि यामादच्छदिदं उदीच्या प्रागुदीच्या बोदित आदिष्ये दक्षिणत उपवीचीपविश्य इस्तावनिज्य त्रिराचामेद् द्विः परिसुज्य सरुदुपस्पृश्य शिरश्चक्षुषी नासिके श्रोत्रे हृदयमालम्ब्य ... दर्माणां महदुपस्तीर्षोपस्थं कृत्वा पादासीनः स्वाध्यायमधीवीतापां वा एष ओषधीनां रसो यद्वनीः सरसमेव ब्रह्म कुरुते । दक्षिणोत्तरो पाणी पादौ कृत्वा सपवित्राशोमिनि पतिपद्यत एतद्वै यजुष्यी विद्यां प्रत्येवा वागेतत्परममक्षरं तदेतद्वचान्मुक्तम् । कवो अक्षरे... समासने । इति । अनेव प्रायुङ्क्त भूर्भुवः स्वरित्वाहेतद्वै वाचः सत्यं यदेव वाचः सत्यं तत्प्रायुङ्क्त । अप सावित्रीं गायत्रीं त्रिरन्वाह पच्छोर्ध्वं शोऽनवानं सविता श्रियः प्रसविता श्रियमेवाप्रोत्यधो प्रज्ञातयैव प्रतिपदा छन्दसि प्रतिपद्यते । ते. आ. II. 11 (a clause praising ācamana &c. has been omitted). (ब्रह्मयज्ञ of modern times) आचम्य प्राणानामप्य ओपरमेन्वर ... इति संकल्प्य दर्मेन दर्मपाणिः प्राहुमुक्त एवोपविश्य वामजङ्घोपरिमूलदेशे दक्षिणपादं निधायाधवा वामपादाङ्गुलीपरि दक्षिणपादाङ्गुलं निधायैवमुपस्थं कृत्वा दक्षिणजानुरस्थे वामकरे उत्ताने प्रागपाङ्गुलौ प्रागपे द्वे पवित्रे धृत्वा दक्षिणकरेण तथैव संपुटीकृत्य यावापुष्यिभ्योः संधिमीक्षमाणो निर्मीलिताक्षो वा ओंकारव्यादृतीः सरुदुच्चार्य गायत्रीं पच्छोर्ध्वं शः सर्वांमनवानामिति त्रिजपेत् । ततोमिमीळ इति सूक्तं पठित्वा संहिताब्राह्मणपञ्चङ्गानि एकं सगान्धापरमिति अर्घ्यार्थं सूक्तमुचं वा यथाशक्ति क्रमशः पठेत् । मन्त्रब्राह्मणादीनि भागशः सर्वाणि यथाशक्ति प्रतिदिनं पठेदिति केचित् । एवं चतुर्वेदाध्यायी क्रमशश्चतुर्वेदान् भागशः सर्वानेव वा कथ्येदपूर्वकान्पठेत् । एकैकशास्त्राध्यायी तु स्वशास्त्रामेव । शास्त्राध्यायनामावे सूक्तमुचं वा पठित्वेकं यजुः साम चोपनिषद्व्येतिहासपुराणादीन् पठेत् । पुरुषसूक्तमुक्त्वा नमो ब्रह्मणे नमोस्त्वस्य इति ऊचं त्रिः पठेत् । नात्र कथ्यादिस्मरणम् । विद्युदसीत्यादेरायन्ते पाठस्तोत्तरीयविषयः । धर्मसिन्धु III. पूर्वार्ध p. 299.

PAGE 704 NOTE 1684 (तपण). आन्व. गृ. III. 4. 1-5. देवतास्तर्पयति । प्रजापतिर्ब्रह्मा वेदा देवा ऋषयः सर्वाणि छन्दसि ओंकारो षषट्-

कारो व्याहृतः सावित्री पञ्च द्वात्रिंशद्विधो अन्तरिक्षमहोरात्राणि संख्याः सिद्धाः समुद्रा नद्यो गिरयः क्षेत्रौषधिवनस्तिगन्धर्वारस्तो नागा वयसि मायः साध्या विभ्रा यक्षा रक्षाणि भूतान्येवमन्तानि । अथ कथयः । शतविंशो माष्यमा गृहसमदो विन्वामिन्नो वामदेवोऽग्निर्हरद्वारो बसिष्ठः प्रगाथाः पाषमाण्यः सुदसूका महासूका इति । प्राचीनाषीतो । शुभन्तु जेमिनिवैश्यायनवैलसूत्रभाष्यभारतमहाभारतचर्माचार्यौ जानन्ति बाह्विगायं गौतम-शाकल्यवाचस्पत्यमल्लम्बमाण्डकेया गार्गावाचस्पती बडवाप्रतिथेयो सुलभात्रेयी कडोळं कौपीतकं महाकौपीतकं वैहव्यं महावैहव्यं सुयज्ञं सांख्यायनमैतरेयं महैतरेयं शाकलं बलकलं शुजातकप्रमोदवाहि महोदवाहि सौजामि शौनकमान्बलायनं ये चाग्रे आचार्यास्ते सर्वे तृथ्यानिवन्ति । पतिवृत्तं पितृस्तर्पयित्वा गृह्णन्त्य घट्वाति सा दक्षिणा ।

PAGE 770 NOTE 1842—कृतमित्यतिथिः पादौ वस्तान्त्व वसिर्द्विराचन्य प्राहुमुत्त उद्धुमुतो वा वज्ञोपवीतो सोलखाता विभवे रत्नक्षिण्यपाणिगन्धर्वस्तमान्यवान् शुचिः पञ्चतर्थापय्यादिश्रुत्यै चतुष्पाद्वीते मुखासीनो भूमौ पादौ पतिष्ठाप्यान्तर्जानुकरौ वाग्यतस्ताविस्रव्यतुरस्वे गोमयमण्डले सपचांते विभो द्वापसंनिधौ मुञ्जति । त्रिकोणमण्डले नृपाः । वर्तुले वैशवः । अम्पुक्षिते शूद्रो मुञ्जति । ततो मण्डले पालिकायन्त्रादौ युद्धं पार्श्वं निषाय प्लात्यं पञ्चमहापञ्चावशिष्टं पूर्वं तु संस्कृतं विहितं मितं भूताद्युपस्कृतं मातृगार्वा-दिदत्तमित्येवभ्यागतभूतपुत्रादिपरिहृत एकान्ते मुञ्जति । तदन्नमकुत्सपन् ब्रह्मपन्थिरहित-पवित्रदक्षिणपानिगायन्त्राज्युत्पान्त्रं औभूतियादिमन्त्रेणाभिमन्त्र्य सत्यं स्वर्तनं परिपिब्यामि औ चित्राय नमश्चिन्नगुहाय नमो यमाय नमः सर्वभूतेभ्यो नम इति भूमौ बलिं दत्त्वा इत्यत्रादिवद्वार्द्रः करमप्येनाञ्जमलहृत्पञ्चमूलोपस्तरजमसीतपपोरानं गृह्णीत्वा सग्राह्य-क्षिभिः सर्वपाशैः प्रसन् प्राणापापानाय ध्यानापोदानाय समानायेति स्वाहान्तोः पञ्चाहुतीः सधृताः स्तूरीया वा हुत्वा वाक्पाणिपादवाक्पत्यं वर्जयन् कृत्वा पाशं साह्यगुप्तं पसन्धरो मुक्त्वा अप्रतापिमानमसीति गन्धूपाय पाँत्वाञ्जं भूमौ वसिष्ठाणि निनीय पवित्रं विभुज्य भूमौ पात्रे वा क्षिप्वा सत्यगुच्छिष्टं पश्चात्प द्विराचामेत् । ततो इत्यौ संमूज्य परित्वा-भ्याह्वयुक्तेन चक्षुषोर्निविज्ज्याक्षिणी स्पृष्ट्वाभिमुपसृष्ट्येष्टदेवतां स्मरेत् । स्मृत्यर्थेत्तार pp. 68-69.

PAGE 811 NOTE 1926—अथानोऽप्यापोपाकरणम् । ओषधीनां पादुमारे वधणेन व्यापणस्य । पञ्चम्यां इत्येन वा । आन्यमागौ हुत्वाग्वाहुतीर्जुह्वयात् । सावित्र्यै ब्रह्मणे अद्वाये नेत्राये स्वायै धारणाये सद्गुत्तवतयेऽमुमतये छन्दोभ्य कविभ्यश्चेति । अथ दधिस्तक्तृजमुहोति । अग्निमीळे पुरोहितमित्येका । कुपुम्नहस्तद्वध्वीत्, आवर्दस्व शकुने भद्रमावद, गुणाना जमदग्निना, धाम ते विश्वं भुवनमधिश्चितम्, गन्ता नो यज्ञं पक्षिपाः सुधाभि, यो नः स्यो अरणः, प्रनिचद्व विचद्व, आग्ने पाहि मरुतस्र्वा, यते राजञ्जुतं इविरिति दूह्याः । समानी व आकूतिरित्येका । तच्छंपोरावृणीमह इत्येका । अध्येष-माणोऽप्याप्येनवाव्य एताभ्यो देवताभ्यो हुत्वा सोविष्टकं हुत्वा दधितक्तृजप्रप्य ततो मान्येनम् । अपरेणाग्निं प्राक्कूलेषु दर्भेषुविशेषेष्टपात्रे दर्भान्कृत्वा ब्रह्माञ्जलिस्तो जपेत् । औप्रां व्याहृतीः सावित्री च त्रिरभ्यस्य वेदादिमारभेत् । आन्य. गृ. III. 5. 3-12.

PAGE 821 NOTE 1943 (श्रवणाकर्म)—श्रवण्यां पौर्णमास्यां श्रवणा-
कर्म । अक्षतसङ्ख्यां नव कलशं पूरयित्वा दूर्वा च बलिहरणीं नवे क्षिप्ये निदधाति ।
अक्षतधानाः कृत्वा सर्पिषाऽर्घ्यं अनक्ति । अस्तमिते स्थालीपाकं अपचित्वैककपालं च पुरो-
हारं अग्रे नय सुगन्धा राये अस्मानिति चतसृभिः प्रापृषं हुत्वा पाणिनैककपालं अन्ध-
ताप भौमाय स्वाहेति । अयपुतः स्वादायिःपुष्टो वा । मा नो अमेऽमृतो अपायेत्येन-
माशयेनाभिजुहोति । शं नो भवन्तु वाजिनो इवेत्यिषुक्त्वा धाना अञ्जलिना । अमावेभ्य
इतरा दद्यात् । कलशान् सङ्ख्यां दूर्वां पूरयित्वा प्रागुपनिष्कम्बं दूर्वां देवोऽग्रे निनीय सपे-
देवजनेभ्यः स्वाहेति हुत्वा नमस्करोति । ये सर्पाः पार्थिवा ये आन्तरिक्षा ये दिव्या ये
दिशपास्तेभ्य इमं बलिमर्ह्यं तेभ्य इमं बलिमुपाकरोमीति । पदाक्षिणं परित्य पश्चाद्बलेरु-
पविश्य सर्पेति सर्पतां सर्पाणामधिपतिरस्यन्नेन मनुष्यांश्चायसेऽप्येन सर्पाभ्यङ्गेन देश-
स्त्वयि मा सन्तं त्वयि सन्तः सर्पा मा हिसिषुर्भूतां ते परिददामीति । ध्रुवामुं ते ध्रुवामुं ते
इत्यमात्यातनुपूर्वम् । ध्रुव नां ते परिददामीत्यात्मानमन्ततः । नैनमन्तरा व्यथेपुरा परि-
दानाम् । सर्पदेवजनेभ्यः स्वाहेति सायं प्रातर्बलिं हरेदा न्यपरोहणाम् । पसेत्सायं हेक
तावतो बलीस्तद्दहरेवोपहरन्ति । आन्व. ए. II. 1. 1-15.

PAGE 830 NOTE 1959—निवेशनं पुनर्नवीकृत्य लेपनस्तोत्रोपस्तरजे-
रस्तमिते पायसस्य जुहुयुरप स्येत्यदा जडि पूर्वेण चापरेण च । सत च वाक्यीरिमाः
सर्वाश्च राजबान्धवाः स्वाहा । न वै स्येतस्याभ्यागारेऽहिर्जयान किञ्चन । स्येताय वैदावाय
नमः स्वाहेति । नात्र सौपिष्टकत् । अमयं नः प्राजापत्येभ्यो भूयादित्यभिमीक्षमाणो
जपति । शिवो नः सुमना भवेति हेमन्तं मनसा प्यायात् । पश्चादग्नेः स्वस्तरः स्वास्तीर्णस्त-
स्मिन्नुपविश्य स्थोना पृथिवीं भवेति जपित्वा संविशेस्तामात्यः प्राक्षिण उद्वह्नुतः । पश्चा-
वक्राशमितरे । श्यामाञ्च श्यामान्वानन्तरः । मन्त्रविदो मन्त्राज्येयः । संहाय अतो देवा
अवन्तु न इति त्रिः । एतां दक्षिणामुखाः प्रापह्नुता उद्वह्नुताश्चतुर्थम् । संहाय सौर्वाणि
स्वस्त्ययनानि च जपित्वान्न संस्कृत्य ब्राह्मणान्मोजयित्वा स्वस्त्ययनं वाचयति । आन्व.
ए. II. 3. 3-12.

PAGE 862 NOTE 2025—

1. बहुभिर्वसुधा दत्ता राजनिः सगरादिभिः ।

परस्य परस्य यदा भूमिस्तस्य तस्य तदा कलम् ॥

1. This occurs in अदित्यपुराण IV. 164. 22 (सुक्ता for दत्ता), in वसुपुराण
VI. 33. 26-27. This is read as राजभिर्वसुभिर्वसुधा दीयते च पुनः पुनः । परस्य etc. in
E. I. vol. 20 p. 159 (in G. S. 159 l. c. 478-9 A. D.). In E. I. vol. 15. p. 183
(G. S. 129) 2nd pāda is बहुभिश्चाहुयादितः. This verse is बृहस्पति 28 and
बृहस्पति 541; it is ascribed to Vyāsa in I. A. VI. p. 363 (śake 500) and
p. 9 Gupta Inscriptions (G. S. 199), to Manu in E. I. vol. VI. p. 18; vide
for other early citations E. I. vol. I. p. 88, vol. II. p. 20, VIII. p. 162, I.
A. vol. 19 pp. 16-18, Gupta Inscriptions No. 21 p. 93 (156 G. S.), No. 23
p. 108 (G. S. 191).

2. यदि धर्मतद्गुणानि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥
3. स्वदत्ता परदत्ता वा यो हरेत वसुधराम् ।
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् ॥
4. स्वदत्ता परदत्ता वा यो हरेत वसुधराम् ।
स्वविद्यायां कृमिभूत्वा पितृभिः सह मज्जति ॥
5. अग्नेरपत्यं प्रथमं सुवर्णं भूर्वेणावी सूर्यसुताश्च गावः ।
दत्ताख्यपत्नेन भवन्ति लोका यः काश्चन गां च महीं च दद्यात् ॥
6. स्वदत्ता परदत्ता वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥
7. स्वं दानं सुमहच्छक्यं दुःखमन्यार्थपालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥

2. Quoted by विश्वरूप on वा. I. 316, by अपरार्क from विष्णुधर्मोत्तर on p. 369. I. A. VI. p. 9, E. I. XI. p. 221 (490 A. D.), E. I. X. p. 53 (456 A. D.), J. B. B. R. A. S. X. p. 365 (dated 532 A.D.) ascribe to Vyāsa. For other early references vide E. I. vol. XIX. p. 16, vol. X. p. 51 and 53, E. I. vol. 21 pp. 16, 18. The latter half is बृहस्पति v. 29. In E. I. vol. 12 p. 135 verses 1, 2, 6, 25 are ascribed to both Vyāsa and Manu. एह. र. p. 517 quotes whole as बृहस्पति's.

3. Quoted as बृहस्पति's in Gr. R. Vide I. A. VI. p. 9. (Valabhi achvat 269), E. I. vol. 8 p. 116 (4th pāda is हन्तुः विपति दुष्कृतम्), vol. 8. p. 162, E. I. XI. p. 111.

4. This is बृहस्पति 28, and Aparārka p. 370 from अद्विष्टपुराण (in both स्वविद्यायां and बृहस्पति roads पश्यते). Vide Gupta inscriptions No. 25 (G. S. 121) and No. 26 p. 119 (स्वविद्यायां) in G. S. 174, I. A. VI. p. 363 (śake 500), E. I. VI. p. 45 (G. S. 300), E. I. XIII. 270 and 533. Pargiter in J. B. R. A. S. 1912 p. 250 points out that verses 1, 2 and 4 occur in Padmaparikṣa VI. 33. 25-30.

5. पञ्चपुराण VI. 33. 32 (तेषाममन्त्रं कलमश्नुवीत) This is वसिष्ठ 28. 16 (except 3rd pāda), बृहस्पति 30, वनपर्व 200. 128, संवत् 77. This occurs in Gupta Ins. No. 81 p. 296, E. I. VI. p. 285 at p. 293 (śake 789), E. I. VII at p. 105, E. I. IX. p. 37 (śake 836). The Sat. Br. (S. B. E. vol. 26 p. 63) says 'Gold is sprung from Agni's seed'.

6. It occurs in भविष्यपुराण IV. 164. 88. Last pāda is quoted by नितर. on वा. I. 320. In some inscriptions it is read as पूर्वदत्तां विजातिभ्यो यत्नाद्रक्ष &c. It occurs in E. I. 17 p. 345 at p. 348 (G. S. 113), E. I. vol 15 p. 133 (G. S. 129), E. I. XI at p. 221, E. I. V. p. 37 (Cedi Samvat 392), E. I. 20 p. 59 (G. S. 199), E. I. VI. p. 265 (śake 789), E. I. VIII. p. 287 (G. S. 199), I. A. vol. VI. 363 (śake 500); Gupta Ins. No. 26 at p. 119 (G. S. 174).

7. E. I. vol. 15. p. 335, E. I. VI. p. 18, E. I. IX. p. 101 (560. A. D.)

8. विन्ध्याटवीष्वतोषासु वृष्ककोटरवासिनः ।
रुष्णसर्पाभिजायन्ते ब्रह्मदेवापहारकाः ॥
9. पानीह दत्तानि पुरा नरेन्द्रेर्दानानि धर्माध्वयशस्कराणि ।
निर्मात्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥
10. सवनितान्माविनो भूमिपालान् भूयो भूयो वाचते रामचन्द्रः ।
सामान्योर्ध्वं धर्मसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः ॥
11. न दिवं विषमित्याहुर्ब्रह्मत्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मत्वं पुत्रपौत्रकम् ॥
12. आस्कोटयन्ति पितरः प्रवल्गन्ति पितामहः ।
भूमिदोऽरुमत्कुले जातः स नरप्राता भविष्यति ॥
13. प्रायेण हि नरेन्द्राणां विद्यते नाहुमा गतिः ।
पूयन्ते ते तु सततं प्रवच्छन्तो वधुन्धराम् ॥

8. Quoted as बृहस्पति's in *सह. र.* p. 518. It occurs in E. I. vol. 20 p. 52 (G. S. 159), E. I. vol. II. pp. 20-21, E. I. vol. V. 37, E. I. VI. p. 211 (śake 692), and p. 298 (609-10 A. D.), I. A. vol. VI. p. 73 (śake 534), E. I. X. p. 74, E. I. XI. pp. 113-14, E. I. XII. p. 205. In some ins. the reading is ब्रह्मदेवस्यहारिणः and also देवद्वारं हरन्ति ये. *सविस्वपुराण* IV. 164. 39 is सोपहीनेश्वरप्रेषु वृष्कः

9. This occurs in E. I. vol. II. pp. 20-21 (Cedi *sām.* 346), II. p. 220 (śake 922), II. 360 (*sām.* 1162), E. I. V. 37 (Cedi *sām.* 392), E. I. VI. at p. 298 (609-10 A. D.), I. A. VI. 73 (śake 534), E. I. VIII. 190 (G. S. 320), E. I. XI. 16, 18 (574 A. D.), E. I. XII. p. 35 (609 A. D.).

10. In some inscriptions the order of the halves is reversed. This occurs in E. I. IX. p. 37 (śake 836), E. I. X. at p. 67 (śake 815), E. I. II. 125 and 320 (śake 922), E. I. IV. p. 153, E. I. VI. p. 97 (śake 1114), E. I. XI. pp. 20, 24 (*sām.* 1186) and p. 141 (1047 A. D.).

11. This is वसिष्ठ 17. 86, बृहस्पति 46, पद्मपुराण VI. 33. 45, चौ. च. सु. I. 5. 102 (first half). Some ins. read देवस्य विषमुच्यते. This occurs in E. I. X. p. 67 (śake 815), E. I. XV. p. 252, E. I. XI. at pp. 312-13 (*sām.* 1176), E. I. XIII. p. 173 (śake 977), E. I. IX. at p. 305 (*sām.* 1148), E. I. XIII. at p. 22.

12. This is बृहस्पति 17 (with slight variations) and is quoted by अपराङ्ग p. 370 as from विष्णुधर्मोत्तर. It is also पद्मपुराण VI. 33. 17. It occurs in Gupta Ins. No. 26 p. 117 (G. S. 174) and in Nalhati plate of Ballāsena, E. I. XIV p. 156 at p. 161.

13. This occurs in Gupta Ins. No 26 p. 117 (G. S. 174).

14. सुवर्णमेकं गानेकां भूमेरध्वेकमङ्गलम् ।
हरन्नरकमाप्नोति वाक्पदान्मूलसंयुतम् ॥
15. भूमिं यः प्रातिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥
16. कालकृष्टां महीं दद्यात्सचीनां सस्यमालिनीम् ।
वाक्पदस्यंरुता लोकास्तावत्स्वर्गे महीष्वे ॥
17. भूमिप्रदानान्न परं प्रदानं दानाद्विशिष्टं परिपालनं तु ।
सर्वेति सृष्टां परिपाल्य भूमिं नृपा नृगायास्त्रिदिवं प्रपन्नाः ॥
18. भूमिदानसमं दानमिह लोके न विद्यते ।
यः प्रयच्छति भूमिं हि सर्वकामान्ददाति सः ॥
19. योऽर्चितं प्रतिगृह्णाति दद्यात्प्रचितमेव वा ।
तावुभौ गच्छतः स्वर्गं नरकं तु विषयंये ॥
20. अपि गङ्गादितीर्थेषु हन्तुर्गामधवा द्विजम् ।
निष्कृतिः स्यान्न देवस्वमहस्वहरणे नृणाम् ॥
21. मद्भुजा परमहृपतिर्वंशजा वा पापादपेतमनसो भुवि भाविनृपाः ।
ये पालयन्ति मम धर्ममिमं समस्तं तेन्यो मया विरचितोऽञ्जलिरेव मूर्ध्नि ॥

14. This is बृहस्पति 39 (with slight variations) and is quoted as यम's in बृह. ८. p. 514 (चुमेरध्वेकमङ्गलम्). विश्वरूप on Ya. III. 252 quotes this verse but the 2nd half is अपहृत्य द्विजान्येन्यो नक्षिराद् वक्षते भ्रूवम्. This occurs in E. I. IX. at p. 305 (sath. 1148), E. I. vol. II. p. 363 (sath. 1196), E. I. XI. at p. 145 (1047 A. D.).

15. This is बृहस्पति 32, पञ्चपुराण VI. 33. 35-36, and बृहदारण्यक VII. 164; it is quoted in the Mit. on Yaj. II. 114. It occurs in E. I. II. p. 360 (sath. 1162), VII. 93 (1077 A. D.), E. I. IX. at p. 305 (sath. 1148), XI. p. 20 at p. 24 (sath. 1186) and p. 145 (1047 A. D.).

16. This is बृहस्पति 6, भविष्यपुराण (उत्तरपर्व chap. 164. 16), पञ्चपुराण VI. 33. 6. It occurs in the Chiplus plates of Satyādraya Pulakēṣi II (between 609-642 A. D.), in E. I. III. at p. 52, in E. I. XII. p. 205 (1073 A. D.).

17. This is in E. I. VIII. pp. 287 (G. S. 199), Gupta Ins. No. 25 p. 115 (G. S. 209),

18. This occurs in the Plikira plates of Pallava Simhavarman (E. I. vol. VIII. p. 162).

19. This is Manu IV. 235 and occurs in E. I. vol. II. p. 360 (sath. 1162).

20. This occurs in E. I. XIII at p. 22 (Belgaum Ins. of 1204 A. D.).

21. E. I. vol. XII at p. 153.

22. अदिर्दत्तं त्रिभिर्भुक्तं सद्रिथ्य परिपालितम् ।
एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥
23. शङ्खो भद्रासनं छत्रं वरम्भा परवारणाः ।
भूमिदानस्य चिह्नानि कलमेतत्पुरन्दर ॥
24. न तथा सफला विद्या न तथा सफलं धनम् ।
यथा तु मुनयः प्राहुर्दानमेकं कलौ युगे ॥
25. भूमिदानात्परं दानं न भूतं न भविष्यति ।
तस्यैव इज्यात्पापं न भूतं न भविष्यति ॥
26. पूर्वं पूर्वतरेष्वेव दत्ता भूमि इरेत्तु यः ॥
स नित्यव्यसने ममो नरके च वसेत्पुनः ॥
27. गण्यन्ते पातवो भूतगण्यन्ते वृष्टिबिन्दवः ।
न गण्यते विधात्रापि धर्मसंरक्षणे फलम् ॥
28. परदत्तां तु यो भूमिमुपहितकदाचन ।
स चद्रो वारुणेः पाशः क्षिप्यते पूवशोभिते ॥
29. इति कमलदलाम्बुबिन्दुलोला श्रियमनुचिन्त्य मनुष्यजीवितं च ।
इति विमलमनोभिरात्मनीनेन हि पुरुषैः परकीर्तयो विलोप्याः ॥
30. वाताघविश्रममिदं वसुधाधिपत्यमापातमात्रमधुरा विषयोपभोगाः ।
प्राणास्तृणामजलबिन्दुसमा नराणां धर्मः सत्ता परमहो परलोकपाने ॥

22. E. I. VI p. 18. (plates of Kadamba Kṛppavarman ascribe it to Manu).

23. This is वृहस्पति 15 (with variations), पञ्चपुराण VI. 33. 15 and occurs in E. I. VII. at p. 93 (1077 A. D.), I. H. Q. for 1932 vol. VIII. p. 305 (sahr. 1079), E. I. X p. 89 (śake 697), E. I. XIV p. 156 at p. 162. हेमाद्रि (दानव्यास) p. 501 quotes it.

24. This occurs in E. I. vol. II. p. 219, where it and verses 7, 12, 40, 41 are quoted after the remark 'इति पराशरवत्सकुत्साद्विरसगीतममनुवाक-
पल्लवमुनिवचनान्पदार्थः.'

25. The first half is quoted from विष्णुधर्मोत्तर by अपराजित p. 368. This and the next occur in E. I. VIII. p. 235, in the Chendur plates of Pal-
lava Kumāra-Viṣṇu and in E. I. XII. p. 195.

26. E. I. VIII. p. 235.

27-28. Both occur in E. I. VI. p. 97 (Gadag Ins. of Hoysala Vira-
ballakia, śake 1114). वृहस्पति 36 has हरते हरयेष्वस्य मन्वद्विन्दुलमेवतः । स
प्राप्तैस्तिर्यग्योनिषु जायते a. No. 28 is quoted (with slight variations) in दान-
विपाकौस्तुकी p. 41. It occurs in भविष्यपुराण IV. 164. 33.

29. E. I. VI. p. 285 at p. 294 (śake 789), E. I. VII. 93 (1077 A. D.),
E. I. X. p. 89, I. H. Q. for 1932 vol. VIII. p. 305 (sahr. 1079),

30. E. I. XI. p. 20 at p. 25 (sahr. 1186), E. I. XII. p. 205.

31. अस्मत्कुलं परमुदारमुदाहरद्विरन्वैश्च दानमिदमत्र नु मोदनीयम् ।
लक्ष्म्यास्तद्विस्तलिलमुद्रमुद्रचञ्चलाया दानं कलं परयशःप्रतिपालनं च ॥
32. अस्मिन्वंशे द्विजप्रोपि यश्चान्यो नृपतिर्भवेत् ।
तस्यापि करलमोहं शासनं न व्यतिक्रमेत् ॥
33. यावन्ति सस्यमूलानि गोरोमाणि च संरुचया ।
नरस्तावन्ति वर्षाणि स्वर्गे तिष्ठति भूमिदः ॥
34. न्यायेनोपाजिता भूमिरन्यायेनापहारिता ।
हरन्तो हारयन्तोपि आप्नन्त्यासप्तमं कुलम् ॥
35. त्रीण्यहोरात्रिदानानि गावः पृथ्वी सरस्वती ।
आसप्तमं फलन्त्येते दोहवाहनिषेदनेः ॥
36. सर्वेषामेव दानानामेकजन्मानुगं कलम् ।
ह्यटकक्षितिगौरीणां सप्तजन्मानुगं कलम् ॥
37. तडागानां सहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहतां न शुच्यति ॥
38. सत्त्वं चैव द्रुतं चैव यत्किञ्चिद्रमंसेषितम् ।
अर्धाङ्गुल्येन सीमाया हरणेन प्रणश्यति ॥

31. E. I. II. p. 360 (sath. 1162), I. H. Q. 1932 vol. VIII. p. 305 (sath. 1079, reads अस्मत्कुलममुदारः).

32. E. I. XI. at p. 141 (1047 A. D.), E. I. XI. p. 312-13 (sath. 1176 reads अस्मद्वंशे यद्वा क्रीणे यः कोपि नृ. नृ । एतस्याहं करे लग्नः &c.), E. I. XII. p. 205 (1073 A. D.).

33. E. I. XI. at p. 312-313 (sathyat 1176), E. I. XII. p. 205 (1073 A. D.). This is संवत् 73.

34. Compare बृहस्पति 35 which is quoted with variations by सुह. र. p. 517. This occurs in E. I. XI. pp. 312-313, E. I. XII. 205; compare पञ्चपुराण VI. 33. 34.

35. First half is वसिष्ठ 29. 19 and बृहस्पति v. 18. This occurs in E. I. XI. at p. 312-313 (sath. 1176). पञ्चपुराण VI. 33. 13 is very similar.

36. This is संवत् 78, बृहस्पति 33. This occurs in E. I. XI. at p. 312-13.

37. This is बृहस्पति 38 (वापी कूपसहस्रेण अश्वः), पञ्चपुराण VI. 33. 37 (वापी-कूपसहस्रेण) and occurs in E. I. XIII p. 280-281 (śake 690), E. I. XI pp. 382-383. पराक्षर XII. 51 is वापीकूपतटाकाद्यैर्वाजपेयज्ञैरपि । गवां शुच्यति s.

38. This is बृहस्पति 40 (द्रुतं दत्तं तपोधीतं यत् अर्धाङ्गुलस्य &c) and occurs in E. I. XIII. p. 312-3 and is quoted as बृहस्पति's in दानक्रियाशौचदी p. 41. Vide पञ्चपुराण VI. 33. 38.

39. ऋणहर्ता भूमिहर्ता हारयिता हि ते त्रयः ।
एते च नरकं यान्ति यावदिन्द्राश्च चतुर्दश ॥
40. भूमिदानं सुपात्रेषु सुतीर्थेषु सुवर्षणि ।
अगाधपारसंसारसागरोत्तारणं भवेत् ॥
41. धवलान्पातपत्राणि दन्तिनश्च मदोदृताः ।
भूमिदानस्य पुण्यानि कलं स्वर्गः पुरन्दर ॥
42. देवद्विजगता भूमिं पूर्वमुक्तां हरेत यः ।
प्रणष्टमपि कालेन तमाहुर्महापातकम् ॥
43. मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥

PAGE 901 NOTE 2092—अधामो नित्यहोमान्ते विष्णोर्नित्याचां सर्व-
देवार्चना भवति । अमिर्वै देवानामवमो विष्णुः परमस्तदन्तरेण सर्वा अन्यः देवता इति
माझणम् । तस्मादग्रे परं विष्णुं प्रतिष्ठाप्य सार्वपातहोमान्तेऽर्चयति । षडङ्गुलादहीनं तद्वपं
कल्पयित्वा पूर्वपक्षे पुण्ये नक्षत्रे प्रतिष्ठां कुर्यात् । तस्मान्पूर्वं तृतीयद्वन्द्वोपासनाधिकुण्डं
कृत्वा पूर्ववत्तोषणोल्लेखनादि कर्म कुर्यात् । द्वितीयस्थां येषां षड्विंशदङ्गुलप्रमाणेर्देवैः
कूर्चैर्न वा परिस्तीर्थं परिधीनुर्ध्वसमिधौ निधायोर्ध्वेयां यथादिशमिन्द्रादि दिन्देवान्दक्षिणे
ब्रह्माणमुत्तरे सोमं च पुण्याद्यैरन्यथैव तथैवापारं जुहोति । द्दन्त्यः स्वाहा इत्युन्यां स्वाहे-
त्यङ्गहोममतो देवार्धाश्च हुत्वा पुरुषसूक्तं जपन्नुपवर्णेनाह्युन्मेषणं करोति । नद्यां तटाके जल-
पूर्णपात्रे वा ये ते शताद्यैर्वस्त्राणि कुर्यान्वास्तीर्थं विष्णुमुक्तेन देवं माङ्गशिः शापयित्वा-
धिवासयति । द्वितीयदिवसे स्नात्वा रात्रौ पूर्ववदाचारं हुत्वाष्टौ कलशानाहुत्य पञ्चगव्य-
पूतदधिदहीरासतोदककलोदककुशोदकरत्नोदकेः पूरयित्वा देवमन्यथैव वसोः पवित्रमग्न
आयाहीषे त्वोर्जे त्वा शन्नो देवीश्चत्वारि शृङ्गान् सोमो धेनुं चत्वारि वागिदं विष्णुरिति कलशैः
स्नापयित्वापोक्षिणपवमानैर्गन्धतोयैश्च स्नापयति । अग्रेरुत्तरस्थां ब्रीहिर्भिर्विदिं कृत्वा विष्टरं
न्यस्य यज्ञाण्यास्तीर्थं देवमारोप्य वस्त्राद्यैरलंकृत्यार्चयति । पुण्याहं कृत्वा स्वस्तिमुक्तेन ताममि-
मृश्य स्वस्तिदां विशस्पतिरिति प्रतिसरां षडङ्गा पूर्ववद्देवं शापयति । कालविहीनं कुम्भमु-
त्पन्नैराधवैरापूयं देवस्य पार्श्वे निधाय प्रणवेनामिमृश्य कूर्चाञ्जलसुवर्णरत्नानि प्रक्षिपेत् ।
निष्कलं देवं हृदये तथाभावे क्वनामं रक्षास्पनेत्रपाणिपादं श्रीविष्ठाङ्कं चतुर्भुजं पीताम्बर-
धरं शङ्खचक्रधरं सौम्यसकलं ध्यात्वा प्रणमेत् । अग्निं परिषिच्य द्वात्रिंशत्प्रास्य दक्षिण-
पणिध्यामो भूः पुरुषमो भुवः पुरुषमो सुवः पुरुषमो सूर्मेवः सुवः पुरुषं नारायणं विष्णुं

39. E. I. XIII. p. 281 (śake 690, reads नरकाच्च निवर्तन्ते पापद्व्यापृतसंहवयः),
E. I. XI. p. 313.

40-41. Both occur in E. I. II. p. 219 (śake 922).

42. This occurs in E. I. vol. XIII. at p. 173 (śake 977).

43. E. I. XV at p. 5 (about 8th century A. D.).

पुरुषं सत्यमच्युतमनिरुद्धं स्थियं महीमिति नाम्नावाह्यं निषीपं कृत्वाज्येन विष्णुसुकपुरुष-
सूकाभ्यामतो देवादीञ् स्थिये जातो मेदिनी देवीति चतुरावर्त्य हुत्वा नाम्ना साज्यं चरुं
जुहुयात् । प्रभाते स्नात्वा प्रणवेन देवमुखाप्य शकुनसूक्तं जपन्सह कुम्भेन देवमानीष गृहे
वायव्यां देवायतनेऽभिशाळायां वाचोपठि रत्नं सुवर्णं वा संस्पृश्य विष्णुसुकपुरुषसूकाभ्यां
विष्णुं प्रतिष्ठापयामीति प्रतिष्ठाप्य बिम्बस्य मूर्ध्नि नामो पादे च सुवर्णवर्णैरिति हृदये प्रणवं
बिम्बस्वेदं विष्णुरिति देवं ध्यायन्कुम्भस्थमाधारं शक्तिपुत्रं कूर्चेनादाय बिम्बस्य मूर्ध्नि
विष्णुमापाह्वयामीति संस्त्राध्यावाहनं करोति । विधिर्नैवाराध्य इविमैवेदयति । वैश्वानरसम्पत्तं
VI. 10-11.

PAG 1066 NOTE 2384—इडोपहृता सह दिवा बृहतादित्येनोपास्मौ इडा ह्ययतां सह दिवा बृहतादित्येनेडोपहृता सहान्तरिक्षेण वामदेव्येन वायुनोपास्मौ इडा ह्ययतां सहान्तरिक्षेण वामदेव्येन वायुनेडोपहृता सह पृथिव्या रथन्तरेणाग्निनोपास्मौ इडा ह्ययतां सह पृथिव्या रथन्तरेणाग्निनोपहृता गावः सहाशिर उप मां गावः सहाशिरा ह्ययन्तामुपहृता धेनुः सहकपभा ह्ययतामुपहृता गौर्धृतपद्युप मां गौर्धृतपदी ह्ययतामुपहृता दिव्याः सप्त होतार उप मां दिव्याः सप्त होतारो ह्ययन्तामुपहृतः सप्ता भक्ष उप मां सप्ता भक्षो ह्ययतामुपहृतेहा वृष्टिरुप मामिडा वृष्टिर्ह्ययतामित्युपास्वधोच्यैः इडोपहृतोपहृतेडोपास्मौ इडा ह्ययतामिडोपहृता मानवी धृतपदी मेन्नावरुणी ब्रह्मदेवकृतमुपहृतं देव्या अप्वयैव उपहृता उपहृता मनुष्याः । य इमे यज्ञमवान्ये च यज्ञपतिं वर्धानुपहृते यावापृथिवी पूर्वेणे कृतावरी देवी देवपुत्रे । उपहृतोऽयं यजमान उत्तरस्यां देवयज्यायामुपहृतो भूयसि इविष्करण इदं मे देश इविजुषन्तामिति तस्मिन्नुपहृत इति । आष्व. श्रौ. I. 7. 7.

GENERAL INDEX

(N. B.—Full references to works and authors like the Mahābhārata, Mann, Yājñavalkya that are quoted dozens of times have not been given. After the first dozen references the attempt has been given up in such cases. The only exceptions made are about 'Inscriptions', 'Jaimini', and 'Śaṅkara'.

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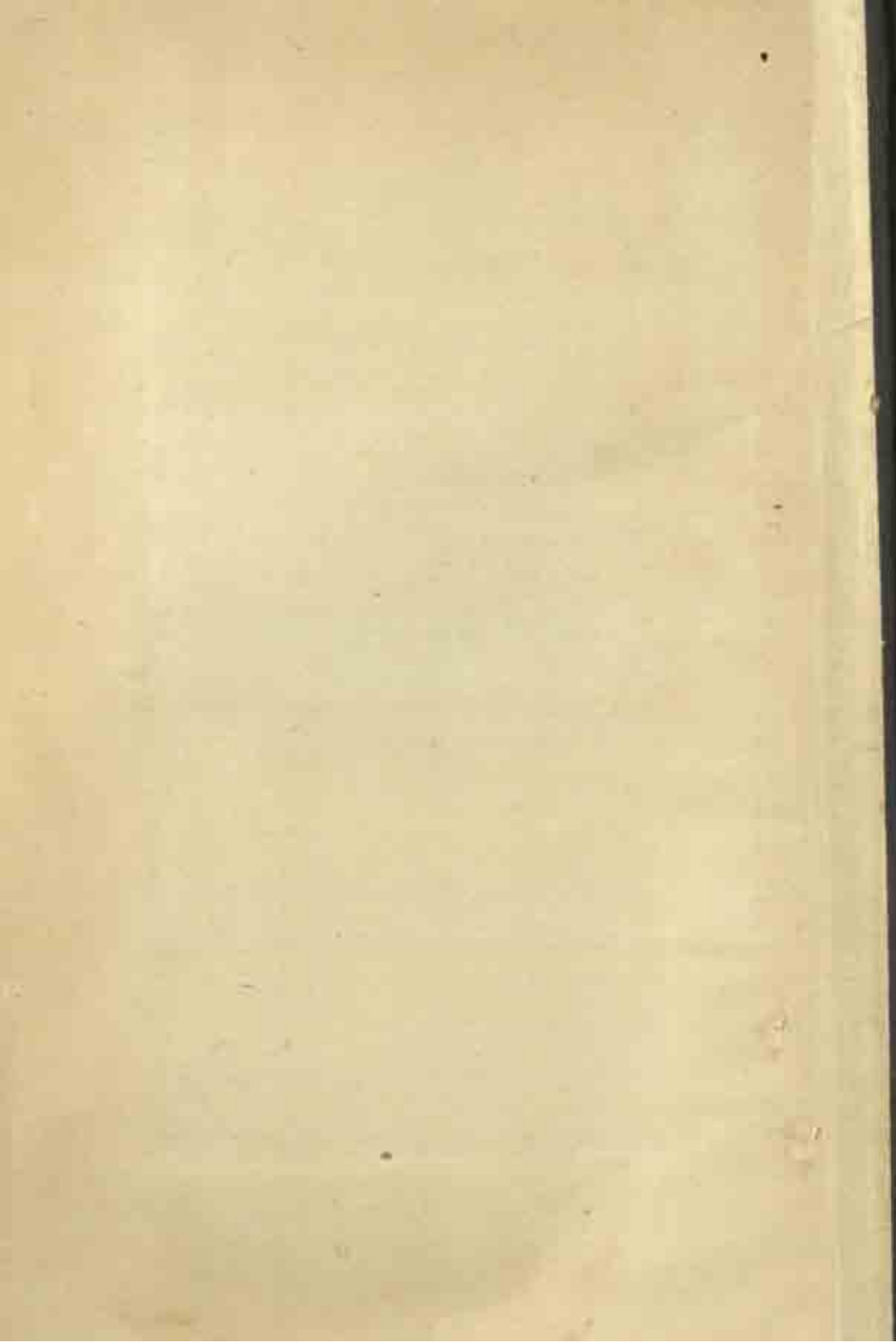
ERRATA

A few misprints due to the loss of such loose parts as anusvāras have not been specified here, since they can be easily detected.)

Page	Line or note	
4	note 7	read हन्त्यासत् for हन्त्यसत्
26	note 57	read वस्वून for वस्वून
54	note 126	read कन्त्यायां for कन्त्यायायां
56	note 132	read सवर्णो for सवर्णा
57	line 3	read 'pratillema ones'
58	note 138	read संकरजातीना for संकरजीताना
61	note 149	read सर्वे for सब
70	note 170	read '172' for '202'
100	line 4	read 'Saudhanvāna'
117	note 252	read दुर्नेदा for दुर्नेदा
126	note 276	read अर्धेन न गिर्विद्यते
131	note 345	omit 'for कलिवर्धन' <i>see side Appendix</i>
152	line 5	read 'kratvartha' for 'kvatvartha'
"	note 351	read वचनाभाष for वचनाष
168	note 391	read 'N. K. Dutt' for 'N. P. Dutt'
172	note 402	read शर्ष तत्सुद्धिने
186	note 435	read पत्न्यात्स्वामी तस्य
236	in last line but one	read 'rites' for 'rights'
241	line 6	read 'Phālgunā'
249	note 565	read चूडामणिशेदीश-
266	line 13	read 'Raghu' for 'Aja'
"	line 18	read 'Hartlib' for 'Hartile'
271	note 623	read वेदा वा पते
285	note 666	read 'on sūtras 6-7 says'
293	note 691	read 'वसिष्ठ 8, 17' for 'वसिष्ठ 8, 9'
308	note 729	read मादेशाभाधिका
322	note 766	read स्वाशिवत्पितेति
359	note 875 line 7	read वृद्धसतिः
379	line 14	read 'vratāni' for 'vratam'
391	line 31	read 'notes 2218a and 2219' for 'notes 2321-22'
395	note 938	read सुन्दरकाण्ड 59. 35-36
432	note 1025 last line	read भीतभाषमर्धोद्धिरसा
453	note 1071	read -मरीरारम्भकतया
463	note 1092	read 'III. 4. 6' for 'III. 4. 15'
489	note 1142	read हारीतो for हारतो
"	"	" बालम्भदी
529	note 1235	read पशुपः
559	note 1299	read सवर्णासु

Page	Line or note	
597	line 20	read 'Yuddhakāṇḍa 117. 27' for 'the same kāṇḍa 116. 28'
646	note 1519 last line	read 'महीपाश्विन्तपन्थयज्ञावम्'
649	note 1527	read हिंसिपुरीश्वराः
657	note 1556	remove the bracket before [॥] and after 108
733	note 1746	read '102. 30 and 103. 15' for '103. 30 and 104. 15'
757	note 1810	read सप्तसुद्धौ
"	"	" विषयविज्ञानं
761	note 1821	read सुणमवे भोक्तव्यम् । आधीनं
791	line 13	read 'a kṣatriya'
813	note 1933	read 'would be'
854	note 2015	read सुवर्णं दक्षिणा
870	line 23	read 'of Prayāga'
896	note 2068	read एव एव विधिपूर्वः
983	line 9	read 'adbharyu' for 'hot'
1009	note 2270	read -अवेत् for -दजेत्
1032	note 2322	read 'asvattha'
1034	note 2328	read स्तम्भपञ्चके
1040	line 9	read 'ajyasthān' for 'asthān'
1066	note 2383	read अथर्जुनान्वतरत्
1070	note 2393	read 'pratiharit'
1077	note 2408 line 4	read स्वसु
1094	note 2455	read अथर्व उपहृत्पथ
1106	note 2477	read अथे अथने
1185	line 10	read 'succinctly indicates'
1187	line 26	insert 'VIII. 72. 7' after VIII. 72. 8
1191	note 2616	read in line 15 अम् and सप्तसुद्धौ in line 16
1206	note 2636	read धामं for धामं
1227	line 18	read 'to Aditi'
1253	line 13	read 'navel'





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